

THE CRITERION

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Candidates, catechumens welcomed at ceremonies

Nearly 1,000 in archdiocese will be baptized, confirmed, receive first Eucharist at Easter Vigil Masses

by Margaret Nelson

"This afternoon, during this Rite of Election, God's special grace is with us," said Archbishop Daniel M. Buehlein during his opening prayer Sunday.

St. Peter and Paul Cathedral hosted this year's first Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates.

Similar rites were scheduled for last Wednesday at St. Paul in Tell City and on Sunday, March 12, at the cathedral.

Candidates and catechumens came from Beech Grove, Columbus, Franklin, Greenwood, Indianapolis, Jeffersonville, New Albany, and Scottsburg, among others.

Referring to the reading from the fourth chapter of Luke, the archbishop said that the Holy Spirit led Jesus into the desert to pray before he began his public ministry.

"How could he get us to take God seriously?" asked Archbishop Buehlein.

Rather than the way of power and glory, Christ chose a mission of service, he said. Both in baptism and account of his temptation, he used the two themes of prayer and service. "Prayer and service are the hallmarks of Christian life," said the archbishop.

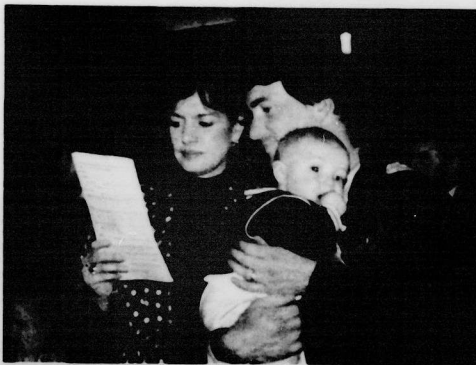
He called for Christians to "turn their hearts to Jesus Christ in prayer, worship and service." The archbishop said that the catechumens are given special graces "as you accept your election and as we accept the identity of Catholic Christians."

When the parish representatives read the names of catechumens, they stood at their seats throughout the cathedral. Then the archbishop asked their godparents, sponsors and catechists if they were sufficiently prepared.

Next, Archbishop Buehlein asked for affirmation of the assembly. Then he asked the catechumens if they wished to enter fully into the life of the church through the sacraments of baptism, confirmation and the Eucharist. After they answered "We do," the names of all the catechumens were handed to the archbishop.

A similar procedure was followed for the candidates who had already been baptized, but will receive the sacraments of confirmation and Eucharist.

The service concluded with the sign of peace, prayers for the elect and the candidates, and a blessing.



CANDIDATES' CALL—Donna Stalley holds the music while Dennis Stalley holds their son Tom during the Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates at St. Peter and Paul Cathedral Sunday. At Holy Spirit Church, Donna will be one of hundreds of candidates and catechumens around the archdiocese, who will become full members of the church during Easter Vigil. (Photo by Margaret Nelson)

Legislature considers educational choice, testing measures

by Coleen Williams

School choice and the IPASS exam are hot topics in this year's state budget session of the Indiana legislature. Some of the debate may benefit non-public schools.

Parental choice in education is not a new issue in Indiana or the nation, but it would be a first if Indiana included parochial schools. The Indiana Senate is looking at school choice for the first time since 1971, when the General Assembly nearly passed a bill that would have dedicated state money for non-public school services.

Recently the issue has received little

attention in the statehouse. In fact, in 1993 a House committee gave a school choice bill a hearing, but no vote and the only voice of support came from the Indiana Catholic Conference (ICC).

"One of the biggest reasons the church has supported choice over the years is that we believe parents are the primary educators and they should be able to make the decision of where to send their children to school without penalty," said Daniel J. Elsner, archdiocesan education secretary.

"We also believe that having more than one alternative can improve educational quality for all students," he said.

Three bills include some form of school choice and they are getting mixed reviews. One of the bills debated would have established 4,000 vouchers for students in the Indianapolis Public Schools district.

The voucher in Senate Bill 640, authored by Sen. Teresa S. Lubbers (R-Indianapolis) would have equalled half of the cost of educating a student in the ISD district, or about \$1,350. Following heated discussion, the bill was trimmed to 1,000 vouchers, and then eventually defeated by a 20-29 vote.

The other school choice initiatives still alive involve choice for summer school remediation classes. Students who score below a certain level on the ISTEP test are required to attend remediation classes. A certain amount of state funding is set aside for remediation in public schools. The state reimburses non-public schools only for the test, which is required for accreditation.

Senate Bill 621, authored by Sen. Jean Lesing (R-Oldenburg) would allow state money to follow Indiana students to remediation classes at accredited public or non-public schools. The bill survived several attempts by senators to remove parochial and other private schools from the program. The measure passed Monday, 27-22.

Senators approved a bill initiated by Indianapolis Mayor Stephen Goldsmith—Senate Bill 256—which among other things includes a limited school choice program for summer remediation in Marion County.

Opponents of school choice claim that programs which include parochial schools are an unconstitutional entanglement of church and state. However, school choice supporters contend there is no question because the vouchers would go to the parents and not to the schools.

Meetings scheduled to explain revised sacramental, liturgical policies

Five meetings have been scheduled to explain revised policies for sacramental and liturgical practices in the Archdiocese of Indianapolis. The policies were approved and promulgated by Archbishop Daniel M. Buehlein last December and have been sent to all those in the archdiocese who have responsibility or involvement in the preparation or leadership of sacramental or liturgical celebrations.

The archdiocesan Office of Worship and the Office of Catholic Education will explain the policies and answer questions about them at the Archbishop O'Meara Catholic Center in Indianapolis, May 11, at St. Andrew Parish, Richmond, May 25, St. Bartholomew Parish, Columbus, May 30, St. Augustine Parish, New Albany, May 31, and at St. Margaret Mary Parish, Terre Haute, June 2.

The revised policies are the result of an extensive series of consultations with parish and deanery pastoral and liturgical leaders, as well as with the Council of Priests.

According to Father Richard Ginter of the Office of Worship, the revised policies are "norms" or "laws" for the preparation and practice of good sacramental and liturgical celebrations. "These particular policies are meant to promote practical and theologically appropriate communal, prayerful celebrations," he said.

He went on to say, "Liturgy (from the Greek *leitourgia*) is basically 'the work of the assembly.' For an assembly of worshippers to do its work well, solid, confident, consistent leadership, catechesis, and practice are necessary."

He explained that "Roman Catholic communal worship is an 'ordered' worship. There are centuries of effective, proven, basic patterns of communal worship underpinning our worship practice today. And what we have today comes to us as renewed and renewable—that is, there have been numerous 'renewals' over time, and there will

always be the need and possibility of on-going renewal."

"We live in a period of such 'renewal.' The process is but 30-some years old, and though the renewal we witness today is somewhat less dramatic or intense than the first few years, nevertheless it continues. For the archdiocese, it was time to gather together traditions, experience and the 'ordered' universal and particular liturgical laws, guidelines and suggestions into a single, accessible, serviceable document."

With the policies completed, promulgated and published, Father Ginter said, guidelines are now in process. The guidelines are statements of "how to implement" the policies in various pastoral settings. Revision and development of these guidelines are the joint responsibility of the Office of Worship, the Office of Catholic Education, and the Policies Committee of the Archdiocesan Liturgical Commission.

Guidelines have been completed, Father Ginter said, for altar servers, special ministers of Holy Communion, the homily, eucharistical services, and episcopal celebrations. Guidelines still being revised include those for first Eucharist, confirmation, infant baptism, scheduling Sunday Masses, the parish Liturgy Committee, and wedding music.

Still other guidelines need to be developed, Father Ginter said, including those for who can preach the homily, how and

when first penance preparation, the wedding liturgy, RCIA programs, and the liturgy director/coordinator.

If parishes require guidance or clarification concerning any of the policies regarding sacramental catechesis, they may contact Peggy Crawford in the Office of Catholic Education. (All other questions concerning liturgical matters may be addressed to the staff of the Office of Worship.)

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Serving the Archdiocese of Indianapolis

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SEEKING THE FACE OF THE LORD

Are we good stewards of Christ's truth?

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

I have been installing a lot of new pastors lately. During the rite of installation the pastor is asked to lead the parish community in the profession of our faith, after which he is asked to renew his formal acceptance of the teaching authority of the church at all levels.

Priests are required to make this formal Profession of Faith before ordination and when made pastors (and bishops) because they are formal teachers of the church. The fact is, though, all Catholics are bound to respond to all of church teaching. Lent is a good time to do an inventory about the different levels of teaching and the different levels of assent in faith.

There has developed a tendency toward a "cafeteria pick and choose" approach to matters of faith and morals by some members of the church. There has been the notion that unless a doctrine or moral norm has been formally declared infallible by the pope speaking *ex cathedra*, it is up for grabs. The teaching that epitomizes this trend is the issue of birth control and the encyclical, "Humanae Vitae."

In the section on the teaching office of the church, the "Catechism of the Catholic Church" (cf. n. 888-890) explains the role of this office, (usually called the magisterium), in terms of preserving "the purity of the church's faith through the ages. In other words, the fundamental



responsibility of the magisterium is to see that everything we received from Christ, and have authentically understood about Christ's teaching, is handed on whole and entire through all the ages. As Christ promised, the Holy Spirit makes this possible through the structure instituted by Christ. A simple way to put it is this: under the guidance of the Holy Spirit the magisterium oversees the stewardship of Christ's truth.

Apposing to the teaching of the Second Vatican Council, the "Catechism of the Catholic Church" makes the point that a response of faith is required not only for infallible and definitive magisterial teaching in the church, but also to ordinary teaching "that leads to better understanding of revelation in matters of faith and morals. To this ordinary teaching the faithful are to adhere to it with religious assent which, though distinct from the assent of faith, is nonetheless an extension of it." (cf. n. 891 and n. 892)

In other words there is a hierarchy of truth of which the church through its leadership is steward. This hierarchy of truths divides into four categories of stewardship which the church calls its magisterial teaching.

1.) The first category is those teachings that must be believed (*crendalia*). These are teachings that come from revelation whether formally defined or not formally defined. Revealed truth must be believed as a matter of Divine Faith. Refusal to believe is heresy and, if formally exposed, removes one from the church. Examples of this would be the doctrine of the Trinity or the divinity of Christ.

2.) Secondly, there are definitive declarations of non-revealed truth closely connected with revelation and the Christian life. Ecclesiastical faith is required, that is,

there must be firm assent. Examples of this category would be teachings about the essence of the sacraments of the church or the teachings about conscience, free will and the natural law. To refuse to give firm assent to these teachings is to be in serious sin which can lead to heresy.

3.) Third, there are non-definitive, but obligatory teachings. There are truths that contribute to the right understanding of revelation. Examples of this category are encyclicals and many of the documents of the Second Vatican Council. The proper response to these teachings is religious submission of will and intellect (*obsequium religiosum* in Latin). Rejection of these truths results in private and public dissent and can lead to serious error.

4.) Finally, there are prudential admonitions. There are applications of Christian doctrine in a particular time and place, for example decisions of various pontifical commissions. For example, these admonitions may speak to issues of interpreting the Bible or particular church law or disciplinary practices, such as fasting. The proper response to this category of teaching is motivated conformity for the sake of obedience. Rejection of these teachings result in disobedience, perhaps rash judgment which can weaken one's relationship to the community of faith.

Different levels of responding to the teaching of the church do not mean "pick and choose." While the assent required is different or less serious for non-definitive teachings, to dissent can lead to a slippery slope. We apply the image of a seamless garment to the ethics of life: pull one thread and the entire garment can unravel. The image works for the whole body of church teaching. Lent is a good time to take an inventory of our response in faith.

EDITORIAL COMMENTARY

Vouchers and parents' right to choose a school

by John F. Fink
Editor, The Criterion

The bill in the Indiana Senate that would have provided school vouchers to disadvantaged families has been defeated, so perhaps now is a good time to take a look at the principles involved.

The bill, sponsored by Sen. Teresa Lubbers, R-Indianapolis, would have given 1,000 elementary and middle school students living within the boundaries of Indianapolis

public school districts state-funded vouchers worth \$1,300 a year to attend the public or private school of their choice.

Opponents of these vouchers sometimes argue that they would violate the separation of church and state since they could be used to send children to Catholic and other religious-affiliated schools. This, they say, would amount to subsidizing religious schools by the state.

But, under a system of vouchers, religious schools would benefit only indirectly. The vouchers would go directly to parents, not to

the schools. It's the parents who are being subsidized, not the schools. Then the parents can choose where they want to send their children.

Who can blame the parents if they want to send their children to Catholic schools? Every study shows that the Catholic schools are academically superior to the public schools. Parents simply want their children to get the best education available.

The bill that was defeated pertained only to students in the Indianapolis public school districts, not to other areas of the state. The

Catholic schools in these districts are there mainly to benefit the community by giving those who live there the skills they will need to end the cycle of poverty that often exists there.

Last week we reported on the campaign to raise funds for eight schools in the center city of Indianapolis. The article pointed out that 65 percent of the students in those schools are from Catholic, 59 percent are members of minority groups, and 52 percent are members of families whose income is at or below the federal poverty level. These are not schools for an elite population of Catholics only.

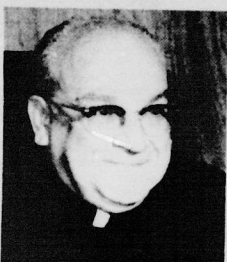
As a matter of fact, Catholic schools in more affluent areas would benefit very little, if at all, from a voucher program. Most of these schools are operating at full capacity, with long waiting lists, and wouldn't be able to accept students who received the vouchers. The problem those schools have is the necessity of turning away parishioners' children.

It is the Catholic Church's commitment to the poor that motivates it to keep its center city schools open and to conduct a campaign among businesses and foundations to strengthen those schools. That campaign aims to do what the voucher system would have done—make it possible for disadvantaged families to have a choice in what school their children will attend. That's a choice that more affluent families already have and that all parents should have.

The idea of school vouchers has been around for a while now, and it is working in some areas—namely Milwaukee. Although it was rejected this year by the Indiana legislature, there are 25 other voucher proposals still pending in state legislatures around the country. It seems that the idea of vouchers will eventually be accepted.

Father Hoover was educator, military chaplain

Father Harry E. Hoover, a diocesan priest who retired in 1978, died on March 5 in Hollywood, Fla. He was 82.



Father Harry E. Hoover

The funeral was at 11 a.m. on Thursday at St. Joan of Arc Church, where Father Hoover had served as pastor. Burial followed at the Priests' Circle in Calvary Cemetery.

Born Nov. 17, 1912, in Indianapolis, he was ordained a priest at St. Meinrad on May 30, 1939. His first assignment was at St. Joan of Arc as assistant pastor.

Father Hoover served as an army chaplain during World War II. After returning to the diocese in 1946, he entered Catholic University at Washington, D.C., where he received his doctorate in 1948. He taught philosophy at St. Mary of the Woods

College until he was recalled to the Army in 1951 to serve as a chaplain in the Korean War.

In July of 1952, he was appointed to St. Therese (Little Flower) Parish as part-time assistant pastor, while he served one year as superintendent of the new Secvina Memorial High School.

Father Hoover then served Socoma as principal until 1969, when he was appointed pastor of St. Mary Parish in Richmond. Before he retired in 1978 because of ill health, he served as pastor of St. Joan of Arc for five years.

Collection for Central and Eastern Europe is this weekend or next

Since 1990 collection has funded 650 projects

by John F. Fink

The collection for the church in Eastern and Central Europe will be taken up in churches throughout the United States either this weekend or next weekend.

Began in 1990, this collection is helping the church in Poland, Latvia, Lithuania, Slovenia, Ukraine and other countries that used to be suppressed by communism. In all, 21 countries where the church suffered from decades of deprivation under communism are being aided.

The theme of this year's collection, "For the Next Generation," reflects the U.S. bishops' focus on the church's responsibility to provide hope and moral leadership to the youth in the region.

During the first four years of this collection, American Catholic parishioners contributed more than \$20 million. This money has funded 650 projects in 21 countries.

• In Lithuania, a graduate school of

Catholic social work at Kaunas will continue to educate religious and lay persons in God-centered family therapy and marriage problem solving.

• In Poland, a new Catholic radio network has been established.

• In Russia, generations to come will worship in the repaired church in Volgograd.

• In Latvia, the Marian Sanctuary of Aglona is being reconstructed.

• In Hungary, the Society of the Sacred Heart of Jesus is running a bookmobile to make religious texts available across the country.

• In Ukraine, a new generation of priests is on scholarship at a seminary in Rome. Several Ukrainian nuns who were prisoners in the Gulag are receiving renewed training.

According to Msgr. R. George Saraukas, director of the U.S. bishops' conference's Office to Aid the Catholic Church in Central and Eastern Europe, "The funds have enabled the faithful and courageous Catholics of Central and Eastern Europe to begin to repair the effects of nearly 70 years of communist suppression. During those dark years, the church was outlawed, its priests, nuns and faithful persecuted, its teachings silenced, and its materials confiscated."

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PEOPLE WHO LIVE THEIR FAITH

Award brings Stevenson to work on life story

by Margaret Nelson

On Sunday, Feb. 19, four people received the Pro Ecclesia et Pontifice from the Church and the Pontiff award for long service to the church. In this series of articles we will tell you more about Lillian Stevenson and J. Jerome Crumey. Articles about Margaret Nelson and John Etlung were in previous issues. Also honored with the award was Benedictine Sister Mary Philip Seib, who received her award before her death on Feb. 11.

Lillian Stevenson didn't believe it when Archbishop Daniel M. Buehlein called Feb. 3 to tell her she would receive the Pro Ecclesia et Pontifice medal for service to the church and the pope.

Afterward, she called Bill Freeman, a fellow member of St. Rita Parish in Indianapolis, to see if he was "kidding with me." Stevenson called the chancery office the next day to learn the details because she "didn't hear another word after he said he was the archbishop."

"It is just overwhelming," she said of the honor. "There is no way to describe Sunday (Feb. 19, date of the Central of Ecclesiastical Honors). It certainly was a special day.

"The nicest thing was that all of those people who attended were so genuine—people who didn't even know me. I felt like their congratulations came from the heart. It was 'goose pimples.'"

It's not that Stevenson has never been recognized before. In 1976, she received the highest national award from the Knights of Peter Claver—the gold medal. And in 1979, she merited the Drum Major Award from the Indiana Christian Leadership Conference. A few years ago, she received an award from the mayor of Indianapolis for her work in the Healthy Baby campaign.

The Healthy Baby ministry came through her involvement on the Vincent de Paul's Indianapolis Council. "I thought, since we're talking about black babies, the office should be housed in a black church.

"Because of the work of the volunteers, we had 85 healthy babies born. We didn't lose one baby. Women from churches all over the area drop the mothers to whatever appointments they had. They wanted to be sure the women had everything they needed to bring a healthy baby into the world," she said.

