

THE CRITERION

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April 23, 1993

Archbishop's chair has new coat of arms

by Margaret Nelson

The chair was plain for the Tuesday Christ Mass. But on Holy Thursday, Archbishop Daniel Mark Buechlein's cathedra was covered with his coat of arms.

The neopoint design for the archbishop's chair was a gift from the Diocese of Evansville.

Behind the scenes, Carol Caito and her sister, Deborah Miles, had spent the previous three weeks working "non-stop" on the neopoint design until three and four in the morning. Sometimes they worked together on opposite sides of the cloth, dedicating the effort in memory of their mother who died last January. She worked on Archbishop O'Meara's coat of arms.

"It was wonderful to be involved," Caito said. Explaining that her husband Charles is a member of Holy Rosary, she said, "His father was so proud. He told anyone who would listen that we were doing it."

The project began when Franciscan Sister Sandra Schweitzer, director of liturgical art for the Office of Worship, contacted Caito in her Simply Creative shop, then in Broad Ripple Village. Sister brought the two-inch square coat of arms design and the fabric that would be used for the back of the chair.

Carol Caito painted the design on the canvas. Then she followed the colors with yarn.

Since Caito does have other clients in her design studio, she asked her sister for help when the deadline neared.

"We have done work for almost every church and synagogue in Indianapolis," including kneelers and banners, she said.

"It was really an honor to work on it," Caito said. "I really appreciate Sister Sandra thinking of us."

The upholsterer removed the chair from the cathedral on Wednesday of Holy Week and returned it in time for the Holy Thursday Mass.

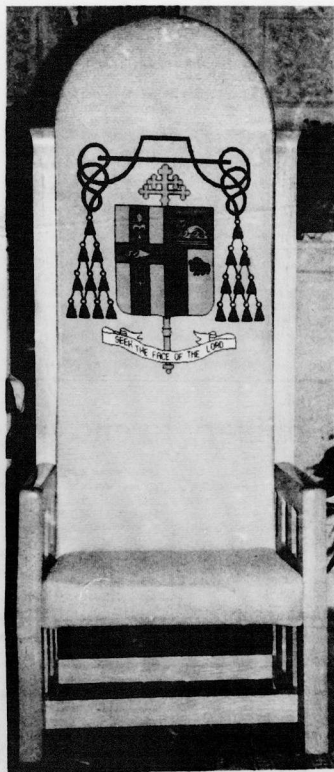
Archbishop O'Meara's coat of arms has been displayed in the reception area of the Archbishop Edward T. O'Meara Catholic Center since the building was dedicated under that name in January.

Archbishop Buechlein's coat of arms was designed by Benedictine Father Donald Walpole, who teaches art history at St. Meinrad Seminary and designs liturgical art. He knew the prelate from the time he entered the seminary as a teen. When the future archbishop left to become Bishop of Memphis in 1987, he was president of the college.

Any coat of arms is filled with symbolism. It represents a member of a court—in this case, the papal court. An archbishop's design features a hat with 20 tassels. The cross with two arms signifies the archbishop as the metropolitan, or head of several dioceses in the province.

The left half of the shield is the official seal of the archdiocese, with a blue cross (symbol of faith) on a gold field. The two are French colors. The fish and spear came from the name of the Algonquian Indians, who were here when the state was named. The fleur-de-lis honors the first bishop, French-born Simon Gabriel Brute.

The archbishop's personal coat of arms shows a lion on a book. St. Mark the Evangelist, his baptismal patron, is symbolized by the lion. The same figure recalls the



CATHEDRA—The chair in SS. Peter and Paul Cathedral bears the coat of arms of Archbishop Daniel M. Buechlein, OSB, a gift from the Diocese of Evansville. (Photo by Margaret Nelson)

Prophet Daniel, the name the prelate took at his profession as a Benedictine monk. The book stands for the Word of God, as well as the family name, which means "little book" in German.

The lower half of the personal shield is divided, showing a raven and a bison, on colors representing the archbishop's hometown of Jasper. The raven is a reminder of St. Benedict and St. Meinrad, both monastic patrons. And the bison is taken from the Buechlein family coat of arms, as well as the state seal of Indiana.

The archbishop's motto, "Seek the Face of the Lord," comes from Psalm 27. It refers to the Benedictine vocation to seek the face of Jesus in every person, especially the poor.

Health reform shouldn't cover abortion: bishop

by Catholic News Service

WASHINGTON—To include abortion coverage in a national health care reform plan would be "a moral tragedy, a serious policy misjudgment and a major political mistake," according to the head of the bishops' Domestic Policy Committee.

Auxiliary Bishop John H. Ricard of Baltimore made the comment in an April 16 letter to Hillary Rodham Clinton, head of the Task Force on National Health Care Reform. Copies of the letter also went to members of Congress.

The letter spoke about all aspects of health care reform and said the U.S. Catholic Church had both "strong convictions about health care, human life and human dignity" and "broad experience" in the field.

Catholic-sponsored health care and long-term care facilities serve about 40 million people in the United States each year.

"We hope to make a positive contribution to the vital debate about how our nation should address the problems of limited access, rising costs and deteriorating quality in many areas of today's health care system," Bishop Ricard said.

Enclosed with the letter was the eight-point "criteria for health care reform" presented to members of Congress last year by the U.S. Catholic Conference, the bishops' public policy arm.

Those criteria call for universal access, priority concern for the poor, respect for life, comprehensive benefits, pluralism and respect for religious and ethical values, equitable financing, cost containment and controls, and quality.

In his letter, Bishop Ricard chose three criteria for special emphasis—priority concern for the poor, respect for human life and preserving pluralism.