Since 1985, Stevenson has spent her mornings running the St. Vincent de Paul food pantry at St. Rita. By now, it has become a social ministry center that offers clothing, books and job information as well as the food.

She said, "Our food pantry is open five days a week. We're all-year people. Our Christmas and Thanksgiving meals

happen all year long. Four hours afterwards, the people are hungry again." She said that because of the volunteers, "I can walk off and leave the pantry." But one helper retorted: "She ain't done it yet!"

She first became a board member for the SVdP Indianapolis Council in 1984. Now she's disaster committee chairperson. She is past president of the SVdP St. Rita Conference. Stevenson is a eucharistic minister in her parish. And though she's not the official sacristan, she helps keep supplies in order.

For 10 years, Stevenson managed St. Rita's scholarship corner—sort of a flea market that raised money for the school—after the weekend Masses. Now she has "nothing else to do," she works in the yard around the church.

Stevenson is a co-member of the Sisters of St. Joseph at Tipton. "They guide me in my spiritual life. We are considered lay sisters," she said. "The religious sisters pray for us and guide us in our ministries. We help them, they help us—we work together. We go to the motherhouse for meetings, spiritual uplift, encouragement and inspiration. They have something for the co-members every month, but we can go there anytime."

She attends daily Mass at St. Rita and uses the Sisters of St. Joseph's guidance for prayer life at home. She is a pilgrimage leader for Our Lady of the Snows at Belleville, Ill. And she participates in the Bible studies under Divine Word Father Bill Kane's direction at St. Rita and with her study group at St. Peter and Paul Cathedral. She is involved in the Cursillo movement.

In the last decade, she has taken a two-year course on lay leadership at the Beech Grove Benedictine Center and a Gabriel Richard course for self-improvement at Holy Angels. Stevenson has had courses on the Old and New Testaments at Martin University. She took Marian College's course on the new catechism at Socinia High School. And she completed the summer course on black theology at Xavier University in New Orleans.

As a young woman, Stevenson was the third African-American graduate of Indianapolis City Hospital School of Nursing (now Wishard). She worked as a registered nurse for 42 years.

In the archdiocese, she's served on the board of Catholic Charities, and as president of the Archdiocesan Black Catholics Concerned. "I feel so good about this award," said Stevenson. "Over the years, I've planned to write a book. But I never could start because it wasn't the 'right' time. It's time now."

"Sunday, I decided on the title: 'From Pat Ward's Bottoms

to the Pope,'" she said. Stevenson explained that she grew up in a very poor area on the west side of Indianapolis between what is now Dr. Martin Luther King Street and White River and 10th to 13th streets. The low bottom ground there was named for "the fellow who owned most of the land. He had black people live in the shacks there for little or nothing."

She said that she's come from the low ground to "as high as you can get. I wouldn't get any higher than that award from the pope. If I did, I don't be able to handle it."

For years, Stevenson has been "putting stuff back" for the book. "I raised several children. One of them may be interested in knowing about me. People see me around church. They know I'm faithful, but they don't really know me."

Stevenson moved around the corner from St. Rita in 1936 when the "bottoms" structures were torn down. "I moved here. I plan to stay here," she said.

In 1958, she asked to take instructions and became a convert to the Catholic Church. Ironically, the pastor voiced doubts about her sincerity and asked the assistant pastor, Father Joseph Koster, to give Stevenson instructions.

But she also credits her faith foundation in the Apostolic and other churches. "I didn't come to the Catholic Church with an empty vessel. But I added to what I had. The Catholic Church offered what I was looking for."

Archbishop Edward O'Meara appointed Stevenson as the Catholic representative on Indiana Interreligious Commission on Human Equality.

"It helps my attitude toward religion in general. I feel at home every place they're serving God," said Stevenson. "But I have made my choice. The Catholic Church—and definitely St. Rita—is my home."



PAPAL HONOR—Lillian Stevenson of St. Rita Parish accepts the Pro Ecclesia et Pontifice award from Archbishop Daniel M. Buehlein at a Feb. 19 ceremony. (Photo by Charles Schisla)

St. Elizabeth's director earns state award

Registered nurse Joan Smith, the executive director of St. Elizabeth's Southern Indiana in New Albany, is the 1995 recipient of the Marilyn Green Award presented annually by the Indiana Council on Adolescent Pregnancy.

The award recognizes individuals who work to prevent teen-age pregnancy and help teens who are pregnant or are already parents.

Smith, who also is the founder of the six-year-old regional maternity center, is scheduled to accept the award during the council's 14th annual conference on March 10 in Indianapolis.

The Indiana Council on Adolescent Pregnancy (ICAP) consists of approximately 150 representatives of social service agencies in the state.

This year's conference theme, "Tracks to Successful Programming," was a fitting setting to present Smith's award. ICAP board member Donna Bookout of Muncie said, "We felt Joan has developed programs that are very positive and will represent well the efforts of ICAP for years to come."

St. Elizabeth's Southern Indiana programs for unwed mothers are designed to restore self-esteem while emphasizing the finishing or continuing of schooling that leads to responsible adulthood. Programming also is intended to help young women and family members make wise decisions and build stronger families.

Program results show that 77 percent of the young women have removed themselves from the welfare rolls. Smith said, and 85 percent have earned a diploma or general education degree.

St. Elizabeth's Southern Indiana opened in 1989 with the hope of housing eight women a year who needed support during pregnancy. During its first five years, the regional residential care through pregnancy and childbirth. Forty-nine of these teen-age mothers chose adoption.

In its outreach programs, the center has served 350 young women who already had a place to live and has counseled about 3,000 clients and their family members.

Smith credits the center's staff for the ICAP award. "Together we have grown from being one home," she said, "into a regional maternity center that has served women from seven states."

The majority of the center clients come from 20 counties in Indiana, 15 counties in Kentucky, and three Ohio counties. From its original residence and services, St. Elizabeth's Southern Indiana programming has grown to include adoption services; free pregnancy testing; medical care; prenatal parenting and after-care programs; individual, group and family counseling; education assistance; job placement; and a support group for grandparents.

In 1995 St. Elizabeth's Southern Indiana will renovate an

older home near the center's current location to provide housing for staff members.

An additional older home has been donated to the center which, with community support and funds, will be renovated to house an after-care program comprised of apartments for seven young women over age 18 and their babies.

"Providing this housing on a sliding fee scale," Smith said, "will enable us to more efficiently counsel them, teach them to parent, support them as they finish high school and sometimes pursue college or technical school, place them in jobs, and assist them as they become responsible citizens and strong families."

The St. Elizabeth's Southern Indiana after-care program is a prototype nationwide, she said, and is based on the principle of breaking the cycle of family dysfunction many of the young women have experienced for years.



Joan Smith, executive director of St. Elizabeth's Southern Indiana, is the 1995 recipient of the Marilyn Green Award.

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FROM THE EDITOR

Spending time before the Blessed Sacrament

by John F. Fink

Not long ago I received a letter from which I'll quote a small part.

"Time spent before the Blessed Sacrament seems to be returning. Much of this is due to the urging of Archbishop Buechlein and many other church leaders, including Pope John Paul II and Mother Teresa. Many people are being blessed by taking a few minutes out of their busy days to spend time in the eucharistic presence of Jesus.

"To many younger Catholics, words like eucharistic adoration, holy hour, exposition of the Blessed Sacrament, and Benediction are foreign. Perhaps this may be an idea for an article in *The Criterion*."

I agree with my correspondent on both counts: more people do seem to be spending time before the Blessed Sacrament than was true for a while, and many younger Catholics are not familiar with this devotion.

THE FIRST THING we must do to encourage more eucharistic adoration is explain why we Catholics adore the Eucharist. This was done extremely well by Archbishop Buechlein last summer in his pastoral letter on the Eucharist which was published in *The Criterion* and distributed in weekly segments to parishes throughout the archdiocese. That the church's teaching must continually be emphasized is obvious from the polls that show that many Catholics today think of the bread and wine in the Eucharist as only "symbolic reminders" of Christ.

One poll showed that 70 percent of Catholics in age brackets 18-29 and 30-44, and 58 percent of those in the 45-64 bracket, chose the term "symbolic reminders" as most expressive of their belief.



NOT that is not what the church believes and teaches. By the consecration of bread and wine by the priest as Mass the bread is changed into the whole substance of the body of Christ and the wine is changed into the substance of his blood. As the Council of Trent defined, in the Blessed Sacrament of the Eucharist "the body and blood, together with the soul and divinity, of Our Lord Jesus Christ, and therefore, the whole Christ is truly, really, and substantially contained" (quoted in "The Catholic Catechism," No. 1374).

We adore the Eucharist, therefore, because it is really and truly Jesus Christ, who is God himself. This is why we genuflect toward the tabernacle when we enter a church or bow as we pass it. As the catechism says, quoting Pope Paul VI, "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession" (No. 1378).

TODAY MANY of our churches are promoting a renewal of the eucharistic adoration that used to take place on a regular basis. In the Divine Mercy Chapel at St. Michael Church in Indianapolis, there has been perpetual adoration, that is, someone present to adore the Blessed Sacrament every minute of the year, for almost six years. The body of Christ being exposed, the church is warty of possible abuses. As an advisory by the U.S. Bishops' Committee on the Liturgy, issued in 1986, stated, such exposition is generally permitted only in the case of those religious communities of men or women who have the general practice of perpetual eucharistic adoration or adoration over extended periods of time.

However, Vatican directives permit and encourage parish churches to have exposition of the Blessed Sacrament for an extended period of time once a year. And Benediction (the blessing of the people with the Eucharist by a priest or a deacon) is encouraged more frequently as long as it is the conclusion of eucharistic worship. The Blessed Sacrament is not supposed to be exposed just for Benediction.

New churches today, and old churches that have been renovated, place the Blessed Sacrament in an especially worthy place away from the main altar where the people can go to adore the Lord in the eucharistic species. The ideal situation is a separate eucharistic chapel such as the one in the Cathedral of St. Peter and Paul or in my home parish of St. Luke.

Pope John Paul II encouraged eucharistic adoration in these words, quoted in the catechism: "The church and the world have a great need for eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses of the world. Let our adoration never cease" (No. 1380).

WHILE THE CHURCH DOES not usually encourage extended exposition of the Blessed Sacrament, it does encourage parishes to schedule adoration throughout the day and night before the tabernacle where the consecrated hosts are kept. At St. Luke, for example, scheduled eucharistic adoration will be five days a week, from every day and throughout the night parishioners spend an hour in the eucharistic chapel. My hour is 10 to 11 p.m. To say nights. Except when I've been out of town I haven't missed my hour in the almost five years since the practice was started, and many other parishioners have done the same.

But no one should have to wait for someone to organize eucharistic adoration. Anyone can make a private visit as long as the church is open. In the privacy of the church or chapel, one can pray for one's sins. It is a very solitary and personal time to be with God. Perhaps this Lent is a good time to start this devotion.

A VIEW FROM THE CENTER

Why doesn't *The Criterion* report bad news?

by Dan Conway

Peter Agostinelli travels around the archdiocese interviewing parish leaders for *The Criterion's* weekly deanship "Spotlight" feature on page 8. Those who read this feature on a regular basis know that Peter, and the other members of our editorial staff who write parish profiles in the four Indianapolis deaneries, do an excellent job of describing the diverse ministries and distinctive personalities of our parishes and deaneries.

Peter tells me that he is often asked why his stories only describe the good things about parish life. Every parish has some skeletons in its closets. Why not report the bad news as well as the good?



The question is a fair one. In fact, it goes to the heart of what our archdiocesan newspaper is all about.

The Criterion's mission is to inform, educate and evangelize our readers to help them live fully as Catholics. *The Criterion* also serves as an instrument for communicating the Catholic faith and as a forum for dialogue. Simply stated, our archdiocesan newspaper exists to help us grow in knowledge, faith and holiness (as individuals and as a church) and to unite us as a Catholic community (recognizing our diversity).

Suppose it can be argued that, in order to inform our readers about what is "really happening" at a given parish (or at the Catholic Center), we should hang out the dirty laundry. But that would promote unity? And would it help us to grow in faith?

Unfortunately, nothing is more destructive of church unity than turning a spotlight on the petty squabbles and divisive argu-

ments that can take place in the best of parish or diocesan families. Given time, patience and the willingness to forgive, these all-too-human bruises can be healed. On the other hand, gossip, rumors and public exposure of family problems can deepen our wounds (sometimes fatally) and delay the healing process indefinitely.

Suppose a parish spotlight were to reveal that many parishioners think their pastor is a lousy preacher or administrator. Or that the parish council is deeply divided over some parish need. Or that a parish employee was recently "let go" because of irregularities in the bookkeeping system. Would sharing this news with the whole archdiocese promote unity? Would it help to evangelize *The Criterion's* 70,000 households or strengthen anyone's faith development?

There are some nationally-based Catholic newspapers which seem to delight in pointing out the sinful, even scandalous, sides of church life. Whenever a church

official (including pastors, bishops or the pope) is thought to be less than perfect, or to vary from these newspapers' narrowly defined notions of theological correctness, these journals are quick to pronounce judgment. Such newspapers may have their place in the universe of Catholic thought, but they are not sources of unity for our church, and they are often so ideologically "frozen" that they cannot serve as effective instruments for education or dialogue.

There are times when *The Criterion* must report "bad news" such as the closing of a parish or a public allegation of illegal or inappropriate conduct on the part of church personnel. When necessary, *The Criterion* fulfills its mission to inform readers about "bad news." But we strive to reflect compassion and pastoral sensitivity on issues that are known to be painful to our readers, and, above all, we respect the privacy and dignity of all people regardless of who they are or of what they may have been accused.

Pope John Paul II once said that representatives of the news media (both religious and secular) are called to be "stewards of the truth." To fulfill this important responsibility, *The Criterion* and other Catholic periodicals have an obligation to take seriously the professional and ethical standards of Catholic journalism. Spreading untruth and gossip would be the easy way out. It might boost our circulation or increase advertising revenues, but seeking out bad news would not promote unity or encourage spiritual growth. And, most importantly, it would not help us to accomplish our mission: to inform, educate and evangelize our readers so that we can all live fully as Catholics.

THE HUMAN SIDE

Time to worry about the threat of apathy

by Fr. Eugene Henrick

The number of college freshmen who say that paying close attention to political affairs is important declined in 1994 to its lowest level in the 29 years since there has been a survey of the students' attitudes. The survey of 238,000 freshmen across the United States draws a portrait of growing political apathy.

"Negative campaigning has come to dominate many elections and the growing hostility toward government and public service is being picked up by young people," says Alexander W. Astin, director of UCLA Higher Education Research Institute.

John Mufio, director of academic assessment at Virginia Tech University, claims there is a growing sense of "Well, there's nothing you can really do about changing politics, so why bother?"

Leading about the apathy of college freshmen reminded me of two separate studies which found priests echoing similar

sentiments about getting involved with the hierarchical church. They seemed to care little about what the "purple circle" does as long as they are left alone to minister to the people they are assigned to serve. For them, the parish is where the church's real action is.

I believe that if we move beyond priests and college freshmen, we will find many others saying the same. The importance of being a participant in the larger society out there is getting overlooked today. If this does not change for the nation and the church, both could be in serious trouble come the third millennium.

I base this concern on the philosophical insights of Alexis de Tocqueville who came to America when the nation was in its infancy stage. He observed that going one's own way opens the door to the risk of authoritarian manipulation and the possible downfall of democracy.

When people lose interest in government and stop participating in it, they tend to become very private, which often results in serving self-interests and forgetting the public good. They begin to expect everything to conform to their plan and their little world.

The interaction that is essential to participation has good effects. Interaction

can foster growth as one party bounces ideas off the other. The exchange can be healthy.

We are social beings who cannot operate in a vacuum. When we stop participating in our larger world, we become a detriment to it.

The principle of participation is basic to many areas of life. When Vatican Council II wanted to create a more vibrant liturgy, it emphasized lay participation. It lowered the wall dividing the laity from the clergy at Mass. Active involvement of the laity was seen as the key to liturgical renewal. Although there was resistance at first, the end result has been a renewed vibrancy in the liturgy.

When we read the prophets of the Old Testament, we see how they cried out to the Israelites to become more involved in their own political fate. Applying this to our own times, we have to wonder what might have happened at the time of World War II if the ordinary citizens of Germany or Italy had participated more fully in their nation's affairs.

When people become apathetic about those who govern them, it is time to worry. Such apathy leads somewhere—but not somewhere good.

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To the Editor

On a treadmill of supply and demand

Dan Conway's column in the issue of Jan. 27 ("Why Don't Catholics Contribute More?") really turned me on because I am so aware of the need for generosity today, more than ever before in history. I think about it, commiserate with the poor, try to do all I can to help, and even write about how I feel.

The changes in our society today that affect not only the poor and needy but each individual as well are primarily traceable to the greed that has spread over the world during the past 50 years.

Money has become the measuring stick for success and happiness. Beginning with the cradle and continuing on through all age groups, it is now

considered essential to have the best of everything without delay or compromise. It's called "instant satisfaction."

The saddest thing is that children have been so saturated with the pressure of peer influences and TV advertising that parents have in many cases lost their authority. We are now on a treadmill of supply and demand.

The only way to change our course, and get back to a human respect and regard for others less fortunate than we, is to reeducate our children. They must learn to change their priorities, and the adults who influence them must change their ways in order to accomplish this. The future of our world depends on it.

Families need time together more than they need playthings and fancy clothes. Costly habits separate us from each other. What we really need is a return to simpler standards that will allow time for Sunday

LIVING FAITH

She found God's presence in her life during a time of grief

by Mary Ann Wyzard

I took a deep breath and looked at the congregation. Could I do this?

There was no alternative. Several months earlier, I had promised members of the parish liturgy committee that I would discuss God's presence in my life during a time of grief.

And now it was the Lenten season, I was standing at the lectern, and the people of my faith community were expecting to hear my testimony. But until this weekend I had talked about it only with friends.

I took another deep breath, then thought about the Gospel reading for the Mass—the powerful story of how Jesus raised Lazarus from the dead.

"Today I'd like to share a few reflections about that difficult time when my pre-born baby died," I began, "and how my faith sustained me."

"In early 1987, I was happily anticipating the birth of my third child. But at exactly 4 a.m. on Feb. 17, I was awakened from a sound sleep and found myself sitting up in bed, totally alert, trying to comprehend the words "There's no heartbeat" which were somehow imprinted in my mind.

"I cried and prayed and tried to sleep. The hours slipped by slowly, until finally it was 9 a.m. and I was able to call my physician for an appointment. All I could manage to say on the telephone was my name and that "something's wrong."

"An hour later, my doctor was examining me with audio ultrasound equipment. After what seemed like an eternity, he put the equipment away and looked me in the eyes. I remember how kindly he broke the news: "There's no heartbeat," he told me. And I said, "I know." He had used the exact same words that had awakened me six hours earlier.

"Additional tests at the hospital confirmed his diagnosis, but still I hesitated. "Can't I just go home and wait?" I asked. But my doctor was firm with me. Labor must be induced the next day, he explained, because of the danger of infection.

"I was admitted to the hospital the following morning, and was still struggling to comprehend the reality of my baby's death. "What if you're wrong?" I asked my doctor. "It's too soon for the baby to be born. There could be a mistake. Can't I wait?"

"Gently he shook his head and explained that my own health must be addressed because my two children needed me. Then he told me about the death of his first child at birth, and how helpless he and his wife had felt when specialists had been unable to save their baby. He also talked about the difficult days that followed for me.

"A few hours later, with the time of the birth near, I tried to rest. Alone in the

darkened room, I started to pray quietly. But then I got mad and cried out in desperation, "God, if this baby is born alive I will lose my mind!"

"The answer came immediately. 'Ye of little faith—believe!' Again the words were somehow imprinted in my mind.

"I was stunned, for I knew that my prayers and cry for sharing my story and God was reminding me that I was not alone in a time of sorrow.

"Tests after the birth confirmed that my infant son had died about a week earlier. There was nothing I could have done to prevent the death. We named him Jess.

"Now whenever I struggle, whenever I doubt, whenever I become angry about life circumstances, I am reminded of those powerful words: 'Ye of little faith, believe!'"

As I walked back to my seat, I heard people crying. After Mass, parishioners thanked me for sharing my story and several women told me about their own heartbreaking experiences with infant loss. I felt strengthened by their words, just as they said they had felt strengthened by mine.

Results of a national spirituality survey of 25,000 people conducted by the Parish Evaluation Project of Des Plaines, Ill., revealed that 59 percent of Catholics and 82 percent of church leaders said they have had a personal experience of the presence of God.

However, it is human nature for people to deny or doubt God's presence in our world, just as I had questioned his intervention during my time of grief.

In a talk on stewardship, Father Paul Landwerlin, pastor of St. Gabriel Parish in Indianapolis, described coincidences as "miracles that God has worked anonymously."

That definition intrigued Bob Leonard, director of catechetical ministry for the New Albany Deamery's Aquinas Center, because many people tend to be doubting Thomases.

"Even when God is active in our lives," he said, "we often don't recognize the fact of that. We attribute it to luck, to coincidence, to fate, sometimes even to our own efforts. Despite all the trouble that God goes to on our behalf, we just can't seem to give credit where credit is due. We don't recognize the presence of the Lord, even when Jesus Christ is staring us in the face."

However, Leonard explained, "if people are in relationship with God, they will recognize God's presence in everyday life. Miracles do happen."

(Wyzard is an assistant editor of The Criterion and a member of St. Thomas Aquinas Parish in Indianapolis.)

worship, family dinners together, even picnics with relatives. When we regain these customs, we will find the love and concern for others that will prompt us all to help our less fortunate sisters and brothers.

Disregard for charitable giving is not just unfortunate. It is unforgivable. Only by good example to our children, our families and our neighbors, can we reverse the present attitude.

Arlene Locke
Indianapolis

The witness of a Carmelite sister

As a member of the health care staff at St. Paul Hermitage, I participate in the lives and deaths of many beautiful people.

Recently, Sister Miriam Elder, a Carmelite from the Monastery of the Resurrection, died at our facility. Sister was a resident on the nursing floor for three years. During that time, I witnessed what a life of prayer and union with Jesus can do for a person in the dying process.

Sister Miriam always reached out to others, especially as she went down the hallways. She would stop by each person and extend a warm handshake, call the person by name and then quietly proceed to her room. In her room, she would sit in her recliner and pray and read spiritual books. In the midst of noise and confusion, she could withdraw into peaceful contemplation.

She shared a room with another resident whom she loved dearly. This woman had a habit of putting the sheets in order or in a row on her bed. She never realized that the room belonged to Sister Miriam. It wasn't unusual for her to sit in Sister Miriam's chair or arrange her books. No matter what she did, Sister Miriam would calmly find another space and let her be.

As the time of death drew near, Sister Miriam refused medication. She said, "I would rather have Jesus in charge than the doctor." She approached death in the same reverent way she lived. Her example of prayer and peaceful living was a witness to those of us who cared for her.

What a blessing to me personally and to St. Paul Hermitage to have had Sister Miriam in our midst. May she rest in peace.

Sister Bernardine Ludwig, OSB
Our Lady of Grace Monastery
Beech Grove



Inaccuracies in Knightstown article

It was with great sadness I read the article on St. Rose Church, Knightstown (Jan. 20 issue). To correct the record: The late Father James Shanahan was the first resident pastor, 1960 to 1969 per the *Archdiocesan Directory*. I was appointed resident administrator, with rights and duties of pastor, from 1969 to 1979, when I was replaced by Father Tom Widmer.

I would ask for a printed correction to the article on Knightstown. I really expected a better article than the one that was printed.

Rev. Kenneth J. Murphy
Commander, Chaplain Corps, U.S. Navy
Jacksonville, Fla.

Catholic magazine is recommended

I enjoyed your column about Catholic magazines ("From the Editor," Feb. 24).

I would like to recommend *Canadian Messenger of the Sacred Heart* as a truly a Catholic magazine. It is published at 601 Greenwood Ave., Toronto, Ontario M4J 4B3.

Carolyn Renniekamp
Greensburg

LIGHT ONE CANDLE

The sinfulness of illicit sex

by John Cator

Director, The Christophers

Human sexuality is not a sin. How could it be? If marriage is the sacrament which sanctifies human love, then sex is a gift from God, and sexual pleasure is part of God's good creation. Sex is joyful, playful and life-giving. When it is performed within the context of a love commitment, sex is holy. Jesus came into the world as a man and did not disdain the human body.

Where does the sin come in? Although sexuality is a part of God's wonderful design for the world, there is such a thing as selfish sex, denatured sex and immoral sex. This is not only offensive to human dignity, it offends God. When we abuse one another, God is displeased. The sinfulness of illicit sex is the selfishness of the sinner or the untruthfulness of the act itself.

Why is sex so often thought of as dirty? An ancient belief called Manichaeism taught that the spirit world was good while the material world was evil, therefore sex was considered evil. This idea infected the early church and was resurrected in the 12th century by the Albigensians. In the 17th century the Jansenists picked it up. All these attempts to denigrate the body and its functions were declared heretical by the magisterium. Nevertheless, we still have pockets of Jansenism persisting in the church today.

In balancing one's sexuality and one's

spirituality, it is important to remember that the opposite of spirit is not matter; the opposite of spirit is death. "Spirit" means life, according to the dictionary—"the vital principle animating the body." The enemy of the soul is not the body but the evil spirit which suffocates life. To want more and more to the point of folly is wrong. Greed, gluttony and pride lead to bondage and death, and lead, unbridled sexual desire also leads to sexual addiction.

Chastity is not attained through the repression of one's sexuality. Chastity is the virtue which regulates human love. Self-control is a good, not self-hatred. During Lent we give up things like sweets. Why? Because self-denial purifies and chastens the spirit. We don't give up sweets because we consider them to be evil. We forgo them in order to improve our self-control and grow in spiritual strength.

Sacrifice is defined as giving up a legitimate good for a higher spiritual purpose. The celibate priest forgoes marriage and sexual activity because Jesus asked it of his priests. He also taught that in order to live we must learn to die to self. When anyone chooses celibacy for the love of God or for the good of the community, he or she is following a noble calling.

No matter what your status in life, don't despise your body. Do the best you can and trust in God's mercy. If you fall, pray for the grace to begin again.

"Do what you can do and pray for what you cannot yet do"—St. Augustine.
For a free copy of the *Christophers* News Note, "Speaking of Sex," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.

CORNUCOPIA

Secret Partner merits award

by Margaret Nelson

The *Pro Ecclesia et Pontifice* award is an awesome honor. But it proves to me that God calls the very imperfect to task—and now to humility.

Of course, I'm well aware that my Secret Partner does all the good stuff and I just try to keep from messing things up. It's like sewing. Only the seamstress knows where it's botched. Maybe it's a little selfish to take away the enjoyment of others by pointing to the flaws.

But believe me, if I can receive such an award, thousands of you qualify! The archbishop said as much in his Feb. 10 column. "When one honors some of those who serve among us, all of us are affirmed in our service."

And in his talk during the Feb. 19 prayer service: "As we center papal honors on these sisters and brothers, we are honoring the many folks who have served with them in our parishes



and in our agencies, especially behind the scenes."

The responsibility of accepting this papal award would be too heavy, if we didn't do it for all the others we represent! And how often do we serve the church alone? It is a community!

Your gifts and giving inspire me to try to do better. Often, I have an assigned feature for *The Criterion* and find that the real story is your dedication to God—not the project I'm covering. I hope to tell more of those real stories.

You may be interested in how we learned about the awards. The archbishop himself called! That Friday (Feb. 3), I had taken a vacation day to drive to Illinois where my daughter was recuperating from an accident. By the time our office manager found where I was, I was heading back—trying to beat a snowstorm.

On Saturday morning, I was reading the newspaper when the phone rang through the sound of television cartoons. (I was glad I didn't answer with my "No, I don't want to switch my long distance service" attitude.) I recognized the gentle voice: "Margaret, this is Archbishop Daniel."

Criterion Coffee Break

Lucky subscribers, if you see your name listed here, call in with your subscriber number and win at 317-236-1572! We supply the mug and coffee... just take along a copy of *The Criterion* to complete your break. We know you will find spending time with coffee and *The Criterion* time well spent.

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Even as I responded to his concerns about the trip home, I wondered why I was chatting with this busy archbishop about his minicars and trucks were off the road. Then he asked if I would be attending the investiture of monsignors at the cathedral on Feb. 19 and I replied that I was. He said something like: "That's good, because you will be receiving an honor."

I must have heard the archbishop because I can remember the details. But I still don't believe it, nor know why I got it. But I do have the medal to prove it's true. I thought it was interesting that three of the five were converts to the Catholic church.

In some ways, it was like being at my own funeral, all the words of praise, friends gathering around—some I haven't heard from in years (many who enabled my ministries themselves), wonderful greetings, even flowers.

I've never been part of a celebration with such positive, affirming, happy-to-be-there people. My favorite picture was of 10 friends (themselves dedicated to the church)—their faces beaming as they examined the medal and Latin certificate. The papal award carries a certain life-long responsibility to be the kind of person who should have received it. So I'll have to work harder at the not messing up part.

By the way, my closest connection to the pope was when I waved from three different spots when he was in Detroit. He did wave back!

check-it-out . . .

St. Vincent Stress Center, 8401 Harcourt Rd., will present a community education series on "Today's Topics for Women," the series will run consecutive Tuesdays in March. All programs will be held in the Stress Center Auditorium from 7:30-9 p.m. Topics are:

- March 14, Overweight: More than mind over matter.
 - March 21, Post-Partum Depression: More than the baby blues.
 - March 28, Guilt: A necessary evil?
- Registration is recommended, as many classes fill up. To register, call 317-338-CARE (2273).

Young women between the ages of 12 and 16 are invited to **Marian Heights Academy** on March 18 to investigate the educational opportunities that the college-preparatory school has to offer. The school is located in Ferdinand, Ind. The school will host the open house so students may tour the campus and speak with faculty members about the benefits of an all-girls education. Detailed information about enrollment and class work will be available, along with a chance for those who wish to take the Secondary School Admission Test (SSAT). A luncheon for all attending will also be held. Marian Heights Academy boasts a 7:1 student-teacher ratio and a 100 percent college acceptance rate for graduates. For more information, call the school at 812-367-1431 or 800-467-4MHA.

The Family Life Office for the archdiocese will present a Lenten Workshop for

"Single Again? Catholics' "Spirituality in Daily Living," will be held on April 1 from 9 a.m. to 12 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Mary Cove, Ph.D., will speak about recognizing the need for healing. She is a pastoral care chaplain at St. Vincent Stress Center and a marriage and family therapist for WellSpring Counseling. For additional information, call the Family Life Office at 317-236-1586 or 800-382-9836. Cost is \$10.

St. Francis of Assisi Parish in Muncie, Ind., will hold a Lenten weekend, "Love Heals" March 24-26. St. Joseph's of the Sacred Heart, Father Paul Robert DeGrandis, and Annie and Eric Fitch will present the educational weekend. For more information, call the parish at 317-288-6180.

Brebeuf Preparatory School, 2801 W. 56th St. will hold the 13th annual **Brebeuf Bistro Goes Hollywood** fund raising dinner and auction on March 18 beginning at 5:30 p.m. Brebeuf seniors will dress as Hollywood actors and actresses to greet guests. Auction items include dinner for four with Mr. and Mrs. Dan Quayle, passes for 20 in a terrace suite for opening day of practice at the 500-mile race, airfare and a room for two at the New York Athletic Club, a diamond and gold necklace among other auction items. Tickets are \$50 per person. Raffle tickets are \$100 apiece. The event is sponsored by the Brebeuf Mothers Association. Proceeds will be used to benefit the students and faculty of the school. For reservations or information, call the school at 317-870-2755.

Kordes Enrichment Center, Ferdinand, Ind., will present a **Centering Prayer Day** on March 25. Centering Prayer is a form of prayer that allows an individual to experience God's presence while reaching solidarity with God. The retreat will include a discussion on centering prayer, solitude and shared prayer. Registration will begin at 8:30 a.m., finishing up around 3:30 p.m. Cost is \$15. Lunch will be provided for \$5. For more information, call Kordes at 812-367-2777 ext. 2907 or at 800-880-2772, ext. 2907.

The Archdiocesan **Spring Craft Fair** will be held March 30-31 from 11 a.m. to 1 p.m. at the Archbishop O'Meara Catholic Center Assembly Hall, 1400 N. Meridian.

A memorial Mass will be held at 5:30 p.m. March 15 at Holy Cross Church for **Dexter Gray**, who died Feb. 22.

tips . . .

Fred B. McCashland, a teacher and former president at Brebeuf Preparatory School, received the Horizon Award at the Indiana Presidential Classroom Scholars Dinner on Feb. 20 at the Western Hotel in Indianapolis. The award honors a Hoosier adult who has, by action or example, provided Indiana youth with a positive image of public service. McCashland received the award because of his leadership, inspiration and motivation as a government teacher and mentor at Brebeuf. He joined the Brebeuf staff in 1965 teaching government, U.S. history and speech. He has also served as the chairman of the social studies department, dean of students and guidance counselor.



ROLE MODELS—Kindergarten David Guerra (left) dresses as Martin Luther King and 6 master's degree programs. Admitted students, of all ages, national and ethnic origin, ability, and sex. *U.S. News and World Report and National Catholic Register

Beneditine Father Boniface Hardin and Christopher Johnson, as Holy Trinity pastor Father Kenneth Taylor during the Holy Trinity Community Day Care's annual Black History program Feb. 28. The children studied heroes and heroines for the program. (Photo by Margaret Nelson)

DIVERSITY WITHIN UNITY

Charismatics and the baptism of the Holy Spirit

by Fr. Paul Landuverien & Len Bielski
Second 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 those expressions is the Catholic Charismatic Renewal. Fr. Paul Landuverien is the liaison between the Charismatic Renewal and the Archdiocese of Indianapolis and Len Bielski is editor of The Criterion's Renewal's newsletter.)

The Catholic Charismatic Renewal is not the originator nor the first renewal to stress the need for the "baptism of the Holy Spirit." Christ is the originator and the author of baptizing his followers with the Holy Spirit. It was he who commanded his disciples to return to Jerusalem and await the "baptism of the Holy Spirit" (Acts 1:5). He also said that all we need to do is ask and our heavenly Father would "give the Holy Spirit to those who ask him" (Lk 11:13).

Protestant Pentecostals did not invent the "baptism in the Holy Spirit." They did, however, popularize and reemphasize the need for him in the lives of 20th-century Christians. It is most unfortunate that the widespread use of the phrase "baptism in the Holy Spirit" by our Protestant brethren has led to much unfounded suspicion on the part of Catholics. That phrase now seems to be mixed with the issues of fundamentalism, faulty discernment, people leaving the church, and misguided ecumenism. And yet St. Paul himself is probably the first Christian to ask that bothersome question: "Have you received the Holy Spirit?" Paul asked the men of Ephesus if they had "received the Holy Spirit" when they were baptized and became believers (Acts 19:2). Is it possible not to receive the Holy Spirit when we're baptized? No.

The church teaches and all Catholics should believe that they receive the Holy Spirit at their baptism and confirmation. But

what we receive in the sacraments needs to be fanned into flame. "Stir into flame the gift of God that you have through the imposition of my hands" (2 Tim 1:6). God freely gives this gift, but we need to pray for an enlivening and transforming presence and power of this Holy Spirit in our lives.

St. Augustine tried to explain how we can possess the Holy Spirit. He held that the Spirit indwells in infants through baptism. But they do not yet know the Spirit, because they lack understanding. As we grow and become adults, we can both possess and know (experience) the Spirit. Augustine also allowed for the possibility for us to know the Spirit, and yet not possess him or be filled with his gifts ("Christian Initiation and Baptism in the Holy Spirit," McDonnell and Montague, pg. 85).

Marianist Father George T. Montague also has an explanation of what it might be like to receive the gift of the Holy Spirit. Similar to a person who has been given a piece of meat, we who are given the Holy Spirit can do one of two things: We can put it into the freezer to be used later at another meal, or we can cook it and serve it to the family for dinner that very day. Both receive the same gift. One stored it and the other began using it right away.

It seems to me that the 20th century will come to be known as the age of the Holy Spirit. God seems to be pouring out his Spirit in abundance on all who are open enough to ask for him. It follows, then, that neither the Pentecostals nor the charismatics may claim exclusive right to the "baptism of the Holy Spirit." God is not identified or restricted to any one movement. Rather he is calling all his children to build up the kingdom of his Son and proclaim his Son as Lord and the only savior.

I think I need to say that our Holy Spirit works in movements and renewals outside the Catholic Church and its structures. Do you believe this?

I would like to assure you that our Holy Spirit is ecumenical. He does work in movements and renewals outside the Catholic Church and its structures. As one example, I would like to point to the Promise Keepers movement. Do you remember reading about them last summer when they came to the RC.A Dome in Indianapolis? This movement was started by Bill McCartney, a Catholic layman, who had the Holy Spirit come alive in him.

Back in 1991, McCartney, the head football coach at the University of Colorado, saw a need for men of God. He called together 72 men to that university to begin praying, repenting, and asking God to raise up men of God. Later that year, 4,200 men met in the fieldhouse at that university. They hammered out the goals for men who would be willing to keep their promises to live as Christian men—men who would not compromise the truth but would be true to their word. They would be known as Promise Keepers, committed to each other as they strive to advance God's kingdom. They would pray, repent of their sins, be reconciled to God and others, walk in the newness of life, and share the Good News of Christ. One of their goals was to reach beyond racial and denominational barriers to demonstrate the power of Christ and biblical unity.