"When there is a question of allocating scarce resources, the defenseless and the poor have a compelling claim to special consideration," he wrote. "Therefore, we will strongly support measures to ensure true universal access and rapid steps to improve the health care of the poor and underserved."

On the topic of abortion, Bishop Ricard said a recent *New York Times* poll showed that three out of four Americans oppose including abortion coverage in a national health care reform plan.

"A concern for human dignity is best demonstrated by providing access to quality comprehensive care from the prenatal period throughout infancy and childhood, into adult life and, at the end of life, when care is possible even if cure is not," he said.

"Therefore we believe it would be a moral tragedy, a serious policy misjudgment and a major political mistake to burden health care reform with abortion coverage that most Americans oppose and the federal government has not funded for the last 17 years," Bishop Ricard added.

He urged those drawing up the health care reform proposal to look at the "impressive push" advanced last year by the Catholic Health Association's Leadership Task Force on National Health Policy Reform. (See article on page 21.) "It offers important values and policy directions that should help guide the debate and decisions in the months ahead," he said.

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Father Godecker is appointed director of religious education

Father Jeffrey H. Godecker has been appointed as the new director of religious education and coordinator of adult faith formation, effective Aug. 1, 1993.

Father Godecker is presently serving as assistant chancellor for project implementation. He has facilitated the implementation of several current studies, including the study of Catholic education.

In making the announcement, Daniel J. Elsener, executive director of the Office of Catholic Education (OCE) said, "Father Jeff will bring to the position a unique blend of personal and professional talents that are sure to enhance the staff at OCE and to promote the mission of total Catholic education in the archdiocese."

Elsener said, "The decision was made not to have an open placement or an external search because Father Jeff expressed a serious interest in the position and because of his experience in religious education and parish life."

After earning his bachelor's degree in English literature and his master of divinity degree from St. Meinrad School of Theology, Father Godecker took graduate studies in religious education and faith formation at the University of Notre Dame, Loyola University of Chicago and the Jesuit School of Theology at Berkeley.

Father Godecker taught at Roncalli and Schulte high schools from 1969 to 1977. He founded the Deane Religious Education (see FR. GODECKER, page 2)

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

The 'difficult' cases of preserving life

by Archbishop Daniel M. Buechlein, OSB

A Bill to prohibit assisting suicide is now on Governor Bayh's desk. Happily, SB 477 cleared both the House and the Senate with overwhelming majorities and so I hardly think the governor would refuse to sign it. Why might he not sign the bill? If the governor refused to sign I suspect it would have to do with "the hard cases," namely in regard to the complexity of medical procedures for the terminally ill.

In fact the amended SB 477 points to the issue which complicates the questions surrounding assisted suicide. Before the bill was approved, the House Public Policy Ethics and Veterans Affairs Committee amended the bill to include an interim study commission to report to the legislature on the "difficult" cases by the end of this year.

What are the difficult cases? There are complex medical and moral questions concerning matters such as medically assisted nutrition and hydration (tube feeding) to those who are unable to feed themselves. Are we required to provide nutrition and hydration in the case of someone who is terminally ill? In the background is the legislative matter concerning living wills.

The hard question comes down to this: Is one required to provide nutrition and hydration to someone who is thought to be in a permanent coma? May one remove this



medically applied procedure? There is general agreement among ethicists and moral theologians that one is not obligated to take extraordinary means to sustain the life of a terminally ill person. Is providing nutrition and hydration to someone considered to be in a permanent coma extraordinary means? Some ethicists want to say yes it is. Some say no.

There is a further underlying question. Is the provision of nutrition and hydration an "artificial" medical procedure or is it feeding?

Under the present circumstances our church teaches that one is not obligated to provide nutrition and hydration if death is imminent because then the procedure is usually not helpful and is disproportionate to the situation. But there is still a further question and a difficult one to write into legislation. How do you define the imminence of death?

Personally, I believe the response to this knotty problem is to respond to another question, namely, will the withdrawal of medically supplied nutrition and hydration cause the person's death? In other words, will the terminally ill patient die because of starvation or dehydration? If so, I don't see how we can withdraw the procedure. I do not think we can ever justify death by starvation or dehydration if we can prevent it. I don't see how we can withhold food and drink, no matter how it is administered to the unconscious person, if doing so will be the cause of death.

More often than not, medically supplied nutrition and hydration is referred to as "artificial" nutrition and hydration. And generally someone who is thought to be in

a permanent coma is said to be in a "vegetative state." I think we need to be wise about such terminology. In my view of the situation the terms "artificial" and "vegetative" prejudice the issue at hand and lead the unsuspecting person to think we are dealing with something unnatural and with someone who has been reduced to a "vegetable." Both terms tend to demean and dismiss the human dignity of the terminally ill person.

The Hemlock Society and other groups which foster the legality of assisted suicide try to frame the matter in terms of "the right to die." Death is inevitable. Can we choose not to die? The real issue is why do we not have a right to commit suicide? Because, as Scripture says, none of us lives as his or her own master and none of us dies as his or her own master. "While we live we are responsible to the Lord and when we die we die as his servants. Both in life and in death we are the Lord's. That is why Christ died and came to life again, that he might be Lord of both the dead and the living" (Rom. 14:7-9). We cannot take the place of the Lord even if and when it would be more convenient.

The Hemlock Society preys on our natural fear of death and pain, especially that of older people. Yet virtually any physical pain can be almost completely relieved by palliative medicines these days. And the wholistic and compassionate hospice care available to terminally ill patients and their families and the spiritual care of our church provide a wonderful support system in face of the lonely anguish that can surround death and dying. Hospice care and the community of the church are a positive alternative to assisted suicide.