The growth of Promise Keepers has been so phenomenal that the only possible explanation is to attribute this growth to an outpouring of the Holy Spirit. In 1991, 22,000 men met at the University of Colorado. In 1992, 53,000 men filled the stadium to overflowing to make that commitment. Since then, the spillover has been tremendous. The goal last year was six meetings across the United States. Boise had 5,000 men; Portland had 27,000; Denton, Tex., 35,000; Anaheim, 52,000; Boulder, 55,000; Indianapolis, 62,000.

This movement transcends denominational barrier. It is Bill McCartney's burning desire to bring into the movement many Catholic, priests, deacons and laymen, so

that these graces might be used to renew the Catholic Church. The goal in 1996 is to have 1 million men meet in Washington, D.C. By the year 2000, it is to have these meetings in all 50 states and other countries around the world.

Our world is seeing a "baptism of the Holy Spirit" like no other time in the history of mankind. The Holy Spirit is challenging us to fan into flame the gift which was given us at our baptism and confirmation. He wants to be present in us and transform our lives with his power. Do you want that? He stands knocking at the door waiting for us to open. You can ask him to come in with his power right now, this very day.

Multi-cultural office coordinator sought

The archdiocese is seeking a multi-cultural ministry coordinator. The new employee will serve as a staff person for consultation with the Multi-Cultural Ministry Commission that is being formed.

The coordinator will serve as a resource and consultant to the parishes, schools and agencies as they originate or enhance their multi-cultural ministries.

The multi-cultural coordinator will visit parishes to meet with pastors, parish life coordinators, staff members, pastoral councils, and parishioners to raise awareness and provide information about the ministry.

The new coordinator will have a master's degree or equivalent experience in theology, divinity, Scripture, or a related field. Previous experience in administration and coordination will be required, along with skill in organizing people and resources.

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SPOTLIGHT ON TERRE HAUTE DEANERY

Sacred Heart parishioners make the difference

A volunteer spirit marks the character of the Clinton parish

by Peter Agostinelli

The people of Sacred Heart Parish in Clinton are a melting pot of many different ethnic groups.

These people are actually the descendants of Clinton's settlers and earlier residents. Their names and the names on some of the town's stones are proof of this ethnicity, which includes people of Welsh, Italian, Irish, Slavic and many other backgrounds.

Bertha Rayce, Sacred Heart's parish secretary and a longtime parishioner, said most of these groups have mixed through marriage in the last few generations. Events like the annual Little Italy festival are reminders of Clinton's heritage.

But Rayce said one thing at Sacred Heart has stayed the same over the years—a collaborative effort on the part of parishioners to keep the parish alive and well.



Fr. Michael Kelley years. "We all work together to keep our church up and running."

While parishioners have thrived on that volunteer spirit, they also have benefited from the service of Father Michael Kelley. The priest came to the parish in 1991 and has encouraged lay involvement as a priority.

"It's really a nice parish. A lot of people work together," said Henry Antonini Sr., another longtime Sacred Heart parishioner and a parish council member. He grew up in Clinton and still works as an attorney there with his partner, his son Henry Antonini Jr.

Sacred Heart School will pose some serious issues for the parish in the coming years. The parish will have to drop the sixth, seventh and eighth grades due to low enrollment projected in those grades for the next year. Father Kelley said the cutbacks aren't something the parish really wants to do, but they'll be necessary to maintain operation of the rest of the school.

Parents of students were invited to an open forum that discussed these coming changes in the school.

One of the factors affecting Sacred Heart School's enrollment is the opening of a new middle school in the area. Father Kelley thinks it will draw some families away from the parish school.

But the pastor said the parish is working with the archdiocesan Catholic education office to develop a new recruitment/public relations program.

The positive side of this cutback will come in 1998 when the parish reevaluates the whole issue. Sacred Heart's religious education programs currently enjoy a high enrollment—more than 75 kids—so the parish can look to this strength as a sign that future students are out there.

Sacred Heart also operates a daycare service at the parish.

The whole school issue will prove to be an important one for the parish. Father Kelley thinks continued planning and the talents of teachers and staff, including Sister of Providence Edna Scheller's great leadership, will make for a strong future.

Something else that will help Sacred Heart School is the transition to a full-time kindergarten. Father Kelley thinks that will prove to be a good feeder system for the school.

Among the many groups that contribute to healthy parish life are the men's and women's clubs. Rayce said both groups pour important funds back into the parish. An honorary Mass celebrated every year for the women of the parish and their service is among the events that these groups put together.

Members of the local Knights of Columbus chapter also bring an important contribution to the parish. Among the events organized by the Knights are a special Mass celebrated every year and a parish dinner.

In terms of fund raising, there may be no more important contributor at Sacred Heart than the bingo nights held on Sundays and Fridays. Father Kelley said Sacred Heart School, a preschool through eighth grade school that serves 57 students receives a tremendous amount of financial help from these bingos. Parishioners Fran and John Albrecht and the Knights of Columbus coordinate these bingos.

Among the other groups and activities that make up parish life at Sacred Heart is a pastor's appreciation day for volunteers. This day expresses thanks for the time and talent volunteered by parishioners. The parish also holds a patron dinner, a meal to thank the businesses that advertise in the weekly bulletin.



ETHNIC ROOTS—An ethnic past runs through Sacred Heart Parish in Clinton. The parish of 300 households includes descendants of Slovaks, Italians and many others who settled in the area. (Photo by Peter Agostinelli)

There's also an annual award to honor the parish's top lay person of the year.

Religious education is offered for children through eighth grade and for high school youth. Sharon Farrington, administrator of religious education, and Heather McMonagle, coordinator of religious education, organize the programs.

Father Kelley said the parish will look at establishing some new adult religious education programs for the future. The staff will need to look at parishioner needs and how the parish can serve them.

Sheldi Stultz contributes to youth ministry efforts. One of the annual activities is a trip to Holy Angels Parish, an inner-city parish in Indianapolis.

Father Kelley started a program called Come Follow Me Sunday. It's a recruitment program to help attract new people into the parish via the Rite of Christian Initiation of Adults (RCIA) program. And speaking of RCIA, Sacred Heart enjoys a strong program. One thing that helps is a "correspondent's course." Father Kelley set up to allow for independent study and completion of coursework. The pastor said this is a big help for people who can't attend the evening classes because of jobs or other personal reasons.

A women's Bible group meets weekly for Scripture study. The Over Easy Club for seniors holds a regular Mass and luncheon. The senior meetings are a good time for fellowship and talking about the parish's past and present. Father Kelley said.

The pastor also has formed a rosary block. Members pray the rosary for their pastor's ministry, for the pope and for members of the parish.

Father Kelley offers occasional adult religious education classes. One recent course he offered focused on dreams and how people can use them to develop their relationship with God.

Parishioner involvement also shows in (Continued on page 9)

Sacred Heart Parish
 Year founded: 1891
 Address: 656 South Sixth Street, Clinton, IN 47842
 Telephone: 317-832-8468
 Pastor: Father Michael Kelley
 Parish administrator of religious education: Sharon Farrington
 Parish coordinator of religious education: Heather McMonagle
 Administrative assistant: Bertha Rayce
 Music director: Rick Giovanni
 School: Sacred Heart School (P-8)
 Number of students: 63
 Principal: Sister of Providence Edna Scheller
 Number of households: 301
 Church capacity: 350
 Masses: Saturday-5:30 p.m.; Sunday-10:30 a.m.; Weekdays-8 a.m., Monday and Tuesday; 11 a.m., Wednesday, 4 p.m., Thursday

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Seelyville parish plants first Resurrection tree

Parishioners at Holy Rosary wanted to work on a project for the season of Lent

by Peter Agostinelli

Nice things don't just grow on trees, you know, especially when those things are Easter presents like toy ducks and chocolate rabbits.

But don't tell that to the people of Holy Rosary Parish in Seelyville. They're setting some new trends of their own.

Members of Holy Rosary recently kicked off their first Resurrection Tree. Father Mike Zahorchak, administrator delegate of Holy Rosary, said the idea was taken from the Giving Tree concept, which some parishes work on during the Christmas season.

It went like this: Some parishioners got together with Father Zahorchak, as well as Sister of Providence Brandon Harvey, who works on Terre Haute Catholic Charities projects. They painted two small trees white. Then they hung the names of needy kids and families from the Terre Haute area from those trees.

Interested Holy Rosary parishioners signed up to receive the names of children or families for whom they could buy some Easter gifts. After they purchased the gifts and brought them to back to the parish, the parishioners received purple crosses, with their names inscribed on them, to hang from the trees.

The crosses symbolize "our gift back to God during Lent," said parishioner Anne Rice, a primary organizer of the Resurrection Tree project.

The inspiration came from people who were interested in putting together some kind of project for the Lenten



SIGNING UP—Members of Holy Rosary Parish in Seelyville sign up for the Resurrection Tree after the recent Ash Wednesday service. (Photo by Peter Agostinelli)

season. Father Zahorchak said parishioners wanted to do something to help the needy during the Easter season. And they didn't want to wait until Christmas.

The trees were erected Feb. 25, the day of Holy Rosary's first reconciliation for children. Besides helping people who are less fortunate, the project also gives parish children an opportunity to work toward their Lenten penance program.

The names of 111 children have been hung from the Resurrection Tree's limbs, as have the names of 40 families who will receive complete meals for the whole day of Easter. As of this week, Holy Rosary parishioners had taken all the names that were being hung from the trees.

Rice and Rosslyn Novotney, another Holy Rosary parishioner, are primarily responsible for all this work. They have helped with things like setting up the trees—Novotney supplied and painted them—organizing the name assignments, creating the tree ornaments and coordinating gift delivery and distribution to Sister Brendan.

Novotney said the Resurrection Tree has been a valuable experience the whole parish. Rice thinks it has stirred the realization of the need to give to others. That includes a sense of sacrifice for Lent, she said.

Rice also hopes that other parishes could pick up on the Resurrection Tree idea, whether or not they've had experience with a Giving Tree during Christmas. She said it's a practical project that also can help bring people together.

"Especially with the kids," Rice said. "That's the most telling thing—that they love the idea of giving to other kids."

"We do things for Thanksgiving and Christmas, but we tend to forget about the people at Easter."

The gifts will be delivered on April 2.

(Continued from page 8)

the contributions to liturgies and facilities. Sacred Heart's liturgy/spirituality committee plans the liturgies for the year. Parishner Dennis Hollingsworth contributes her talents as director of art and environment. That includes work on the seasonal banners and decorations for liturgies.

Ruth Dirker Hinzy, another parishioner who volunteers time and talent, takes care of Sacred Heart's sacristy. Hollingsworth also has contributed work to the meditation garden next to the church. She donates time to the upkeep of the landscaping of the garden and other parts of the parish grounds. She also offers her services as the parish's wedding coordinator.

Speaking of environment, the parish received the first part of a facade several years ago with an interior restoration. Help with color schemes and other parts of the interior redesign came from Franciscan Sister Sandra Schweitzer, a liturgical design consultant who has assisted some archdiocesan parishes with restoration projects.

There's more work to be done on the interior. Antonini said the parish is considering options like installing an air conditioning system.

Maybe all the parishioner time and talent are why Father Kelley talks about a warmth and welcoming quality that fills Sacred Heart Parish. The pastor said visitors often comment on that friendliness and hospitality.

Given the sense of ownership, parishioners probably won't have any trouble keeping things going as they have in previous years. Work on the school may turn out to be Sacred Heart's biggest challenge in the coming years.

"Our church community gives so much to us," Hollingsworth said. "We have to contribute too."

Sacred Heart's history dates back more than 100 years. Catholics settled in Clinton as early as the 1880s, when they were cared for by priests from Montezuma.

A priest named Father Joseph Bauer was commissioned in 1889 to establish a parish in Clinton. Services were first offered in homes until a house was converted into a church in 1892. The growing parish, known then under the patronage of St. Patrick, opened a new church in 1894.

By 1908 the parish was still growing, in part because of the increasing numbers of immigrant laborers settling in Clinton for jobs in the local coal mines. It grew so quickly that the pastor, Father William Maher, started a movement to build another bigger church.

A parish history says the church was styled after the Cathedral of Thurles in Ireland. The church was dedicated in 1909 and renamed Sacred Heart to respect the many Catholic immigrants who settled in Clinton and worshipped in the new parish community.

A peculiar event hit Clinton just after the dedication—a dynamic explosion, apparently set to destroy the church, blew off parts of the church's front. The parish history says nothing really was proven about the incident. But it does say many people believed it was part of a controversy between ethnic groups over which group should control the parish.

Fathers James Shanahan, Jerome Bennett and Thomas Amaden were priests who pastored Sacred Heart Parish in recent years before Father Kelley's arrival.

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Penance services are scheduled

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

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

Seymour Deanery

March 19, 7 p.m. at St. Ambrose, Seymour
 March 22, 7 p.m. at St. Patrick, Salem
 March 23, 7 p.m. at St. Bartholomew, Columbus
 March 28, 7 p.m. at St. Joseph, Shelbyville
 March 31, 7 p.m. at American Martyrs, Scottsburg
 April 3, 7 p.m. at Prince of Peace, Madison
 April 4, 7 p.m. at St. Vincent, Shelby County
 April 4, 7 p.m. at St. Mary, North Vernon
 April 9, 2 p.m. at Holy Trinity, Edinburg for St. Rose of Lima and Holy Trinity parishioners

Indianapolis West Deanery

March 22, 7:30 p.m. at St. Michael, Indianapolis

March 27, 7:30 p.m. at St. Gabriel, Indianapolis
 March 28, 6:15 p.m. at St. Monica, Indianapolis
 March 29, 7 p.m. at St. Joseph, Indianapolis
 March 29, 7:30 p.m. at St. Christopher, Speedway
 April 2, 2 p.m. at Holy Trinity, Indianapolis
 April 6, 7 p.m. at Holy Angels, Indianapolis
 April 9, 2 p.m. at St. Anthony, Indianapolis
 April 10, 7:30 p.m. at St. Malachy, Brownsburg

New Albany Deanery

March 21, 5:30 and 7 p.m. at St. Michael, Charlestown
 March 22, various times, at Providence High School
 April 2, 3 p.m. at St. Joseph, Corydon
 April 2, 7 p.m. at St. Mary, Lanesville
 April 3, 7:30 p.m. at St. Mary, Navilleton for Our Lady of Perpetual Help, New Albany and St. Mary parishioners
 April 4, 5:30/7 p.m. at St. Paul, Sellersburg
 April 4, 7 p.m. at St. John, Starlight
 April 5, 7 p.m. at St. Augustine, Jeffersonville for Sacred Heart, Jeffersonville and St. Augustine parishioners

Indianapolis North Deanery

March 15, 10:30 a.m. at St. Matthew School, Indianapolis
 March 21, 1 p.m. at St. Luke School, Indianapolis
 March 22, 8:45 a.m. at Christ the King, Indianapolis
 March 22, 9:30 a.m. at Bishop Chataud High School, Indianapolis
 March 22, 1 p.m. at St. Luke School, Indianapolis
 March 23, 7:30 p.m. at St. Andrew, Indianapolis
 March 28, 7:30 p.m. at St. Luke, Indianapolis
 March 28, 7:30 p.m. at Christ the King, Indianapolis
 March 29, 7 p.m. at St. Thomas Aquinas, Indianapolis
 March 29, 7:30 p.m. at St. Matthew, Indianapolis
 March 29, 7:30 p.m. at St. Pius X, Indianapolis
 March 30, 8:15 a.m. at Immaculate Heart of Mary School, Indianapolis
 April 2, 3 p.m. at St. Joan of Arc, Indianapolis
 April 6, 7 p.m. at Immaculate Heart of Mary, Indianapolis
 April 10, 9:30 a.m. at Cathedral High School, Indianapolis
 April 10, 7:30 p.m. at St. Lawrence, Indianapolis
 April 13, 9 a.m. at St. Joan of Arc School, Indianapolis

Connersville Deanery

March 22, 7 p.m. at St. Ann, New Castle
 March 28, 7 p.m. at St. Andrew, Richmond
 March 30, 7:30 p.m. at St. Michael, Brooksville
 April 3, 7 p.m. at St. Elizabeth, Cambridge City
 April 4, 7 p.m. at St. Gabriel, Richmond
 April 5, 7 p.m. at Holy Guardian Angels, Cedar Grove
 April 6, 7 p.m. at St. Mary, Rushville
 April 8, 12:05 p.m. at St. Mary, Richmond

Bloomington Deanery

March 20, 7 p.m. at Christ the King, Paoli
 March 21, 7:30 p.m. at St. Agnes, Nashville
 March 22, 7 p.m. at St. Mary, Mitchell for St. Vincent, Bedford and St. Mary parishioners
 March 28, 7 p.m. at St. Jude, Spencer
 March 29, 7:30 p.m. at St. Charles, Bloomington
 April 6, 7:30 p.m. at St. John, Bloomington
 April 7, 7 p.m. at Our Lady of the Springs, French Lick

Indianapolis South Deanery

March 20, 7:30 p.m. at SS. Francis & Clare, Greenwood
 March 21, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
 March 22, 7:30 p.m. at St. Mark, Indianapolis
 March 28, 7 p.m. at St. Roch, Indianapolis
 March 28, 7:30 p.m. at Nativity, Indianapolis
 March 29, 7:30 p.m. at Holy Name, Beech Grove
 March 30, 7:30 p.m. at St. Barnabas, Indianapolis
 March 30, 7:30 p.m. at Sacred Heart, Indianapolis
 April 9, 4 p.m. at St. Jude, Indianapolis

Batesville Deanery

March 15, 7:15 p.m. at St. John, Osgood
 March 26, 3 p.m. at Immaculate Conception, Milhousen
 March 26, 1 p.m. at St. Maurice, Napoleon for St. Dennis and St. Maurice parishioners
 March 27, 7 p.m. at St. Louis, Batesville
 March 28, 7:30 p.m. at Immaculate Conception, Aurora
 March 28, 7 p.m. at St. John, Enochsburg for St. Anne, St. Maurice and St. John parishioners
 March 29, 7 p.m. at St. Lawrence, Lawrenceburg
 April 3, 7 p.m. at St. Joseph, St. Leon
 April 6, 7 p.m. at St. John, Dover
 April 7, 7:30 p.m. at St. Mary, Greensburg
 April 7, 7 p.m. at St. Charles, Milan
 April 8, 7:30 p.m. at St. Nicholas, Ripley Co.
 April 9, 6 p.m. at St. Anthony, Morris
 April 9, TBA at St. Magdalene, New Marion
 April 10, 7 p.m. at Holy Family, Oldenburg

Tell City Deanery

March 29, 7:30 p.m. at St. Boniface, Fulda
 March 29, 7 p.m. at St. Meinrad, St. Meinrad
 April 5, 7 p.m. at St. Martin, Sibera
 April 9, 7 p.m. at St. Paul, Tell City for parishioners of St. Michael, Cannelton, St. Pius, Troy and St. Paul



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School study completed

A comparative analysis for Central Catholic School in Indianapolis supports the decision to renovate the former St. James School on East Cameron Street. The school serves Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick parishes.

The study considered future site location, costs and fund raising. The findings considered the church's urban mission, support of parishioners of the four parishes, future growth of potential locations, economics, and the safety, convenience and well-being of the children in Central Catholic School.

The Beam Group compiled over 400 personal and phone interviews. More than 75 percent of parishioners in the four sponsoring parishes believe that a new or remodeled school is needed. A majority indicated that they can support the decision to move the school to the former St. James location.

The socio-economic and demographic information confirms that the best location for the school is within the current boundaries of Good Shepherd Parish.

The St. James site is considered the most economically-feasible location based on architects' cost estimates, the school's available finances and fund-raising potential.

Population data and projections for the area suggest that, if a renovated Central Catholic School were located on East Cameron St., it would experience modest growth in student population during the next 10 years. A 300-page report is available for those wishing to check further details.

Faith Alive!

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Attitudes on the beatitudes might vary today

The Beatitudes

Blessed are the poor in spirit, for theirs is the Kingdom of heaven.
 Blessed are they who mourn, for they will be comforted.
 Blessed are the meek, for they shall inherit the land.
 Blessed are they who hunger and thirst for righteousness, for they will be satisfied.
 Blessed are the merciful, for they will be shown mercy.
 Blessed are the clean of heart, for they will see God.
 Blessed are the peacemakers, for they will be called the children of God.
 Blessed are they who are persecuted for righteousness' sake, for the Kingdom of heaven is theirs.

BEATITUDES—If people living on the eve of the 21st century were to draw up a list of beatitudes, they probably would not include poverty, meekness, hunger for justice for hunger for anything, purity of heart, mourning or persecution. (CNS illustrations by Cole Lowry)

Christians must recognize poverty

by Fr. Eugene LaVerdiere, SSS

People tend to view poverty, hunger, suffering, and illness as curses from God. Jesus' beatitudes tell people that the poor, the starving, and those stricken by illness are not cursed by God. Indeed they are blessed, just like everyone else.

Consequently, the beatitudes are an invitation to help the poor, feed the hungry, alleviate suffering, and cure the sick in every way we can. Recall that Jesus himself did these things.

Following Christ means taking up his mission and ministry. The beatitudes sum up Jesus' teaching by encouraging us to do this.

For Jesus, good news—the Gospel—was

something you could see and experience, not just something you heard.

Of course, people are not blessed just because they are poor, no more than they are cursed. Matthew's Gospel made sure we would understand that through the very way it worded Jesus' beatitude: not "blessed are the poor," but "blessed are the poor in spirit."

Being poor in spirit means recognizing that no matter how little or how much we have, of ourselves we are really nothing. All of us are poor. God is the source of every blessing. Receiving ashes, a good symbol of our poverty, was a good starting point on Ash Wednesday.

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

by Fr. Paul J. Schmidt

The beatitudes are "paradoxical promises," the new "Catechism of the Catholic Church" explains (No. 1717).

Lists of beatitudes that Jesus placed at the heart of his preaching are reported in the Gospels of Matthew (5:3-12) and Luke (6:20-22). These beatitudes are blueprints for true happiness. But they are not what we might expect.

If those of us living on the eve of the 21st century were to draw up a list of beatitudes, we probably would not include poverty, meekness, hunger for justice (or hunger for anything), purity of heart, mourning or persecution. We might mention some things Jesus left out: Blessed are they who have good relationships. Blessed are the healthy. Blessed are the employed. Blessed are those with a roof over their head, clothes on their back, food on their table.

We might come up with an even more exciting list if we draw upon some TV programming for our beatitudes. Blessed are the rich and famous. Blessed are the bold and the beautiful. Blessed are they who have the most of anything. Blessed are they whose team is in first place.

We might conclude from this exercise that Jesus got it all wrong. To some people, his beatitudes might sound like "sad-studies."

The "happy face"—a circle with two eyes and a smile—is now a universally recognized symbol. At times it encourages us to "have a nice day." Often it simply grins at us, inviting us to share its glee.

The symbol is appealing to some and annoying to others. Its attractiveness comes from its ability to touch a basic element of human nature: the need for happiness.

But this popular symbol provokes irritation in those who feel it represents a superficial notion of happiness far different from the genuine article.

The catechism has some important things to say about true and false happiness. One place you'll find happiness discussed is in a part of the catechism titled "Our Vocation to Beatitude" (Nos. 1716-1729).

Already the catechism will have said that "the way of Christ is summed up in the beatitudes, the only path that leads to the eternal beatitude for which the human heart longs" (No. 1697).

The desire for happiness, the catechism notes, is a gift of God. Seeking happiness can draw us "to the one who alone can fulfill it" (No. 1718). Moral teaching, says the catechism, shows us how to be happy.

It is important to remember that Jesus offers real happiness not only in the hereafter but now. Eternal life begins in this life. Paradise is regained on earth before it is fulfilled in heaven.

This, of course, is not the happiness of the "human beatitudes." I listed earlier. Real happiness "surpasses the understanding and powers" of human beings. "It comes



from an entirely free gift of God. Whence it is called supernatural" (No. 1722).

Beatitude—real happiness—does not make sense, humanly speaking.

Can people suffer poverty, ill-health, natural disasters, loss of loved ones, and still remain cheerful? They can. Others wear themselves out in service and keep smiling. Some voluntarily seek solitude and silence, and radiate serene contentment. Families can celebrate funerals with joy, shining through tears. Martyrs can sing on their way to death.

This is more than stoic resignation. For Christians it is the beatitude promised by Jesus. God certainly wants us to enjoy the good things of life. But any happiness we find is true happiness only if it reflects the happiness to which God invites us. Joys on earth are not ends in themselves, but glimpses of eternal happiness.

True happiness is not found in riches or well-being, in human fame or power, or in any human achievement—however beneficial it may be—such as science, technology and art, or indeed in any creature, but in God alone, the source of every good and of all love," the catechism says (No. 1723).

In this life the Lord will continue to offer us the most mysterious joys in the most unusual contexts—contexts in which we are asked to sacrifice, for example. And we will be confronted in our search for real happiness "with decisive moral choices" (No. 1723). We'll have difficult choices between what seems to offer happiness and what really offers happiness.

Life in Christ makes many demands on his followers. But the purpose of the way of Christ is to show us how to be happy, the catechism insists. We can easily forget that, especially when we confront seemingly impossible situations or the flawed parts of ourselves.

We may have to return to the catechism of the beatitudes often if we want to keep wearing a genuinely happy face.

(Father Paul Schmidt is the director of priests personnel for the Archdiocese of Oakland, Calif.)

DISCUSSION POINT

Peacemakers are good listeners

This Week's Question

In your own life, how can you follow the beatitudes by being a peacemaker?

"To be a peacemaker, I find you must be a listener. . . . When I listen to the outpouring anger, frustration or sadness of a family member without throwing in my 2 cents too quickly, it empowers both of us to deal with a situation more peacefully." (*Burlan Aulet, Bridgeport, Ohio*)

"I have six children. It starts right here. It's a daily challenge to help them work out their conflicts, to express any bad feelings and help them work out solutions. . . . We relate this to conflicts around the world like Bosnia. We talk about non-violent ways to resolve conflicts." (*Robert Fontana, Yakima, Wash.*)

"My interracial marriage is a witness to the fact that God doesn't focus on race. Sometimes this is challenging to people of both races. . . . Those who know us are challenged

to realize that we are Christians before we are black or white." (*Lisa Perkins, Wilder, Va.*)

"By sharing my gift of inner peace and conveying to others my trust and confidence in God, I do this through presence, stability and calmness in situations where others would be rattled or irritated." (*Dan Lonquist, Roanoke, Va.*)

"There are times when friends and neighbors do little things that I could take offense at. I try to look beyond that and turn the other cheek." (*Rick Targosky, Mountville, W.Va.*)

Lead Us Your Voice

An upcoming edition asks: How do you think a parent's role is most misunderstood today?

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



By Jill Gibson

Layout & Design by Susan Malloon

Just Call Me "ROCK"!

When Jesus began his public (famous) life, he became a "star" right away. But he didn't care about that at all. He had lots of things to do and not much time to do them. He started choosing his helpers, the apostles, very quickly.

After hearing John the Baptist say that Jesus was the chosen one, Andrew told his brother Simon. They were both fishermen. One day Jesus walked by and saw them fishing from a boat not far from shore. "Having any luck?" he asked.

"Naw! We haven't caught a thing today," they told him. "Come with me and I'll make you fishers of men!" Jesus said. Then he told Simon, "From now on, your name will be Peter" (which means rock). The Bible doesn't tell us what Peter thought about having a stranger change his name. It just tells us that he and Andrew dropped their fishing nets and followed Jesus from then on.

Why would Jesus change Simon's name to Peter? Jesus renamed Peter for a very important reason: Jesus knew Peter would become the leader of the new Church Jesus would start. Peter would be the "rock" on which the Catholic Church would be built.

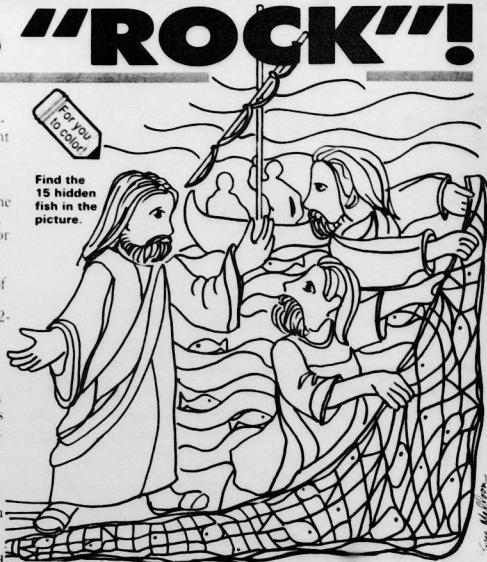
Was Peter smarter or braver or better than the other apostles? NOT! He often did things without thinking, like hopping out of the boat when he saw Jesus walking on water (Matthew 5:22-32). He did just fine until he thought about it. Then he sank! Jesus had to save him so he wouldn't drown.

Later, Peter tried to talk Jesus out of dying to re-open the gates of heaven. Since Jesus had spent so much time explaining to the apostles why he had come to earth in the first place, he was pretty frustrated with Peter's attitude. He said, "Go away, you devil! You're just trying to ruin God's plans" (Mark 8:31-32).

Then, when Jesus was arrested by the Romans as he had predicted,

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Peter grabbed his sword and cut off somebody's ear! Jesus reprimanded him again. "Will you stop that! I told you, this is what God wants me to do!" (John 18:8-11)

Peter was pretty brave at that moment, but an hour or two later he swore he didn't even know Jesus. Peter didn't want to be arrested, too (Mark 14:66-72).

So why would God choose someone who made so many mistakes to be the first pope? Well, for one thing, even though Peter "messed up" a lot, he was a good-hearted guy. When many of Jesus' followers didn't believe what the Master was teaching, they quit following him. But Peter stayed. He said, "Who would we follow? You're the real thing!" (John 6:66-69)

Peter believed right down to his toes that Jesus was the Messiah. And the big fisherman loved Jesus with all his heart. When Peter did something dumb, it was usually because he wanted to keep others from hurting Jesus. He knew Jesus had

to do what his Father in heaven wanted him to do. But Peter just couldn't stand the thought of losing Jesus.

Another reason God chose Peter was to show us that there's hope for us. After all, if a goof-up like Peter could become a great pope, we can be pretty sure that God will forgive us too for whatever mistakes we make... right?

Later, Jesus and his Father would send the Holy Spirit to Peter and the other apostles. The Holy Spirit would fill them with the fire of God's love. All their faults would disappear like magic. They would become brave enough to face anything, and Peter would be their leader!



CRACK THE CODE!

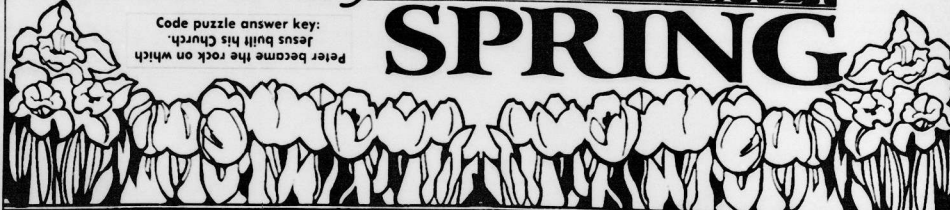
Use the letter above each number to "crack" the coded message:

A	B	C	D	E	F	G	H	I	J	K	L	M
1	2	3	4	5	6	7	8	9	10	11	12	13
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
14	15	16	17	18	19	20	21	22	23	24	25	26
16	5	20	5	18		2	5	3	1	13	5	
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First Day of MARCH 21

SPRING

Code puzzle answer key:
Jesus built his Church.
Peter became the rock on which



QUESTION CORNER

Church mission is to work for the kingdom

by Fr. John Dietzen

Q I am a high school CCD teacher and have an ongoing disagreement with our pastor and CCD director. I put it bluntly. I think they are too soft and easygoing. The main thing kids need to know today

is what sin is. They need to be told continually what the church says about it. I think we have to keep telling people where they are missing. And if you ask me this goes especially for teenagers. Father says maybe I'm "on it" too much, and "that's not the way to get them to be good Catholics."



My feeling is that if they can't accept now what the church teaches they should change or leave.

You said recently that a first step to forgiveness is acknowledging our sins. So what do you think about this? (Ohio)

A I think a number of things about it, but probably should limit myself to responding to your obvious question. Perhaps the only place to start is with the words of Jesus, "I did not come to condemn the world but to save it" (John 12:47).

Translated to your teaching ministry, it might be put

FAMILY TALK

Friends can help with diet and exercise goals

by Dr. James and Mary Kenny

Dear Dr. Kenny: Spring is coming, and I feel renewed. I want to exercise and lose weight. The trouble is that I've made these promises to myself before and failed after a few weeks. I truly believe I'm serious this time, but I remember being certain before. How can I be sure I will follow through and stay with it this time? (Louisiana)

Answer: Thank you for a very practical problem. We all make promises to ourselves that we have difficulty keeping. Here are four simple rules to improve the odds.

• **Rule 1: Go public.** Say it out loud. Declare your good intentions to others.

Many revival preachers ask for a public commitment to Jesus. They know that if you promise in front of others, you are more apt to keep that promise.

• **An even better way is to work with someone else.** Perhaps you want to exercise, and your partner wants to stop smoking. You might agree to be supportive of each other.

• **Frank Shorter,** an Olympic marathon runner, wrote a pamphlet on training tips. His No. 1 tip is to run with a buddy. The reason is obvious. You are less likely to skip a day of training if your friend is out there waiting for you.

• **Rule 2: Be specific.** Don't simply promise goals (like losing weight), but promise the means to those goals (like losing weight, but promise the means to those goals (like losing weight), but promise the means to those goals (like losing weight), but promise the means to those goals (like losing weight).

If you wish to exercise, say what kind of exercise (walking, for example). Also list the time and place and how often. If you want to reach your destination, you must specify the steps on your journey.

• **Rule 3: Keep score.** Use a chart to record your progress. Practice behavioral bookkeeping.

In your case, record how well you have followed your diet for breakfast, lunch and dinner. Record if you have avoided forbidden fatty foods. Record if you have done your prescribed exercise for the day.

Keeping track is a means of motivation. All good coaches keep track of their athletes' training and performance. If you are working with a buddy, keep track of each other. If not, keep your own chart.

• **Rule 4: Reward success.** A simple reward plan is to have a desirable activity follow an undesirable one. For example, you might do your walking just before you watch your favorite television program.

Another way of rewarding is to count your successes. You and your buddy can offer each other small token incentives for each five "points."

Most businesses do this. Fast-food restaurants offer token rewards when you do what they want you to do, which is purchase their products.

If you have no partner, you can reward yourself. Allow yourself certain privileges or purchases for specified numbers of points.

The above four rules help keep the focus on positive behaviors, not failures. For that reason, they are effective.

Good luck with your new weight reduction and exercise program! Remember that if you fail to meet your dietary or exercise goals for one day, you can renew your promise the next day and continue to work toward a more healthy and physically fit lifestyle. If you make up your mind not to give up, soon you will be celebrating the results of your diet and exercise program.

(Questions on family living and child care to be answered in print are answered for use in this column. Address questions to the Kennys at 219 W. Harrison, Kenosha, Ind. 47928.)

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this way. Our basic mission as teachers is not to tell the world how bad it is, but to make it holy and with Christ bring it back to the Father. Our mission is not primarily to tell people how to get out of the church, but to help them to see reasons to stay in.

Thus, it seems to me your question concerns not so much "what" we teach as how we motivate people to live good and wise lives, specifically as part of the Catholic Christian community.

My 41 years as a priest convince me that the vast majority of people, Catholic or not, are deeply aware that they are not perfect; that they have faults and sins, that they are finite and weak morally and otherwise. But they sincerely want to be better.

As one theologian wrote, ethical commands in themselves do not move people to wisdom and goodness. "They have absolutely no need for a rescue team that stands on the beach and bores suicides with the news that they are drowning. They already know that; what they really want to hear is some reason why they shouldn't go ahead and sink."

Pope John Paul II makes the same point beautifully and often in his book "Crossing the Threshold of Hope" by convincing the world of sin (see John 16:8) is not the same, he says, as condemning it for sinning.

It "means creating the conditions for its salvation... To save means to embrace and lift up with redemptive love, with love that is always greater than any sin" (pages 57-58).

Teen-agers, and adults for that matter, are no different from small children. Telling people constantly how wicked they are, how much they are failing often in spite of their best

efforts, may make the accusers feel good and righteous, but it does not change men and women into better people.

Jesus talked much about sin. But his approach to changing people's hearts was never to beat them with their guilt. He reminded them that they were precious to God.

He did not say, "God loves you, so you can go on and do whatever you feel like doing. Neither did he ever say, 'Go straighten your life out and then come back and we will talk.'"

Rather he called them to come to, to be his, to share his life with the Father, to remember who they are, and act accordingly. He knew God's healing love was bigger than their sins, and intimacy with him would change them.

Sometimes, of course, we do need to be prophets, to speak words we know will be unwelcome and resented, and maybe even hurt. But this must always be done humbly, respectfully, and with genuine compassion and love for the other.

Our mission, whatever our small role may be in the church, is to use our "moral power" not to crush people but to give them hope, not to make them cowed, but holy.

It seems clear to me from your considerably longer letter that this is what your pastor is trying to say. At least it is worth your prayerful reflection, perhaps with the Gospels open in front of you.

(A free brochure answering questions Catholics ask about marriage annulments is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 794 N. Main St., Bloomington, Ill. 61701.)