EDITORIAL COMMENTARY

Shift foreign aid from military to end hunger

by John F. Fink
Editor, The Criterion

"Foreign aid" are dirty words in the United States these days. Its connotation is that we are giving money away when our first priority should be to balance the budget.

We too, see the urgent need to lower our country's debt. We would like to suggest, though, that efforts be made to reprioritize foreign aid rather than just cut it. There is plenty of room to do that.

Today, contrary to what most people think, foreign aid totals less than 1 percent of our country's budget. Furthermore, only about 25 percent of that 1 percent goes to programs that are focused on reducing poverty and hunger in environmentally sound ways.

We should have learned some lessons from our involvement in Somalia. Between 1981 and 1990, the United States gave

Somalia \$748 million, propping up the Barre dictatorship in exchange for military facilities near Middle East oil fields. Of that \$748 million, \$622 million was military aid and only \$126 million was development aid. If that ratio had been reversed, with more money going toward sustainable development, we would not have had to spend an additional \$1 billion or more on our military intervention.

Now things are deteriorating in other parts of Africa. Conditions in Sudan are the worst, with more people starving. Angola, once 90 percent self-sufficient, is now dependent on food aid. There are serious problems in Mozambique, Zaire and Liberia. There are an estimated 15 million refugees in Africa.

We support the efforts of Bread for the World, the anti-hunger lobbying organization, in its current attempt to get Congress to shift foreign aid to programs that are focused on ending hunger and poverty. It

is not seeking any new funds but wants a reallocation of resources from military and security aid that is now 80 percent of the foreign aid budget.

David Beckman, president of Bread for the World, said: "St. Vincent's lessons have learned the hard way. Cold War driven foreign aid sometimes did more harm than good. It's time to revamp our U.S. foreign aid program and shift resources to programs that focus on promoting democratic participation and reducing hunger and poverty. If we fail to implement these lessons, we place millions of additional lives at risk of hunger throughout Africa."

During their confirmation hearings, both Secretary of State Warren Christopher and Deputy Secretary of State Clifton Wharton said that foreign aid should be revamped and that "sustainable development" was a priority. There was no mention of that, however, in President Clinton's message to Congress, and thus far the administration has shown little interest in foreign aid, except for assistance to Russia and Israel.

In Congress, the cause of hunger was set back when the House Select Committee on Hunger was killed without debate or vote in the House of Representatives. In response, Congressman Tony Hall, chairman of the committee, started a hunger fast that is still continuing as this is being written.

We hope that Speaker Foley will reappoint that committee or a permanent Committee on Hunger and that Congress will take action to put our foreign aid money where it will do the most good in breaking the present cycle of dependency for people in the poorest countries.

Starlight to start new kindergarten

St. John Church in Starlight will start a kindergarten to serve the parish and surrounding area. It will begin with half-day sessions during the 1993-94 school year.

According to Eugene Kenn, the kindergarten will be limited to 15 students for each teacher. However, the initial class will have 16 to 24 students, with a teacher and a full-time aide.

Kimberly Sorg, a graduate of Indiana University Southeast, will be the director and teacher for the kindergarten.

Sorg now teaches at St. John Preschool, which opened last fall. A child care program, directed by Jeannie Stiller, will open in May of 1993.

Registrations are now being accepted for St. John Kindergarten. Tuition aid is available for students in financial need. Those seeking further information may call Sorg at 812-923-8988.

Fr. Godecker appointed DRE

(continued from page 1)

Center in Terre Haute and the youth ministry program in that deanery in 1975. He served as coordinator of catechists for the OCE from 1979 to 1981.

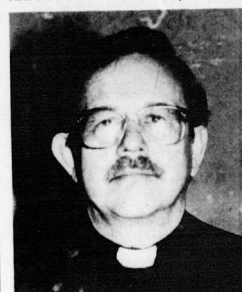
For seven years, Father Godecker was Newman chaplain at Butler University and IU/PUI. He then served as pastor of St. Andrew Parish, Indianapolis, from 1989 to 1992, before becoming assistant chancellor in 1992.

He has conducted adult education

programs in parish renewals, RCIA, priests' convocations, and classes on reconciliation, Thomas Merton and wholistic spirituality.

"I am excited about the opportunity to work with Dan Elsner and staff in continuing to forge the concept and reality of total Catholic education," he said.

"I have great respect for all that Matt Hayes has done for adult education and educational ministries throughout the archdiocese and want to continue and affirm the direction that he has set." Hayes will become director of the Office of Lifelong Formation and Education for the Archdiocese of Louisville in July.



Father Jeffrey H. Godecker

OFFICIAL
APPPOINTMENTS

Effective April 7, 1993

REV. KENNETH TAYLOR, from administrator at St. Bridget Parish, Indianapolis, appointed to the pastoral care of Holy Trinity Parish, Indianapolis, and St. Bridget Parish, Indianapolis, henceforth to be known as their pastor, and continuing as chaplain at IU/PUI Newman Center. Residence will be at Holy Trinity Rectory.

Effective April 11, 1993

REV. DANIEL J. MAHAN, from administrator at St. Rose of Lima Parish, Franklin, appointed to pastor of St. Rose of Lima Parish, Franklin, for a six-year term.

Effective April 14, 1993

REV. ANTHONY CLARK, SVD, from administrator at St. Rita Parish, Indianapolis, appointed to pastor of St. Rita Parish, Indianapolis, for a six-year term.