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

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- The Lees

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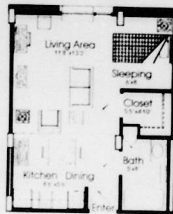
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Entertainment

VIEWING WITH ARNOLD

'The Madness of King George' is fascinating

by James W. Arnold

At first glance, "The Madness of King George" looks decidedly unpromising. After all, its central figure, George III, the British king from 1760 to 1820 (an interminable reign), was a monarch especially unloved by Catholics, Irish and Americans.

The new movie, adapted by Alan Bennett from his 1991 play, stirs compassion for him as a feisty, twinkle-eyed father of 15 unruly children who was beset not only by a mysterious, debilitating disease but also by political enemies and people looking out for themselves, including his own inept and ambitious eldest son.

The year is 1788-89, the king is a robust 50, and in history the times are almost as turbulent as our own. Let's see, there's the American revolution, the



French revolution, and the Industrial revolution. George is agonizing over the "loss" of America, and afraid that Ireland and India will soon follow.

The parliament is also restless, growing in strength, and anxious to get rid of the quirky and bossy royalty, of which George III is almost the definitive example. As the opposition leader puts it, in fervent private conversation that might well echo into the 1990s: "God not all evils, give us the wisdom of America!"

At just this moment, the king suddenly appears to be, as they say, losing his marbles. He's surrounded by the doctors of the time, who begin a program that seems more likely to kill than cure him. It features agonizing "blistering" in attempts to "draw the humors from the brain." His son, the wastrel Prince of Wales, dallies with the opposition in hopes of becoming regent. His prime minister, William (not Brad) Pitt, much like the prototype of the modern politician, fights to keep the truth from getting out and the "other guys" (the Whigs) from getting in. In Bennett's story, the king, having few friends, One is his loving wife of 28 years,

Charlotte, the queen. (They have a touching relationship, and tend to address each other as "Mr King" and "Mrs King.")

Another ally is the stern Dr. Willis, who rescues him from the quacks. But he's no soft touch: A firm believer in the punishment-reward theory, Willis saves George by breaking him "as a house is broken."

All this sounds Shakespearean, violent and grim. Not really, although there are some clever and ironic references to "King Lear." Despite a few bitter and poignant moments, Bennett's success is that "Madness" is basically a comedy, a witty satire of those gasping times and (by implication) of our own political wars and hypocrisies.

George is portrayed by Nigel Hawthorne as amusing, pitiful, courageous, and cantankerous, but is an ordinary, fellow ordinary, not unlike ourselves, our dads or our favorite uncles.

The disease progresses, and everyone realizes the country may fall into the hands of the prince and the Whigs; the king clings desperately to every last shred of his authority and sanity.

"I'm not mad," he tells the equally stubborn Willis. "Just nervous."

His bouts with creeping madness at first seem comic—he impulsively chases after the lovely Lady Pembroke, or rouses his staff at 4 a.m. for a healthy meadow romp (ending in a devout group recitation of the Lord's Prayer), or insists on playing the harpsichord during a palace concert. But the realities and indignities of mental illness are soon made plain.

Historically, George is much less sympathetic. He doggedly blocked every effort by Pitt and others to ameliorate conditions for Catholics, English as well as Irish. (They were non-citizens unless they accepted the Mass, the invocation of the saints, and the doctrine of transubstantiation. How times and values change.)

While the film has a happy ending,

George did finally go insane, and his prodigal son did become regent and finally George IV.

Ironically, one of the movie's villains, Charles James Fox, is considered by history to have been a major democratic reformer. He sympathized with American colonists, favored full independence for Ireland, the end of the slave trade, and removal of discrimination against all religious minorities. So much for movie-style history.

In any case, Hawthorne is wonderful and ought to be, since he created the role in London in 1991 and has played it since, including in Brooklyn with American colonists. He's just been nominated for an Oscar as best actor in every tough competition.

Director Nicholas Hytner also repeats for the movie, which offers some splendid views of English castles and countryside. Most of the cast, except for Julian Wadham's efficient Pitt (a cold fish who never smiles) is new and energized. That especially includes the Queen, Helen Mirren, intelligent and warm as the Queen, Rupert Everett as the overmatched, deer-in-the-headlights Prince of Wales, and Ian Holm as the bulldogish Dr. Willis.

(Fascinating picture; some comedy drama, offers rare glimpses of historic figures, excellent adult entertainment.)

USCC classification: A-III, adults.

Recent USCC

Film Classifications

Hideshow	A-III
The Hunted	O
Tom & Viv	A-III
The Walking Dead	O

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

ABC will cover 67th Academy Awards presentations

by Gerri Pare

Catholic News Service

Television coverage of the 67th annual Academy Awards on Monday, March 27, begins at 9 p.m. on ABC and continues until midnight as Oscars are handed out in a variety of film and acting categories.

As always, this year's Oscar nominations signal how Hollywood wants to be perceived as classy—but at the same time on the cutting edge of new talent.

And so director Robert Redford's critically acclaimed but commercially disastrous "Quiz Show," an intelligent chronicle of the 1950s TV scandal, garnered four nominations including Best Picture (USCC rating A-II, adults and adolescents)

But flashy writer-director Quentin Tarantino's "Pulp Fiction," a very violent, flippant look at sleazy crooks and killers, did even better with seven Academy nods (USCC rating O, morally offensive).

That's because Tarantino happens to be Hollywood's current darling for pumping new life into on-screen violence with vibrant music, unexpected flash-forwards in the narrative, and smug black humor.

Yet in the end what Hollywood regarded as its real class act in 1994 was "Forrest Gump" (USCC rating A-III, adults). The 4,924 voting members of the Academy of Motion Picture Arts and Sciences gave the most nominations—13—for its mainstream movie embraced by the movie-going public. The box-office appeal of "Forrest Gump" demonstrates the class Hollywood really understands, with worldwide grosses

nearing a half-billion dollars compared to less than \$100 million worldwide earned by the overbyped "Pulp Fiction."

While Tinseltown would like to broaden the audience for cult movies like "Pulp Fiction," it knows that its biggest audience are those movie-goers around the world who prefer the truly human satisfaction of films like "Forrest Gump."

Disney's animated family films, they rarely need a boost from Oscar nominations. Usually, the nominations are in the technical and musical categories as with "The Lion King"—1994's biggest grosser—nominated for Best Song (three times) and Original Score. (USCC rating A-I, general patronage)

Serious questions are being asked about the composition of the nominating committee for Best Documentary Feature, after the highly praised "Keep Dreams," about two black high school basketball players and their families in Chicago, received neither a longest Best Picture nomination nor an expected and deserved nomination in the Best Documentary Feature category. (USCC rating A-II, adults and adolescents)

Another review of academy rules is called for following controversy over director Krzysztof Kieslowski's "Red" not qualifying as Best Foreign Film from Switzerland. (USCC rating A-III, adults)

After disqualification for being of multi-European as opposed to solely Swiss origin, the exquisite film promptly captured nominations in the Best Director, Cinematography and Original Screenplay categories.

The bottom line is that the nominations are an index of film artistry, but of the industry's desire to project a winning image—and increase box office grosses—as it pats trendy films such as "Pulp Fiction" on the back. Nominations are one thing, but which films win the coveted Oscar indicate what Hollywood is likely to produce in the future.

TV Programs of Note

Sunday, March 12, 8-9 p.m. (PBS) "Nature's Great American Moments." A repeat "Nature" program highlights impressive natural history sequences filmed of African wildlife in action. Monday, March 13, 8-9:23 p.m. (PBS) "John Tebb: Live at Red Rocks with the Colorado Symphony Orchestra." Taped live last August, the program features the bold music of composer-musician Tebb combined with pyrotechnics, a light show, and choreographed gymnastics by Bart Conner and Nadia Comaneci.

Wednesday, March 15, 8-9:24 p.m. (PBS) "The Lawrence Welk Show: Then and Now." This nostalgic special tapers the best of the past and present in a musical program taped at the new Welk Champagne Theatre in Branson, Mo.

Wednesday, March 15, 9:30-10:30 p.m. (PBS) "The Unforgettable: Nat King Cole." This rebroadcast of a documentary chronicles the life of the jazz pianist who found worldwide fame in the 1950s as a singer and became one of the first black performers to surmount the prejudices of the times.

Thursday, March 16, 8-9:04 p.m. (PBS) "The Internet Show: Driver's Education for the Information Superhighway." This rebroadcast features the Internet, how it came to be, and how it can play a useful and important part in people's lives.

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



St. Patrick's Day Party Friday, March 17, 1995

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- 1 p.m. - 2 p.m. **BISHOP CHATARD SHOW CHOIR** - Traditional Irish Songs
- 2 p.m. - 3 p.m. **CATHEDRAL HIGH SCHOOL BAND** - Go Irish
- 3 p.m. - 5 p.m. **PAT GRANT** (Irish Ballateer) - Accompanied by Larry Everhart
- 5 p.m. - 6 p.m. **IRISH DANCERS OF INDIANAPOLIS** - Jigs • Reels • Hornpipes
- 6 p.m. - 9 p.m.? **THE CLASSIFIED** (Five Piece Band) - Playing all your favorite oldies

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SECOND SUNDAY IN LENT

The Sunday Readings

Sunday, March 12, 1995

Genesis 15:5-12, 17-18 — Philippians 3:17-4:1 — Luke 9:28-36

by Fr. Owen F. Campion

The Book of Genesis is the source of this weekend's first reading, and the reading highlights Abraham.

Apparently Abraham was a historic figure. He is not a literary figure. Today Christians, Jews, and Muslims alike venerate what is proposed as his tomb in Hebron, a small but very ancient city on the "West Bank," the disputed territory between modern Israel and Jordan. It was in the shrine containing this tomb that a gunman opened fire last year on Muslim worshippers, provoking one of the worst periods of violence in the recent history of Israeli-Arab relations.)



These ancient writings almost inevitably are vague in dating events. It is thought that Abraham lived between 1,700 and 2,000 years before Christ.

Jews look upon Abraham as the father and founder of their race. This means biological descent from him. It also very strongly means a spiritual descent. The Old Testament offers Abraham as a person of unyielding faith, and loyalty to God. Because of this faith, God blesses Abraham, and God pledges protection and guidance to Abraham and to Abraham's descendants forevermore. In other words, God will not forsake the offspring of Abraham.

This weekend's second reading is from the Epistle to the Philippians.

Philippi was a center of some importance in the Roman Empire of the first century. It was by no means as important as Corinth or as Rome itself. But it was important as a military outpost, and to some degree as a center of commerce.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experience of prayer for possible publication in the "My Journey to God" column.

Prose or poetry submissions with Lenten, Easter or spring themes receive first consideration at this time of the year.

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use, especially if there is a seasonal theme.

Please include name, address, parish, and telephone number with all submissions for this column.

Send material to *The Criterion* in care of P.O. Box 1717, Indianapolis, Ind. 46206.

MY JOURNEY TO GOD

Colin's Song

Weep no more at my passing from life as you know it. For now, you may no longer see me but I have not ceased to exist.

I will always be present in your heart, in your mind, and I am as close as your prayers.

Here, there is no pain or suffering, only beauty and great peace. Here, I am free to soar with the angels and sing God's praises.

Here, I can watch over you and pray for you, as you once did for me.

I was with you only a short time, but in that time you accepted me and loved me to my full heart. That is all God ever asked, that you love me.

(Jon Myers is a member of St. Gabriel Parish in Indianapolis. He wrote this poem for his son and daughter-in-law following the recent death of their 8-month-old son.)

It was home to a community of Christians during the missionary days of Paul.

Christians must have found life in a city such as Philippi in the first century very challenging. As a major Roman center, Philippi was certainly captured by the culture, and indeed the political, economic and military might of the empire. Christians stood utterly opposed to the culture. Very soon, they would stand opposite the law.

The reading this week encourages Philippi's Christians, reminding them that they are citizens of another kingdom, a spiritual dominion, the kingdom of God. It is useful here to note the word "citizen." By no means was every inhabitant of the empire a citizen. Roman citizenship was a treasured privilege, that Paul incidentally possessed and often used to his advantage. In this reading, Paul in effect says that citizenship means nothing. It is citizenship in God's kingdom that counts.

St. Luke's magnificent story of the Transfiguration is the Gospel reading this weekend.

While the reading is only the narrative describing the Transfiguration, it is helpful to see this passage in the context of the preceding chapter in Luke. The same context occurs in Matthew and in Mark as well.

First, Peter testifies to the identity of the Lord. It is a great statement of faith. Then Jesus warns that dark days are ahead. It is an allusion to the crucifixion.

Being a disciple is more than lip-service. It means to follow the Christian life despite the horror in the future, the questions of today.

However, it is all worthwhile. The Lord followed in faith is alive with God, is God, a reality revealed in the Transfiguration.

Reflection

Philippi vanished as an important city long ago. However, in a very genuine sense, many Christians, certainly many Christian Americans, today live in Philippi. This is because they live in a culture that not only misunderstands Christianity but increasingly rejects it outright.

Lent is the process by which Christians sharpen their focus and strengthen their religious resolve. If done thoughtfully, this process exposes the conflict between the Gospel and much of the thinking and many of the mores around us.

Paul encouraged the Philippian Christians by reminding them that as Christians they were citizens in God's kingdom, a kingdom that will never pass away.

Everything else will pass away, even earthly life. For Christians, however, there is eternal life, and there is all the direction needed to achieve everlasting life. This eternal life is God's gift, promised to Abraham, and to all who claim descent from Abraham by their own strong faith.

Daily Readings

Monday, March 13

Lenten weekday
Daniel 9:4b-10
Psalm 79:8-9, 11-13
Luke 6:36-38

Tuesday, March 14

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

Wednesday, March 15

Lenten weekday
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 16

Lenten weekday
Jeremiah 17:5-10
Psalm 11:4-6
Luke 16:19-31

Friday, March 17

Lenten weekday
Patrick, bishop, missionary
Genesis 37:3-4, 12-13a, 17b-28
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 18

Lenten weekday
Cyril of Jerusalem, bishop, doctor of the Church
Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

THE POPE TEACHES

Learn to trust in God's mercy

by Pope John Paul II
Remarks at audience March 1

"Be reconciled to God!" (2 Corinthians 5:20). Today, Ash Wednesday, marks the beginning of Lent. The church invites us to acknowledge our sins, to trust in God's mercy, and to renew ourselves in faith and holiness of life.

Our inner disposition of penance and contrition, expressed by the imposition of ashes, must be shown outwardly in spiritual works and in acts of charity toward our brothers and sisters.

The traditional practices of fasting and abstinence on Ash Wednesday, remind us of our need to discipline our bodies and to seek spiritual nourishment in the word of God (cf.

Matthew 4:4). Our fasting should therefore be accompanied by the practice of self-examination and penitential prayer as we implore God's forgiveness for the sins of individuals and communities, and for the injustice, violence and war which still afflict our world.

This Lenten prayer must in turn be accompanied by specific acts of charity toward our neighbor. Our observance of Lent this year is part of the first phase of the church's preparation for the great jubilee of the year 2000. Let us pray through the intercession of the Blessed Virgin Mary that this annual period of prayer and penance will prepare the whole church for that great meeting with God's mercy which awaits us at the dawn of the third Christian millennium.

SAINT OF THE WEEK

John Ogilvie, a missionary in Scotland, was martyred in 1615

by John F. Fink

This week's saint is not on the liturgical calendar for the Roman church, but he is greatly honored in his native country of Scotland. When John Ogilvie, whose feast is March 10, was canonized in 1976, he was the first Scotsman to be raised to the highest honor of the church since St. Margaret of Scotland in 1250.

John Ogilvie was born in 1579, after the Protestant Reformation and during the Calvinist persecution of Catholics. His father, lord of a large territory, brought his son up as a Calvinist and, as such, sent him to the continent for his education. There, though, he heard the disputes between Protestants and Catholics and decided to become a Catholic. He was received into the church at the Scots College in Louvain when he was 17.

Later John came under the influence of the Benedictines for six months. Then he entered the Jesuit College at Olmutz. When an outbreak of the plague forced the authorities to close that college, he followed his superior to Vienna and, from there, to several other Jesuit colleges on the continent. He was ordained a Jesuit priest in Paris in 1610.

As a Scotsman, John wanted to do what he could for his country, so he volunteered to be a missionary in Scotland. After more than two years, he received orders to proceed to Scotland. That, though, was easier said than done, since there were strict regulations forbidding priests to enter any part of Great Britain. John traveled under the name of John Watson and passed himself off as a horse dealer and as a soldier returning from the wars in Europe.

John found most of the Catholics in Scotland anxious to be left alone. But he finally was able to minister to Catholics from the home of William Sinclair in Edinburgh. He and a Franciscan priest soon increased the number of Catholics there, saying Mass in the homes of

Sinclair, John Phillips and Robert Wilkie. He also tutored Sinclair's son Robert, who later became a Jesuit. He even took the risk of visiting Catholics in prison. During the summer of 1614 he made some converts, although it's not known how many.

John was then emboldened enough to travel to London, where he said Mass for Catholics there. It was in Glasgow that he was betrayed. A man named Adam Boyd was present at the Mass. Afterward, he went to Archbishop Spotswood, a Presbyterian minister who was one of King James' lieutenants. John Ogilvie was arrested.

Brought before the archbishop and the burghal court of Glasgow, John was asked if he had said Mass, which was a crime in Scotland. John refused to answer any questions that would incriminate himself or anyone else.

Tossed into prison, John was deprived of sleep for eight days and nights in an effort to break his resolve. When doctors said he was near death, he was allowed a night's sleep and then brought before the court again. He was charged with high treason for refusing to acknowledge the king's jurisdiction in spiritual matters. He was given a questionnaire drawn up by King James himself. His answers to the questions, which dealt entirely with church-state relations, sealed his fate.

Once again John went through a show trial. This time he was told that he was being tried, not for saying Mass, but for the answers he had given to the king's questions. He was condemned to be hanged for treason.

His friend, John Broome, who was permitted to attend to Ogilvie during his execution, asserted that even on the scaffold Ogilvie was offered his freedom and a good living if he would renounce his religion. This was proof that he was being executed for his faith and not his politics.

John Ogilvie was martyred on March 10, 1615.

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 10-14

St. Michael School, 30th and Tibbs St., will have a newspaper collection drive in the school parking lot. Proceeds go to St. Michael Home School Association.

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 317-895-8914 or Teresa Eckhart 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. tonight. 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.

Fry from 5-7:30 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.

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

St. Paul Parish, Guilford, will hold its annual Lenten Fish Fry, an Father Walsh Hall, Yorkville from 4-7:30 p.m. Adults, \$4.50; children 10 and under, \$2.25. Dine in or carry out. Sponsored by St. Paul's 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 4-7:30 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 4-8:30 p.m.

St. Michael Church, 3354 W. 30th St., will hold a Lenten Fish Fry from 5-7:30 p.m.

Sacred Heart Church, 1530 Union St., will hold a Lenten Mass at 12:05 p.m. For more information, call the parish office at 317-638-5551.

St. Monica, 6131 N. Michigan Rd., will hold a Lenten Fish Fry from 5-8 p.m.

St. Patrick Church, 950 E. Prospect St., will hold a Lenten Fish Fry from 4:30-7 p.m. Adults, \$5; children, \$3. All carry and carry-out available.

Sacred Heart Church, 1840 East Eighth St., Jeffersonville, will hold the third session of its parish retreat on Friday from 7:10 p.m. and on Saturday from 9 a.m. to 10 p.m. For more information, call 812-282-0423.

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

St. Francis Center, Cincinnati, Ohio, will host a spirituality workshop with Franciscan Father Joe Richlin. Cost is \$100 for the weekend-4. 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 who are HIV positive. The retreat focuses on the real need for spiritual nourishment and respect. The retreat will begin Friday evening and end Sunday morning. Call the Pro-life office at 317-236-1569 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 812-263-2099 or Rob Sterger 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'Mara Catholic Center, 1405 N. Meridian St. Cost for the series is \$20; individual sessions are \$8 each. For more information or registration, call Christina Blake at 317-296-1483 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 317-577-8291.

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 \$12 per person including a traditional Irish supper. Call Marianne Walter at 317-873-9815.

The Beech Grove Benedicite 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.

March 12
The Apostolate for Family Consecration will hold a Divine Consolation from 6-7 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

St. Jean of Arc Church will hold a



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rosary and Divine Mercy Chaplet at 4:30 p.m.

St. Peter Church, Brooksville, will show the Mother Teresa inspired Vatican approved video series "The Living Harvest," at 1 p.m. Call 812-625-3670 for more information.

St. Paul Seelersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Cost, worship and share in fellowship. For more information, call 812-246-4555.

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 317-356-5110.

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

The 125th Ancient Order of Hibernians, Kevin Barry 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

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CALL: (812) 923-8817 OR WRITE: Director of Retreats,
Mount Saint Francis Retreat Center
101 St. Anthony Drive, Mount Saint Francis, Indiana 47146
Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

information, call Bob Cottingham at 317-251-1075.

St. Meinrad Archdiocese Church will host "Time 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.

St. John Church, 126 W. Georgia St., will host a concert as part of "Music at John's" series. John Stittard, director of music at St. John, will be performing. The concert is free and open to the public. For more information, call 317-635-2021.

March 13

St. Patrick Church, Terre Haute, will hold a prayer vigil and rosary for life at 7 p.m. The vigil will consist of song, scripture readings, reflection and rosary. The effort is being held as part of an event by a group of Terre Haute Catholics to raise awareness in the community and to utilize the power of prayer. For more information, call Rick Mascari at 812-466-6807.

Mt. St. Francis Retreat House will hold its benefit night at Derby Dinner Playhouse, "Halfway to Heaven," a musical comedy, will be performed. Tickets are \$23.50 each. For reservations or information call the Mt. St. Francis office at 812-923-8817 during the weekdays on weekends and evenings, call Marilyn Stiller at 812-945-3272.

March 14

The near southside parishes will hold its continuing series on the catechism tonight from 8:15 p.m. at Holy Rosary Church, 520 Stevens St. This is the final session in the series. Topic is "The Lord's Prayer." For more information,

call Sacred Heart Parish office at 317-638-5551.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7:45 p.m. in the St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove.

The Providence High School Parent Guild will hold a card party at 7 p.m. in the cafeteria. Admission is \$2.50. For more information, call 812-448-7861 or 812-923-0112.

March 15

Catholic Widowed Organization will hold a meeting at 7 p.m. at the Archbishop O'Meara Catholic Center, 140 N. Meridian St.

Sacred Heart Church, 1530 Union St., will hold a Family Rosary Night at 7 p.m. in the church. For more information, call the parish office at 317-638-5551.

Mt. St. Francis Retreat Center, will hold Lenten prayer services at 7:30 p.m. every Thursday during Lent. For more information, call the center at 812-923-8817.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7:30 p.m. to 8:30 p.m. For more information, call 317-784-1763.

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.

March 17

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.

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 317-926-0516 after 4 p.m. For more information, call Christine Morrison at 317-298-0767.

Sacred Heart Church, 1530 Union St., will present the Stations of the Cross at 7 p.m. in the church. For more information, call the parish office at 317-638-5551.

Today is the closing date for ordering Easter Poticas from Holy Trinity Parish, Indianapolis. Cost is \$13. Call 317-634-2289 or 317-636-5681.

St. Lawrence Church and Lawrence United Methodist Church will hold a murder mystery dinner fundraiser in Father Coen Hall, 6944 E. 46th St. \$16.30. Semi-formal attire requested. Cost is \$15 per person/\$25 per couple. The dinner is the major fundraiser for the Lawrence Summers Kids Club. Call 317-543-4925 for tickets or information.

St. Patrick Church, Indianapolis, will hold a St. Patrick's Day Patronal Feast and Mass at 6 p.m.

Irish Stew or Ham and cabbage dinners cost \$5 for adults and \$3 for children under 12. Entertainment by Bernie McShea and his Irish Micks' Raffle will be drawn at 10 p.m. For more information, call 317-631-5824.

March 17-18

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a retreat, "The Seven Mountains of Thomas Merton," with Father Jeff Godecker. Call the center at 317-788-7581 for registration information.

The Jeffersonville Knights of Columbus Lip Sync Players will present, "There's No Business Like Show Business" at the Park Council Hall, 221 E. Market St. Doors open at 7 p.m., show begins at 8 p.m. \$3 donation. Proceeds will be divided between the Community Kitchen and the Crusade for Children. On Friday, a buffet will be served for \$6 on Saturday, mostaccioli will be served for \$6, also call Luann Whittaker at 812-283-6441.

March 17-19

Milford Spiritual Center, Cincinnati, will hold a retreat, "Joy and Intimacy," with Bob and Eileen McConkey. Cost is \$250 per couple. For more information, call 513-248-5000.

Fatima Retreat House, 5353 E. 56th St., will hold a women's Lenten retreat, "Living the Beatitudes of Jesus," with Franciscan Sister Norma Rocklage and Franciscan Father Tom Fox. Cost is \$95. For more information, call Fatima at 317-545-7681.

Kordes Enrichment Center, Ferdinand, will hold a retreat, "Part-

nership Spirituality." Cost is \$205 for resident couples, \$150 for commuter couples. For more information, call the center at 812-367-2777 or 800-880-2777.

The Deaf Apostolate of the archdiocese will host Deaf Mission 1995 at St. Matthew Church, 410 E. 56th St., with Father Rich Lubert. The mission is from 7:30 p.m. on Friday and from 10 a.m. to 5 p.m. on Saturday. Meet for Mass at 9 a.m. on Sunday. For more information, call Millie Arvin at 317-359-7824. TV: from 4:30-8:30 p.m.

March 18

St. Michael Home School Association will sponsor its annual garage sale from 7 a.m. to 2 p.m.

in the church basement, located at 30th and Tibbs.

The Office of Worship will present the first session of its Liturgical Ministry Formation Program II for liturgical leaders from 9 a.m. to 2 p.m. at St. Mary Church, Greensburg, 302 E. McKee St. Father David Gweller will lead this session on the parish liturgy committee. For more information, call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

The Young Widowed Group will celebrate St. Patrick's Day at Melanie Petrilli's house. Dress in green garb. Call Melanie at 317-465-8916.

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- ACROSS**
- 1 Canonized one
 - 6 Wife of Abraham
 - 11 Violator of God's laws
 - 12 Communion with
 - 14 Pope Eliot's first initials
 - 15 Old Testament prophet
 - 17 Holy Obsequy monogram
 - 18 and ye shall keep... least to the Lord throughout your generations... (Ex 12:14)
 - 20 Smells
 - 21 Tax
 - 22 Emperor who persecuted Christians
 - 24 "Sir, come down here... my child" (John 4:49)
 - 26 Melchizedek
 - 28 Name of 16 popes
 - 29 Repairs
 - 30 Good days (Aber)
 - 30 "And Abraham ran unto the field and fetch a heifer and good..." (Gen 18:7)
 - 31 "Thou art become to me" (Job 30:21)
 - 33 Wise Bible saying
 - 34 Electric units
- DOWN**
- 1 Nun's title
 - 2 Arise
 - 3 Cadmus' daughter
 - 3 Biblical mountain
 - 5 Soapdish
 - 6 Church's silence
 - 7 (Chronicles 2:38 name) (Pois)
 - 8 Ruler's word
 - 9 Affirmative form
 - 10 "Bark the night... Angels sing" (Gen 18:7)
 - 11 "O death, where is thy sting?" (1 Cor 15:55)
 - 13 "these which are arrayed in white..." (Rev 7:13)
 - 16 Small boat
 - 19 "These men..." (Acts 2:13)
 - 21 "I admit to sins..." (Aber)
 - 23 Story book characters
 - 25 Dog
 - 27 "Thou artonest my flesh with..." (Eze 21:10)
 - 28 Late Chinese leader
 - 30 "Remember now thy... in the days..." (Eze 12:1)
 - 31 Baby beds
 - 32 "I will give judgment in justice..." (Amos 5:1)
 - 34 More incognito
 - 35 "Upon this rock I will..." (Mat 16:18)
 - 37 "But when the very... of your head..." (Luke 12:7)
 - 41 Military cap
 - 44 Rummy game
 - 45 Revelation abbreviation
 - 49 Bible chapter between V and VII
 - 50 Northwest (Aber)

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See answers on page 22

Youth News/Views

Vocation speakers tell youth about ministries

by Mary Ann Wyand
First of two parts

Hundreds of sixth-grade students from nine parish schools in the Indianapolis North Deanery had an opportunity to talk about religious life with a priest, a sister, and a seminarian during a special vocations panel sponsored by the Serra Club on Feb. 1 at Bishop Chatard High School.

Father Glenn O'Connor, administrator of St. Joseph Parish in Indianapolis, joined St. Meinrad seminarian Patrick Curran from St. Monica Parish in Indianapolis and Benedictine Sister Anna Marie Megel of Our Lady of Grace Monastery in Beech Grove as panelists for the convocation.

After brief introductions, they fielded students' questions which ranged from "What does a priest do all day?" to "Are you ever bored?" to "Do you have time to spend with friends?"

"There are all kinds of really wonderful experiences" in the priesthood, Father O'Connor told the students. Every day is

different, he said, and each week is filled with many opportunities to help others.

Despite a busy parish schedule and service as a chaplain at the Indianapolis International Airport, the priest said, he finds time to pursue his hobby of auto racing and work part-time as a mechanic for an Indy car team at the Indianapolis Motor Speedway each May.

"The airport chaplaincy has been a wonderful thing," Father O'Connor said. "And parish work is something that I really enjoy doing. Along the way I've met some wonderful people. The priesthood has been a lot more fun than I ever dreamed it would be. The people in the parishes have always been wonderful, and the support we get as priests in the Archdiocese of Indianapolis has been great. The priesthood is something I've really enjoyed. It's worth thinking about, so think hard about it!"

Seminarian Patrick Curran spoke next, describing his youth at Holy Spirit Parish in Indianapolis and his teenage years as a student at Cathedral High School.

"I was a soccer player in high school," he said. "All my friends played soccer."



STORYTELLERS—Answering questions about their service to God, Father Glenn O'Connor (from left), Benedictine Sister Anna Marie Megel, and St. Meinrad seminarian Patrick Curran find lots to smile about during a vocation talk to Indianapolis North Deanery sixth-graders on Feb. 1 at Bishop Chatard High School. (Photo by Mary Ann Wyand)

He studied chemistry in college, then worked as a chemist for a year before deciding to change careers.

"I went back to school, got my license to teach, and taught high school for three years," he said. "In fact, I taught at this very high school. After a few years of teaching, I got restless so I got a job as a chemist again. I worked for an environmental company, but after a year I got restless again and wasn't sure what I wanted to do."

About that time Curran said, his friend Marc Behringer started working for the Archdiocese of Indianapolis as the executive assistant to Archbishop Daniel Buechlein.

"I got to meet the archbishop," he said,

and that meeting and later discussions prompted him to consider the priesthood. Behringer also is studying to become a priest.

"I've always known priests," Curran said. "I grew up in Holy Spirit Parish and lived two blocks from the rectory, so as a kid I had the influence of priests and nuns around me to think about the priesthood. I finally did decide to go to the seminary, and I've been there for one semester now. I said when I got out of college that I would never go back to school again, but I am back in school now and I'm really enjoying my life."

(Next week: Life as a sister and answers to lots of vocation questions.)

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Youth conference offers variety, fun

by Mary Ann Wyand

Archdiocesan Youth Conference participants will discover lots of variety in programs and activities scheduled for "Take My Hand" March 18-19 at the Columbus Holiday Inn.

• Archbishop Daniel M. Buechlein plans to talk with conference participants during a Youth Forum again this year, and also will celebrate a Youth Mass on the opening day.

• Saturday's keynote speaker, Bruce Deaton, a talented musician and storyteller from Wilder, Ky., who loves to scale mountains, promises to play "Stairway to Heaven" during his concert if teen-agers scream loud enough.

• Sunday's keynote speaker, Father Kevin McCarthy of Portage, intends to share Gospel stories that teen-agers will enjoy and remember after they return to their parishes.

• Workshop presenters will challenge teen-agers to consider topics as diverse as "Open Hands—Open Hearts" by Janet Roth, youth ministry coordinator for three Terre Haute parishes, and "Go Fish," presented by St. Monica Parish staff member Dede Stomoff of Indianapolis. "Oh My God! I Forgot My Morning Prayers!" by Catholic Youth Organization staff member Bernie Price of Indianapolis and "Psalms Alive" by keynote speaker Bruce Deaton are among other workshops.

One of the most unique conference speakers is a man who once represented the University of Evansville as a cheerleader, still likes to dance, and now coaches a girls' volleyball team at Anderson High School in Portage.

This talented youth minister was instrumental in bringing the Teens Encounter Christ Retreat Program to the Diocese of Gary, which he serves as the assistant pastor of Nativity of Our Savior Parish in Portage.

A number of archdiocesan teen-agers met him at the Mid-America Youth University, where he has served as a chaplain. That's how Father Kevin McCarthy received an invitation to speak to Archdiocesan Youth Conference participants on March 19.

"I enjoy working with kids in this type of setting because it is one of the ways we can gather and support one another, whether we've known each other from the same parish or as we meet new people," Father McCarthy said. "The conference is a renewal experience and a support system for teenagers of community like youth conferences and get involved there knowing that other people are supporting them, praying with them, and praying for them."

"It takes heart and soul to grow in Christ, he said, and experiences of community like youth conferences and retreats help teen-agers discover a new relationship with Jesus as they celebrate their Catholic faith with other teens.

"I'm extremely happy in my ministry and my priesthood," Father McCarthy said, "and I thank God for that. God has blessed me with the ministry of presence, and when I meet kids I like to share my love for Christ."



Fr. Kevin McCarthy

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Young Adult News

Amy Grant judges self by roles of mom, wife, Christian artist

by Lynn Stinnett Williams
Catholic News Service

NASHVILLE, Tenn.—The bottom line for superstar entertainer Amy Grant is not a measure of concert tickets sold or platinum albums released. For her, what's important is how she measures up as a mother, a wife and a Christian artist.

"Deep in my heart, I really want God's plan for my life, and for my kids' lives, carried out," said the diva of contemporary Christian music as she prepared to embark on her "House of Love" tour (Grant is scheduled to perform at Market Square Arena in Indianapolis on March 16 at 7 p.m.)

The husky-voiced singer-songwriter has sold nearly 18 million records worldwide, won five Grammy awards and 17 Dove awards—the gospel music equivalent of the Grammy—including "Artist of the Year" four times.

Benedictine Brother Dietrich Reinhart, president of St. John's University in Collegeville, Minn., called her "a contemporary Christian role model for today's generation" when in 1994 she became only the third woman and the ninth layperson ever to receive the school's prestigious Pax Christi Award.

At 34, she is one of the dominant voices of

contemporary Christian music. Her current project, "House of Love," is enjoying enormous success among both secular and Christian audiences.

The shift from performing exclusively gospel or sacred music to producing solid pop hits has not gone without notice in the music industry and among longtime Christian supporters. For Grant, the move reflects the way God is using her and her desire to take the message of Christ's love to a wider audience.

"For a decade I felt so strongly that music that sang specifically about faith was desperately needed," she said. "Right now I look at the music world and see the impact that pop music has on people's lives.

"Even though I'm doing pop music now, it doesn't remove all of those earlier recordings," she added. "They can still play a part in somebody's life. . . . I'm simply responding day to day with what I feel compelled to do. I guess that's the way my faith operates."

Throughout her life, it has been her faith that has been the energy behind her success. Raised the youngest of four daughters in an evangelical Christian family, her career began with performances in her girls' school chapel in Nashville. She landed her first recording deal while still in her teens, and contin-

HOUSE OF LOVE—Amy Grant, a popular Christian pop singer, will perform at Market Square Arena in Indianapolis on March 16. Grant just started her "House of Love" tour.



ued to record and perform concerts nationwide while studying at Vanderbilt University.

At the age of 21, she married contemporary Christian singer-songwriter Gary Chapman. Today, they and their children—Matt, 7, Millie, 5, and Sarah, 2—travel together on the family bus on a 35-city concert tour. Two nannies, one of them a teacher, and a personal assistant travel with the family.

Since her husband joins her on stage as bass player and vocalist at night, the family enjoys "relatively normal" days together, playing and taking in the sights.

"When I was a little girl, I really dreamed of being a mom," Grant said. "I feel like I've got a lot of things pulling me away from the kids, but the bottom line is, there's a part of me that never grew up, and my songwriting and all those artistic things pull from an imaginative pool that makes it real for me to sit down and play child's games."

At home, "I'm juggling just like everybody else," she confesses. "I don't feel

especially stressed out. I just feel like I'm getting a lot of help from a lot of people."

Life in the fishbowl doesn't seem to daunt her.

"Gary and I both work and our kids are around what we do," she said. "We don't have a church faith, a work faith and a family faith. Many days I'm shuffled off to a TV station, and we have TV stations shuffle into our home, so there's no room to take anything."

"Faith is an interesting thing to me," Grant said. "The way I communicate my faith to my children is to be open about my need for God, and about the fact that I pray. I think the bottom line is that I know that my prayers, my mother's and father's prayers, and Gary's mom and dad's prayers for my kids are the most powerful instrument in their life."

"The great thing about having a big family all in the same town is you really see the good times and the struggles that everybody goes through."

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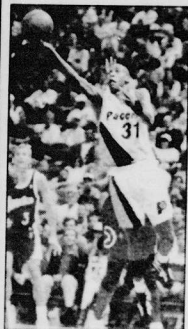
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Vatican hopeful about conference on development in Copenhagen

Principles in draft documents echo what pope said Cairo conference should have done

by Cindy Wooden
Catholic News Service

VATICAN CITY—The U.N. Summit on Social Development is poised to do what the Vatican had hoped last year's Cairo conference on population and development might do. On the agenda for the March 6-12 meeting in Copenhagen, Denmark, is an examination of development as a web of issues with intricate threads connecting poverty, health care, education, population growth, job creation, discrimination and peace.