Effective June 2, 1993

REV. THOMAS SCHLIESMANN, from associate pastor at St. Pius X Parish, Indianapolis, appointed to the pastoral care of the Church of the American Martyrs Parish, Scottsburg; and St. Patrick Parish, Salem, henceforth to be known as their pastor. Residence will be at the American Martyrs Rectory.

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St. Pius teachers deliver help to Homestead

Reported by Mary Pat Sharpe

On Wednesday, March 31, Robin Moss and I visited Sacred Heart School in Homestead, Fla. We delivered the \$1,500 that our St. Pius X fifth graders had collected as their service project this year.

Our students began collecting pennies in January. The article that was printed in *The Criterion* was very helpful. Many people dropped pennies at SPX school because they read the article. We wish we could thank them individually, but many just left them at the school office.

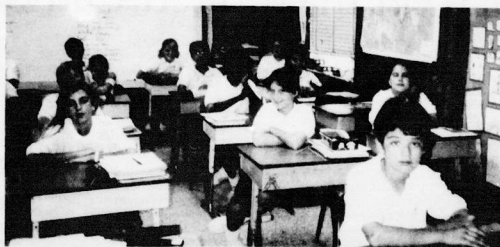
As we approached Homestead on the Florida Turnpike, we couldn't believe that Hurricane Andrew had hit eight months before. I knew that much clean up and repair work had been done, but it looked as if the disaster had happened only a week before. We saw strip malls that were damaged and deserted.

Hundreds of homes, apartments and buildings were wrecked. Roofs and walls were missing. Huge piles of debris lined the streets.

When we found Sacred Heart School, we noticed a line of people going into what had been the church. All of the stained-glass windows were destroyed and the church was damaged, both inside and out. The parish hall, which had sustained some roof damage, was being used for Mass.

Without electricity, the original church building was being used as the only food pantry for the city's victims. One thousand were registered to use the food bank.

The Red Cross and other providers had pulled out. Many of the victims are African-American, Hispanic and Indians.



FIFTH-GRADE—Students at Sacred Heart School in Homestead, Florida, meet two teachers from St. Pius X, Indianapolis, who brought help from their classes. Sixty school families were left homeless. (Photo by Mary Pat Sharpe)

The pastor and other volunteers received threats for helping the people.

Since we wanted our money to go directly to the 60 school families in need, we followed the suggestion of Sacred Heart principal Mary Preston to give them K-Mart gift certificates. (They were sent home with their report cards on April 6.)

During our visit, we talked with Preston and Jack Leonard, who had been the fifth-grade teacher. After the hurricane, he was asked to work as a liaison between the parish and the community.

The children cannot play in the parks because they are covered with glass and debris. Malls and theatres are not open. There are as many as 21 people living in an apartment.

Only the city streets have electricity.

People are afraid of fire, because rotting wires cause sparks to shoot from the electrical outlets. Black mold, in unrepaired buildings, is causing illness.

Leonard coordinates efforts to aid those left homeless and to help in rebuilding and clean-up. He said he still has 41 people living in his backyard.

Many people took their insurance money or sold their properties and left town, leaving damaged homes, cars and

debris with no one responsible for clean-up. The closing of the Air Force base meant the loss of jobs for 10,000 people.

Most department store chains are not planning to rebuild, according to Leonard. There is one grocery store, with a 45- to 60-minute wait to check out.

The damage to the first floor of the school has been repaired, but the second is still being worked on. Students are using portable trailers, doubling up in repaired rooms, and using the hall and the former library and computer room as classrooms.

Preston estimates a repair bill of \$1 million for the school buildings and church. The insurance will not cover all of it. It costs \$500,000 to run the school for a year. Though families did not pay tuition this year, they will have to next year.

The people of Homestead can be helped by sending canned or boxed food or money for food to the Sacred Heart food bank. T-shirts and gym shorts in all sizes are being accepted. The school, which lost its computers and many library books, also needs financial help.

Further information may be obtained from: Mary Pat Sharpe, 5530 Kilmer Lane, Indianapolis, IN 46250, 317-842-6921; Sacred Heart School, 300 SE First Dr., Homestead, FL 33030; Mary Preston (school) 305-247-2678; Jack Leonard (community outreach) 305-247-0760.

Retreat for those with AIDS or HIV-positive will be May 10-13

by Mary Ann Wyand

"The Many Faces of God," a four-day retreat for people who are HIV-positive or living with AIDS, will offer opportunities for spiritual healing and reconciliation May 10-13 at Fatima Retreat House in Indianapolis.

Hosted by the archdiocesan Office of Pro-Life Activities, the second annual retreat for persons who are HIV-positive or in active AIDS is an opportunity to gather with others for faith and fellowship at the archdiocesan retreat center.

Father Larry Crawford, director of the pro-life office, described the retreat as "a time when persons who have felt alienated from God or the church can experience reconciliation. It is an opportunity for those who are ill to experience wholeness in a new way."

Retreat presenters are Father Gerald Bourassa, a priest ordained for the Diocese of Green Bay, Wis., who has ministered to persons with AIDS, and Rev. Howard Warren, a Presbyterian minister who directs chaplaincy services for the Damien Center in Indianapolis.

The retreat is structured in the Catholic tradition, Father Crawford said, and is "a non-judgmental, inclusive opportunity to grow closer to God."

During the retreat, he said, spiritual leaders who regularly minister to persons who are HIV-positive will present workshops and facilitate small-group discussion and communal prayer.

Workshop topics include "Come Hear the Good News in the Bible," "Humor and Healing," "Being Gay and Catholic," "Legal Aspects of AIDS," and "The Healing of Pain."