Although "development" was part of the title of last September's controversial U.N. conference in Cairo, Egypt, the Vatican and many Third World countries repeatedly complained that the agenda and plan for action focused almost exclusively on limiting population growth through the provision of contraceptives.

Six months later, the principles outlined in the draft documents for the Copenhagen summit echo what Pope John Paul II said Cairo should have kept in mind.

"All development worthy of the name must be integral, that is, it must be directed to the true good of every person and of the whole person," Pope John Paul told the Cairo conference secretary general a year ago.

"The ultimate goal of social development," said the draft Plan of Action to be discussed at the Copenhagen summit, "is about improving and enhancing the quality of life of all people."

"Development programs must be built on justice and equality, enabling people to live in dignity, harmony and peace," the pope said before the Cairo conference.

"Social development and social justice," said the draft for Copenhagen, "cannot be attained in the absence of peace and security or in the absence of respect for all human rights and fundamental freedoms."

"Importantly," the pope said last year, "men and women must be active agents of their own development, for to treat

them as mere objects in some scheme or plan would be to stifle that capacity for freedom and responsibility which is fundamental to the good of the human person."

"Our challenge," according to the Copenhagen draft declaration, "is to establish a people-centered framework for social development to guide us now and in the future, to build a culture of cooperation and partnership and to respond to the immediate needs of those who are most affected by human distress."

The three big targets of the Copenhagen conference are poverty, unemployment and "social exclusion"—discrimination or marginalization based on gender, class, nationality, race, age or physical condition.

The Copenhagen prescription to remedy those ills includes: democracy, social justice; improved education and health care, especially for females; market economies with social safety nets; decreased military budgets; alleviation of foreign debt burdens; the protection of migrant workers; and the voluntary return of refugees.

In the Copenhagen documents "we see a deep harmony with the social teaching of the church," said Vatican spokesman Joaquin Navarro-Valls.

The Vatican also sees the summit as a major opportunity to "elaborate political strategies and concrete measures, in some cases with well-defined deadlines, aimed at promoting social development on a global scale," he said.

The Vatican's high hopes for the summit are reflected in the high-level delegation representing it in Copenhagen, a delegation which includes Cardinal Angelo Saldano, Vatican secretary of state.

Vatican support for almost all of the goals in the documents stems not only from the church's teaching on social theory, but also from its grass-roots experience in working with the poor and disadvantaged, especially through its educational, health care and development agencies, Navarro-Valls said.

With more than 170,000 schools and universities educating some 45.3 million students, more than 100,000 health care institutions and 985 national development and relief agencies, "the Catholic Church today is one of the leading institutions in the world in the fields of instruction, social assistance and the struggle to eliminate the causes of poverty," he said.

At a time when many of the world's most developed countries are cutting the amount of money earmarked for development assistance, the summit takes on particular importance as a test of the international community's sincerity in wanting to improve the lives of all people, he said.

Navarro-Valls said the Vatican delegation would give particular attention in Copenhagen to supporting draft proposals on the rights of immigrants, the absolute respect for human dignity, equality and equity between men and women, the promotion and safeguarding of the human rights of women and their participation in social, political, economic and cultural leadership.

In addition, our delegation wants to contribute to the reaching of a consensus on the reduction of military spending and arms sales, particularly weapons which have indiscriminate effects on the civil population, and on the reduction and even the cancellation of the foreign debts of the least developed countries," he said.

The 1994 World Conference on Population and Development was widely described as the "clash in Cairo" because of church opposition to abortion and to the widespread distribution of contraceptives. Six months later the stage has been set for a "consensus in Copenhagen" based on the parallel goals of the Vatican and the United Nations on social development.

Pope to visit U.N. on 50th anniversary

by John Thavis and Tracy Early
Catholic News Service

Pope John Paul II will visit the United Nations on its 50th anniversary in early October and then travel to several East Coast cities, the Vatican said.

After addressing the United Nations at its New York headquarters Oct. 5, the pope is scheduled to make pastoral stops in New York, Newark, N.J., Brooklyn, N.Y., and Baltimore before his departure Oct. 8.

Sources said it was likely the 74-year-old pontiff will arrive in the United States Oct. 4 and arrive back in Rome Oct. 9.

Because it falls during the United Nations' 50th anniversary observance, the rescheduled U.N. visit of points up longstanding papal regard for the world body's work, according to the Vatican's U.N. nuncio.

The Oct. 5 visit "will reaffirm that the popes have recognized the great service of the United Nations for promotion of peace and development in the world," said Archbishop Renato R. Martino, the papal nuncio to the United Nations.

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Seminary workshop in Rome focuses on sexuality

by Cindy Wooden
Catholic News Service

ROME—Students at North American College, the U.S. seminary in Rome, say they want their future parishioners to feel safe with them and they want to prevent more cases of clergy sexual misconduct.

They also are serious about their commitment to celibacy, but realistic about the challenges that come with it, they said.

The staff and 124 students from 32 U.S. dioceses preparing for the priesthood at the Rome seminary participated in a Feb. 24-26 workshop on "Sexuality and Ministry" led by two members of the St. Luke Institute, a treatment facility for priests and religious in Sulland, Md.

The workshop was part of the seminary's program for preparing men for a celibate priesthood, said Jesuit Father David I. Donovan, the seminary's spiritual director. But "we are not ostriches," with heads buried in the sand and ignoring incidents of clergy sexual misconduct in the United States, he said in a Feb. 28 interview.

"We must do the best we can to educate our men in the areas of sexuality and celibacy, its demands and problems," he said.

Luisa M. Saffiotti, a staff psychologist in

St. Luke's outpatient department, and Rene J. Molenkamp, an inpatient therapist at the institute, led the workshop.

The students, Saffiotti said, "really want to know what to do to make people feel safer and so problems don't come up." They also know that they will begin their priesthood in an atmosphere of some suspicion of priests among the faithful.

"It's a cross I'm going to have to bear in my priesthood for a while," said Tim Keeney, a seminarian from the Diocese of Richmond, Va. "The scars are deep and people need time to heal."

"What people need are good, healthy priests," he said. "People need to experience me as someone who is really in love with Christ, who is a healthy human being," then the suspicions will start to fade.

Father Donovan said the workshop shows "that the church is taking seriously what has happened and it is changing the way it educates young men for the priesthood."

Catholic seminaries, he said, are placing greater emphasis on helping candidates be aware of their sexuality and are being explicit in explaining what is acceptable behavior, the need to form friendships with a variety of people, the need for all people have for intimacy and the necessary limits on intimacy which come with celibacy.

"I truly believe that even though there is lots of pain in the United States right now, the priesthood is going to be purified and the way we train men for priesthood is changing for the better," Father Donovan said.

The workshop, Saffiotti said, was not designed to psychologically screen the students—that is done before candidates are admitted to the seminary—nor geared specifically to avoiding cases of clergy sexual abuse of children.

The focus of the weekend, "was not on pathology, but on healthy relationships first with God, with yourself and with other people," Father Donovan said.

Before the workshop began, Saffiotti said she and Molenkamp would talk a little about the kind of clients they see at St. Luke's, "the kinds of situations they have gotten into and what they say could have helped them."

The institute treats priests and religious not only for problems related to sexuality, but also alcoholism, drug abuse, depression, "the whole range of problems that all of us can have," she said.

Friendships, support groups, adequate relaxation and recreation and an honest awareness of one's needs and desires are all necessary, the seminarians were told.

Successfully dealing with the stress and loneliness of priesthood also requires a strong spiritual life, Molenkamp said. "Prayer, meditation, the Eucharist" are essential as is "the inner experience of feeling called to celibate life," he said.

The students were encouraged to be aware of where their struggles are and where they find support of their feelings and of the times when they are particularly vulnerable "to getting that extra drink or falling into other situations that might be problematic," Saffiotti said.

Seminarians like anyone else, need to "be in touch with their desires and needs and to be able to talk about them," Molenkamp said. "Unspoken desires build up and may find ways to come out. When we speak about the things that go on inside of us it all out there to deal with. The answer is to talk, talk and talk."

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That beginning was followed by daily news of the events taking place in Rome. We discussed the Council's impact on the Church and were directed to reevaluate and reclaim the spirit of our founder, St. Benedict. I continue to be grateful to the process and formation leaders at Our Lady of Grace who encouraged study and reflection of Council meetings and outcomes. Their own enthusiasm, scholarly pursuit and prayer were a source of inspiration to me.

Change can be a means of growth and obedience calls for listening to the Spirit are truths I learned during those formative years. As I have worked with people through various ministries in the years since, I continue to be grateful for my experience of Vatican Council II as part of this Benedictine community.

— Sr. Antoinette Purcell, OSB

Sr. Antoinette currently serves as the Coordinator of Family Ministry Services for the Center for Youth Ministry of Naugatuck, CT. A former teacher, administrator, and Director of Family Catechesis for the Archdiocese, Sister entered the religious community in 1962. Sr. Antoinette joins the Sisters of St. Benedict in celebrating the 40th anniversary of the laying of the cornerstone of Our Lady of Grace Monastery on July 16, 1955.

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BOOK REVIEWS

Protestant reality of Latin America

NEW FACE OF THE CHURCH IN LATIN AMERICA, edited by Guillermo Cook. Orbis (Maryknoll, NY, 1994). 289 pp. \$19.95.

Reviewed by Thomas Quigley
Catholic News Service

The "new face" of the "New Face of the Church in Latin America" is essentially the Protestant reality of Latin America, the phenomenon hailed by some as a new reformation and decried by others as a divisive "invasion of the sects."

In editor Guillermo Cook's terms, the new face also includes those parts of the Catholic Church that fit his category of

"reformed." So this collection of some 21 articles, most previously published but in obscure places, does contain four Catholic contributors. The majority, however, are various evangelical perspectives on religion in Latin America, past and present.

Cook is a well-known evangelical theologian from Argentina, son of missionaries, associated with the Latin American Mission, and reasonably ecumenical. As he says, "Protestantism grows in Latin America largely at the expense of Catholicism," and factors in Protestant growth "have something to do with Catholic decline."

So, he and some of the other contributors are not often tempted to speak much better... of the Catholic Church than

many of our Latin American co-religionists are inclined to praise their evangelical neighbors.

But despite an overly rote depiction of all things Protestant in Latin America (I had never thought of the 16th century Spanish mystics, Teresa of Avila and John of the Cross, as representative of the "evangelical stream" in which swim today's Pentecostals) and the occasional howler (the 1992 CELAM meeting in Santo Domingo was called "to promote (desperately one supposes) a new missionary thrust called Lumen 2000"), there are good and interesting things in this collection.

Petism, triumphalism, and confessional breast-beating mix with chapters of solid historical description and good social analysis. This is No. 18 in the American Society of Missiology Series and a welcome addition to the growing literature on the changing face of the church in Latin America.

(Quigley is policy adviser on Latin America at the U.S. Catholic Conference. At your bookstore or order prepaid from Maryknoll Fathers, Maryknoll, NY 10545. 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. Obtainees 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.

† **BAIRD, Daniel L.**, 59, St. Margaret Mary, Terra Haute, Feb. 26. Son of Gertrude, brother of Charles, Steve, J. Anthony and Fog Walker.

† **BARNES, Ed.**, 80. Our Lady of Lourdes, Indianapolis, Feb. 3. Husband of Luella M., father of Harold, Marlene, Fritz and Janet Buzzelli, grandfather of nine, great-grandfather of eight.

† **BIRMINGHAM, Joseph P.**, 84. Little Flower, Indianapolis, Feb. 21.

† **FOLEY, Evelyn M.**, 76, Little Flower, Indianapolis, Feb. 25. Mother of E. Tim Foley, grand-mother of two.

† **GALLEN, Martha J.**, 74, St. Philip-Neri, Indianapolis, Feb. 23.

Mother of John R., James P., Joseph M. and Jerome F., sister of Lillian Ledford, Leonard P. Ledford, Rosemary Hammond and Ann Ledford, grandmother of three, great-grandmother of six.

† **GATES, Joseph**, 77. Our Lady of the Greenwood, Greenwood, Feb. 12. Husband of Anette, father of Monica Berna, Mary Jo Gates, Ronald J. Gates and Timothy W. Gates, brother of Charles W. grandfather of six.

† **GOODLET, Richard James**, 79. Our Lady of Lourdes, Indianapolis, Feb. 17. Brother of Mary J., Kellie, Martha G. Hanson and Irene L. Mees.

† **GWALNEY, Charlotte S.**, 84, St. Anthony of Padua, Clarksville, Feb. 17. Mother of Gilbert W., Robert D., Charlotte A. Morgan, Mary Helen Eddlen and Carolyn S. Huan, sister of Father David Hutt, Frank L. Hutt, George A. Hutt, Lawrence W. Hutt Jr., Mary MacDougal, Clara Wendler and Wilma Belovy, grandmother of 13, great-grandmother of 15.

† **GAY, Gertrude L.**, 81, St. Luke, Indianapolis, Feb. 25. Sister of Louise Griffin.

† **HALBERT, Henry J.**, 93, St. Maurice, St. Maurice, March 2. Husband of Frances Loretta, father of Robert J., Leo C., Mary E. Kresaker, Dorothy Greenway and Anna Mae Ricker, grandfather of 35, great-grandfather of 78, great-great-grandfather of two.

† **HOLPERT, Robert Francis**, 74, St. Bernadette, Indianapolis, Feb. 21. Father of Carole, Bonnie, H. Christine, Mary A. Williams, Kevin and Brian, grandfather of seven.

† **HUBER, Albert J.**, 92, St. Michael, Camleton, Feb. 20. Father

of Albert W., brother of Lillian, grandmother of two, great-grandfather of one.

† **NOLAN, Raymond J.**, 83. Our Lady of Lourdes, Indianapolis, Feb. 17. Husband of Shirley Bigos Nolan, step-father of Richard A. White.

† **PREJS, Stephen B.**, 73, St. Bartholomew, Columbus, Feb. 8. Father of Joseph and Mark Kieker, mother of Andrew, Estella Luce, Edith Goodwin and Mary Kieker.

† **PRICKEL, Viola E.**, 69, St. Louis, Batesville, March 4. Wife of Jerome "Bud", mother of Sacred Heart Father Nicolas Prickel, Tim Prickel, Susan Schutte, Mary Beth Kneaver, Amy Mahlon, Audrey Miller and Debbie Cox, sister of Eugene "Red" Billman and Charles Billman, grandmother of 16, great-grandmother of one.

† **PULSKAMP, Dolores**, 67, St. Mary of the Rock, Batesville, Feb. 23. Wife of Harold, mother of Melvin, Darlene Obermeyer, Lois Pfeiffer and Donna McQueen, sister of Ralph Kirschner and Della Handorf, grandmother of 15, great-grandmother of one.

† **SCHOLZ, Margaret M.**, 74. St. Little Flower, Indianapolis, Feb. 18. Mother of Maureen S. Patterson, sister of Jack Castellon, grandmother of two.

† **SIEFFERT, Florence Rettig**, 86, Little Flower, Indianapolis, Feb. 23. Mother of Edward, grand-mother of two.

† **SIMPSON, Stephen Koert**, 48, St. Paul, Tell City, Feb. 19. Husband of Yvonne, father of Rebecca C. and Stephen Z. son of Leo and Gailde, brother of Kenny, Bill and Richard.

† **SWAIN, Catherine Henn**, 95, St. Bernadette, Evansville, Feb. 17. Mother of seven children; grand-mother of 34, great-grandmother of 71, great-great-grandmother of eight.

† **ULRICH, Marilyn Dixon**, 56, St. Elizabeth, Cambridge City, Feb. 9. Wife of James; mother of

Amey Reynolds, Lisa Mack and Thomas, daughter of Pauline Dixon, sister of Thomas Dixon and Cindy Culbertson, grand-mother of one.

† **VITTI, Louis A.**, 83, St. Matthew, Indianapolis, Feb. 17. Father of Kelly A. Vitti and Connie A. Simpson, grandfather of two, great-grandfather of four.

† **WATTS, Gail E.**, 87, St. Michael, Brooksville, Feb. 17. Mother of Betty G. Bischoff, grandmother of two, great-grandmother of two.

† **WEBER, Clarice Mae**, 83. Our Lady of Perpetual Help, Westfield, Feb. 17. Mother of William W. Wisman, Edwin Wisman, Raymond Wisman and Dorothy MacAdams.

† **Welch, Catherine and Helen K. Hatch**.

† **WELCH, Richard Joseph**, 72. Our Lady of the Greenwood, Greenwood, Feb. 1. Husband of Patricia; father of Michelle Summers.

† **WOLBERT, Stephen J.**, 99. Holy Cross, Indianapolis, Feb. 6. Father of Dennis W., John C., Mary M., Lund and Jean A. MacLean; brother of Helen Fahy; grandfather of 20, great-grandfather of 22, great-great-grandfather of one.

† **ZOHLRAUT, Carl N.**, 78, St. Mary, North Vernon, Feb. 20. Brother of William Zohlraut, Marie Kipper and Josephine Evans.

Carmelite Sister Miriam Elder dies on Feb. 10

Carmelite Sister Miriam Elder, former prioress of the Carmelite Monastery in Indianapolis, died on Feb. 10. Sister Miriam entered the Carmelite Order in New Albany, Ind., in Feb. 1927 and was professed in Sept. 1928. She moved with the other members of the community to the permanent monastery on Gold Spring Road in Indianapolis in Sept. 1932.

Sister Miriam's ancestors came from England in the first half of the 18th century to escape religious persecution and settled in St. Mary's County, Maryland. From there, the Elders migrated to Kentucky in 1791. Sister Miriam grew up in Louisville. Her father, Benedict Elder, at that time editor of the *Record*, the Catholic newspaper for the archdiocese of Louisville, and one of the founders of the Catholic Press Association. She inherited his leadership abilities, his intellectual gifts and keen interest in church and world affairs.

Sister Miriam served the community as novice mistress for many years. She was elected prioress five times between 1947 and 1969. She guided the community with much wisdom through the crucial years of renewal at the time of Vatican II. She was awarded an honorary doctorate by Marian College in 1979 for her life of "devotion, quiet contemplation and Christian service," for her unending prayers that we might strive together to bring this world into closer harmony with the Divine plan."



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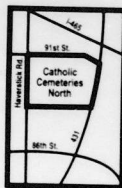
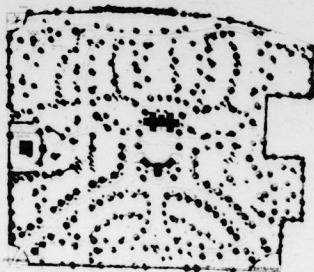
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