"There will be time set aside for personal prayer," Father Crawford said, as well as "opportunities to share experiences."

The retreat is designed for HIV-positive persons who are angry with God, he said, as well as for those who have come to acceptance with AIDS, those who are thinking about death, and those who want to grow closer to God.

People who are seeking spiritual healing can benefit from the retreat, Father Crawford said, as well as those who need to seek resolution about issues or understand what life has dealt them.

Involved in AIDS ministry since 1985, Father Bourassa serves as chaplain for the Department of Veterans Affairs at Hines VA Hospital near Chicago. He has ministered to persons with AIDS as a member of the hospital's HIV Interdisciplinary Support Team, the National Catholic AIDS Network, and the Test Positive Aware Network of Chicago.



Father Gerald Bourassa

"I think people with HIV or AIDS find that they are often searching for more spirituality in their lives," Father Bourassa explained during a telephone interview.

"Sometimes they feel like they are facing death in the very near future and they would like to get things (in their lives) straightened out. Many times, because of past history and also their sexual orientation, they don't feel welcome in some churches."

During his retreat presentation, Father Bourassa said he plans to discuss the healing power of Christ.

"I'm going to stress that the many people whom Jesus encountered experienced healing of one kind or another through him," the priest said. "I'll talk about 'The Many Faces of God' as we see them portrayed in the Gospel. Once people with HIV or AIDS can get a spiritual foundation, it is like a new life for them. They have something extra to support them and help them through their struggle with this virus."

Often, Father Bourassa said, people don't take enough time away from busy lifestyles to reflect on their lives or focus on prayer.

"I think retreats are important and necessary all of the time," he said, "not just for persons dealing with illness."

For persons with AIDS, he said, "the demands of the illness—being in and out of hospitals—reinforce the need to get away with the Lord and settle back and get a better perspective on things."

For registration information, contact the Office of Pro-Life Activities at the Archbishop O'Meara Archdiocesan Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206, or telephone the office at 317-236-1569 or 1-800-382-9836, extension 1569.

Chancellor Magnant speaks at donor memorial service

At an April 18 Indiana Donor Memorial Service at Eagle Creek in Indianapolis, Archdiocesan Chancellor Suzanne Magnant spoke to more than 200 members of families who had permitted organ donations when their loved ones died.

A tree was planted at the park in memory of each person who donated an organ.

Magnant talked about her experience at the side of Archbishop Edward T. O'Meara as he awaited a lung transplant before his death on Jan. 10, 1992. She expressed mixed feelings of helping the archbishop prepare for the possibility of living, in case a lung would become available. The health

staff encouraged exercise and proper nutrition. But she knew that he also had to prepare himself for death if a lung was not available in time.

The St. Matthew Church Choir sang "Healer of Our Every Ill" and "I Leave You in Peace."

The event was sponsored by the Indiana Organ Procurement Organization, Central Indiana Regional Blood Center, the Indiana Lions Eye Bank, Indiana University Medical Center, Methodist Hospital Eye and Tissue Bank, Fort Wayne American Red Cross Tissue Services, Lutheran Hospital of Indiana, and St. Vincent Hospital and Health Care Center.



FUTURE STUDENTS—Jackie and Owen Hagist, and Theresa and Andrew Okerson wait outside St. Philip Neri School for the return of participants in the annual Run, Walk, Pray-a-Thon. Alumni attended an afternoon lunch. The day is expected to net \$50,000 for the center-city school. But the future of the school may depend on additional contributions, according to Father Michael O'Mara, pastor. (Photo by Margaret Nelson)

FROM THE EDITOR

Why so much on the United Catholic Appeal?

by John F. Fink

You have been hearing a lot about the United Catholic Appeal lately. By now you should have received letters from both Archbishop Buechlein and your pastor asking you to contribute generously to this year's campaign. An excellent video presentation has been prepared and I hope you have had, or will have, a chance to see it in your parish. It tells how the money that goes to the archdiocese is used.

Besides that, we have published 12 different articles in the 16 issues of *The Criterion* since our first issue in January about some aspect of this year's United Catholic Appeal. And I have to tell you frankly that there will be still more in the coming weeks.

Isn't this overkill? Do you readers really need to know that much about efforts to raise money for the archdiocese and how the money is being used? We believe the answer is yes.

FOR ONE THING, the finances of a diocese or archdiocese should be just as important for a diocesan newspaper as the national budget or local city budget is for a secular newspaper. We learn a great deal from secular media about efforts to lower our national deficit or plans to raise taxes. A diocesan newspaper ought to be just as informative about the diocese's finances, just as money to run a local, state or national government comes from the citizens, so the money to operate a diocese must come from the Catholic people.

Since the people contribute the money, they have a right to know how their money is being used. That is what we have continually tried to tell you. Many of the articles about the United Catholic Appeal explain what the various

archdiocesan agencies are doing with your money. We have also published summaries of the archdiocese's audited financial reports, for the same reason.

Another reason for reporting frequently about the United Catholic Appeal is that, no matter how often we explain how the money is used, some people don't get it. Some people still think some of the money goes toward paying for the renovation of the cathedral or the Catholic Center. It does not.

YOUR MONEY CONTRIBUTED to the United Catholic Appeal goes to help pay for four vital areas of service in the archdiocese—spiritual growth, family development, social justice, and Catholic education. In addition, if your parish meets the goal set for it, it will receive 25 percent of the money collected in your parish.

If this year's goal of \$3 million is reached, \$900,000 or 30 percent of the money will go toward "spiritual growth." This includes such things as liturgy, worship, the Catholic Youth Organization and youth ministry, Newman Centers on college campuses, priestly formation, and aid to neighborhood parishes.

Catholic education is slated to receive 19 percent of the money collected, or \$570,000 if the goal is met. This doesn't mean just the Catholic schools, but also parish religious education for children who attend public schools, adult Bible studies and other instruction for adults, and continuing education for clergy and religious.

Social services programs throughout the archdiocese will receive \$450,000, or 15 percent of the goal. This money goes mainly to the various agencies that are part of Catholic Charities: St. Elizabeth's in both Indianapolis and New Albany, St. Mary's Child Center, Catholic Social Services in Indianapolis and Bloomington, Catholic Charities in New Albany, Tell City and Terre Haute, and counseling services in Batesville and Connersville. All of these agencies do tremendous work for people with problems.

Family development will receive 11 percent of the money collected, hopefully \$330,300. This archdiocese has numerous programs that have as their purpose the strengthening of family life. The Family Life Office offers education and ministry to teen-agers, those planning marriage, married couples, parents, divorced and separated, and the widowed.

SOME PEOPLE APPARENTLY don't contribute generously because they have the impression that there is a bloated bureaucracy at the O'Meara Catholic Center in Indianapolis. At least the letter we published on March 12 from Father James Dede from Shelbyville said, among other things, "People would like to see some cutting back of personnel and expenditures before they are taxed."

Some of that might be done as part of the strategic plan now being formulated for the archdiocese. However, no one should think that money is being wasted in archdiocesan offices. There are about 180 employees, plus numerous volunteers, at the Catholic Center in 32 offices.

That might seem like a lot, but 60 of those people work for Catholic Social Services, 16 for *The Criterion* (four in the editorial department) and 15 in the Metropolitan Tribunal. Many of the other offices consist of two persons—a part-time priest director plus a secretary, often shared with another office. Four people in the Department of Schools do work similar to that of superintendent of schools offices with many more employees. In my almost-nine years here, I haven't seen any idle people.

Father Dede also said, in his letter, that people "have no knowledge of peoples' salaries in the central offices." Well, it's not a big secret. There is a published salary schedule for 16 different grade levels and I assure you that no one is earning the huge salaries available in business or government.

The archdiocese needs the money to feed the hungry, counsel the troubled, instruct the uneducated, give spiritual nurture, and aid hurting families. Please help.

THE YARDSTICK

We need sensible limits on public prayers

by Msgr. George G. Higgins

"The more things change, the more they remain the same," the aphorism would have it. Not so, however, in the case of presidential inaugurations.

Twenty-odd years ago I got into trouble with some of my friends and colleagues in the religious community by arguing that scheduling five separate invocations and benedictions at President Nixon's 1969 inauguration was a mistake.

The never-ending multiplication of prayers at public ceremonies such as the presidential inaugurations had gotten completely out of hand, I said. There was a time, I recalled, when two or three prayers at such occasions was the maximum. The number was later increased to

four to allow official recognition of the Orthodox Church.

At the 1969 inauguration the number was increased to five. That was too much of a good thing, I thought, and urged the nation's churches to take the initiative in recommending that in the future there be only one, or at most two, prayers—let's say an invocation and a benediction—at all public ceremonies.

I was politely told by some friends in the religious establishment that my recommendation was out of order. Limiting prayers at a presidential inauguration would be seen as unseemly favoritism to the churches represented at the ceremony and would be an insult to those excluded, they said.

Well, President Clinton had only one invocation and one benediction at his inauguration—both by the deservedly renowned Baptist preacher the Rev. Billy Graham. To the best of my knowledge, the Catholics, Jews, Orthodox and mainline Protestants not left in the least insulted. To

the contrary, I suspect that they were relieved.

In objecting to the five-prayer marathon in 1969, I was responding to the late David Lawrence, who had said in his widely syndicated column that he was deeply moved by the prayers and quoted excerpts from them.

Lawrence lamented the fact that the public schools of this country have not found a way to give their students the benefit of such "voluntary" prayers, i.e., "solemn experience of the faith of different individuals who do not ask others to adopt their particular sectarian views but merely reflect their own feelings of fidelity to spiritual principles."

In response, I said that while I had no desire to get involved in the continuing controversy over prayer in the public schools, I was convinced that the multiplication of prayers at public ceremonies was clearly the wrong way to go and bad for religion.

Why? Because it had reached the point

where people might think that the various official religious bodies in the United States were more concerned about their own image or ecclesiastical prerogatives than about the value of the prayers as such.

Ultimately, I said, the public—surfeited with too much of a good thing—might decide to turn us off or tune us out.

I tried to make clear that I was not opposed to public prayers as such. There are people, including some influential church people, who are opposed, but I am not one of them. Indeed, I estimate that I have given at least 500 such prayers on as many occasions.

In short, I am strongly in favor of prayers at public ceremonies within sensible limits.

It is for this reason that I applauded President Clinton's approach. In my view, he served the cause of religion well in this respect.

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EVERYDAY FAITH

In the midst of mid-life, fire the retro rockets

by Lou Jacquet

Anyone who has read most anything I have written in the past 10 years could tell you that I am no rocket scientist. My understanding of physics begins and ends with such subtleties as recalling that if you toss an apple into the air, gravity will pull it back to earth.

Which makes it all the more curious that a term from rocket science keeps cropping up in my mind as a description of what seems to be happening in my life. Although I never paid a great deal of attention to America's ventures to the moon except to admire the courage of the astronauts, I do remember that there were frequent reference to the term "firing the retro rockets."

Retro rockets were those small gadgets attached to a spacecraft by which the

astronauts were able to change their speed or adjust the flight trajectory of their capsules. These technical marvels became especially critical when it came time to re-enter the earth's atmosphere. Failure to fire them on time, or firing for the wrong amount of time, meant that the spaceship would re-enter our atmosphere at a speed that would burn its inhabitants to nothingness.

Something like that mid-course maneuvering seems to be happening in my life these days. By the time a person reaches one's 40s, he or she has set the larger parameters of their lives. There are things we will never accomplish; there are also things that have indelibly become a part of us. My addition to pizza is as certain as the realization that I will never understand nuclear physics or perform brain surgery.

If the broad parameters of my life seem set, however, I feel called upon now to "fire the retro rockets" of mid-life adjustment, to tweak a belief here and refine an attitude there. This tinkering will not change my major beliefs or my vocation; it

is merely intended to improve the quality of my daily life.

In my case, these adjustments would include—but not be limited to—finding worthwhile service projects to invest time in, remembering to pray with better listening-to-God skills, and learning not to live for work.

To accomplish the latter, I must learn to modify the work habits of the past 15 years. Since reporting and editing have brought me much pleasure through the years, I have tended to let work dominate my life. Unfortunately, it is a short step from enjoying one's work to becoming a workaholic.

Which means that it is time to fire the retro rockets, make the mid-course adjustments to obtain a better balance in the various facets of my life, and start to become the "me" who will face the next decade and beyond.

These adjustments will not make head-line news as did the astronauts' maneuvering. But they do carry both the exhilaration and the struggle of a space mission into the unknown.

Are you ready to fire the retro rockets, change speeds, and adjust trajectories in your life, too? If so, then let the mission begin.

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Point of View

Can Catholics patch the hole in church's collection basket?

Sixty-two percent of U.S. Catholic households contributed just 80 cents a week to the Sunday collection basket in 1991, writes independent researcher Joseph C. Harris of Seattle, Wash. And Father Joseph M. Champlin says that Catholics give less to the church than Protestants, it isn't because Catholics make less money. He analyzes reasons often suggested for lower Catholic giving, but concludes the real reason lies in the failure to teach effectively about money. Father Champlin is pastor of St. Joseph's Church in Camillus, N.Y. His latest book is, "The Visionary Leader: How Anyone Can Learn to Lead Better" (Crossroads). Research released by Harris this year shows that Catholics gave less than 1 percent of household income to the Sunday collection in 1991. But parishioners won't give more on Sunday unless the Catholic approach to fund raising changes, he believes.

Not unless our approach changes

by Joseph C. Harris

I don't think Catholic giving in the Sunday collection basket will change unless the Catholic approach to fund raising changes. Catholics have a lot of resources but don't give them because we don't approach people the right way.

There is evidence that Catholics respond to well-run appeals. Part of our problem is that we haven't done a good job of appealing.

In a study released this year titled "An Estimate of Catholic Household Contributions to the Sunday Offertory Collection in 1991," I estimated aggregate Catholic household income for that year at \$746.7 billion. The total Sunday collection, including anonymous cash donations, was estimated at \$5.48 billion.

Catholics gave 0.7 percent of household income in the Sunday collection in 1991.

Gallup researchers working for Independent Sector in Washington, D.C., placed individual Catholic household giving to all charities at \$57.5 for 1991. The total donation by more than 18 million Catholic households in 1991 was \$146 billion.

Gallup found that Catholics gave 1.4 percent of household income to all charities.

At 1.4 percent of income, Catholic giving is lower than in virtually all



Protestant denominations. Lutherans are about as fiscally blessed as Catholics, with average household income of \$40,502. Lutherans gave 1.8 percent of it to charity.

Had Catholics given at the average rate for all American households, the total Catholic gift to charity would have been \$14.19 billion.

The size of the Catholic gift in the Sunday collection varied widely. While the average weekly Catholic donation to the collection basket in 1991 was \$5.39, the contributions of those making up this category ranged from 80 cents to \$23.92.

Sixty-two percent of Catholic households gave 80 cents; half of this group gave nothing at all.

A smaller group of 15.5 percent of households gave an average of \$5.63 per week. Another group of 8.8 percent donated \$9.73 per week, and 13.2 percent of Catholic households gave an average of \$23.92 per week. This final group provided 58.6 percent of parish collection revenue.

The problem for parishes is that Catholics have above-average incomes and below-average gifts to charity.

Charles Zech, a Villanova University economist, investigated economic and attitudinal factors in Protestant and Catholic giving. He derived his data from a representative national sample of congregations in four denominations. He asked: If the typical Catholic congregation was the same size, had the same clergy costs, exhibited the same attitudes, etc., as the typical Protestant congregation, would its contributions be the same as those by Protestants?

Zech determined that about half the differences between Protestant and Catholic giving could be related to behavioral differences: "One difference may lie in the approach to stewardship. While in many cases Catholics still rely on the weekly collection basket for their financial support, Protestants typically take a more

formalized approach to stewardship involving annual pledges, home visits to solicit pledges, etc."

That Catholics are below average givers is a fact. But Catholic giving is not limited by a lack of resources.

Gallup found Catholic household income 8 percent above the average for the United States. The research developed by Zech indicates that the differences between Catholic and Protestant giving are deeper than economic and attitudinal factors.

A good portion of the variation may well lie in the approach Catholics take to soliciting funds.

Catholic giving relies on the Sunday envelope. Protestant programs involve a more systematic process where households are asked to reflect on their gift and make a decision about what they intend to give. That decision is normally recorded on a pledge card.

It appears that the Protestant program may be more effective.

Yes, if we invite sacrificial giving

by Fr. Joseph M. Champlin

The failure of parish leaders to ask or, better, to teach effectively and appropriately about money matters over the past 25 years may be the main reason for the decline and low level of giving by Catholics in the Sunday collection basket. That's my view.

I cannot scientifically prove that, but the conviction grows out of our experience with sacrificial giving programs introduced successfully in more than 1,000 quite diverse parishes in the United States and Canada. I have great hope that we can turn around the level of giving these years ago.

Twenty-five years ago, Catholics and Protestants donated roughly equal sums for church and charity. Today, Protestants generally maintain the same level of contributions, but Catholics have on the average cut those donations in half.

Why? We can dismiss one explanation: Protestants make more than Catholics. That is not true, at least according to figures reported in Catholic Connections, by Father Andrew Greeley and retired Bishop William McManus. They said that in 1984 the average Catholic earned \$27,500, while the typical Protestant earned \$26,400.

What about other explanations?

1. Anger about church teachings, especially in sexual matters: Father Greeley argues that this is the major cause of the drop in giving, and surely it is a



factor. Most church fiscal leaders I know, however, disagree with his conclusion and find his convoluted statistical "proof" problematic.

2. Lack of accountability: Some, including Father Greeley, assert that unless parishioners know what money comes in and how it is spent they will refuse to give or at least hesitate to contribute substantial amounts.

Obviously, total financial openness is a highly desirable ideal. Moreover, when church members significantly increase their weekly offering, they usually become much more concerned about the disposition of funds.

But to lay blame for the downward trend upon poor accountability runs contrary to present experiences. There have been parishes with minimal accountability and no financial need which still enjoyed a 45 percent increase in Sunday collections through the process called "sacrificial giving."

3. A lifeless leader or parish: Jesuit Father Thomas Sweetser, writing in the April 1991 *Chicago Studies*, noted 19 reasons why Catholics don't give more. Several of those explanations could be grouped under this heading. For example: Members judge that their pastor offers no leadership or bad leadership; the parish seldom responds to their needs; liturgies seem boring or meaningless. Those regrettable conditions no doubt hurt Sunday collections.

4. No effective appeals or teaching: This category brings me back to where I began. Most parish priests abhor fund raising and detest talking about finances from the pulpit. Further, anti-institution attitudes of the '60s and beyond made clergy even more reluctant to address this issue.

Where clergy have tackled the topic, their approach sometimes was offensive or ineffective. Constantly mentioning money or resorting to gimmicks may produce short-term results but seldom will achieve substantive, long-range increases.

The sacrificial giving process, on the contrary, is biblically based and essentially delivered by committed lay people. It simply seeks to inform consciences, provide vital spiritual motivation for giving, and hold up a specific norm as an ideal (5 percent for the parish, 5 percent for other organizations).

This process flourishes long term when there is ongoing education or total accountability, but will show a semipermanent, but lesser, growth without them.

All the factors discussed here influence the Sunday collection for better or worse. However, I think that not asking appropriately and effectively is probably the most significant factor.

Asking appropriately and effectively can provide the funds needed for building up the church and making a better world.

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To the Editor

Flowers removed at cemetery

In March, the management of Calvary Cemetery made an arbitrary decision to remove decorations from many graves and to dispose of them.

We have attempted to keep floral arrangements on our parents' graves and on our daughter's grave. We attempt to keep them seasonal and to change them in November and April of each year.

We normally take the ones we remove to our home, store them, update them if their condition is satisfactory, and reuse them again the following season.

I certainly feel the floral arrangements we had on our graves were timely and of a good appearance. Their removal and disposal without notice has left us bewildered, agitated, and wondering about what is going on and why.

The actions taken by the cemetery management in removing and disposing of the floral arrangements, without notice, was arbitrary, confrontational, and an indication of improper management.

We, as much as they, want the cemetery to have a good appearance and to be something of which we can be proud. To accomplish this, management must exercise good judgment and strive to secure the cooperation of the people involved instead of taking actions like they did in disposing of floral arrangements.

Joseph A. & Elizabeth M. Kuntz
Indianapolis

How do we justify voting for Clinton?

Candidate Bill Clinton promised to lift all bans on abortion, if elected president.

President Bill Clinton is keeping that promise.

In view of the fact that the Roman Catholic Church teaches that life begins at the moment of conception and that abortion is the murdering of the unborn human being, how could any individual who professes to believe in the Catholic Faith justify having voted for Clinton?

As Cal Thomas wrote in a recent column in *The Indianapolis Star*, "President Clinton may or may not improve the economy, but no amount of economic success will wash the blood of innocents from his hands."

Are not all those individuals who voted for Clinton accomplices to the crime of murdering our unborn children?

Are not all those individuals who voted for Clinton and at the same time profess to believe in the teachings of the Roman Catholic Church hypocrites? Why can't we be honest? Do not profess to believe in the Roman Catholic Faith if you do not believe in the teachings of the Roman Catholic Church.

Marcella Smith
Whiteland

A Holy Hour of Reparation

America is drowning in the blood of its innocent unborn that are being sacrificed daily on the altar of its own insensitivity to life. Greed, personal irresponsibility, confusion and error fuel this "monster of death."

I am a member of St. Luke's Catholic Church in McLean, Va. Once a week for the past two years a group of parishioners have been gathering each Monday afternoon in collective prayer before the Blessed Sacrament. It is a Holy Hour of

Reparation being made in atonement for the sins of abortion and blasphemy.

Early this year we added a second Tuesday evening Holy Hour being made in atonement for the sins committed against the sanctity of life. Recently our numbers have grown and we attribute this to the fact that now the evening Holy Hour is made before the Blessed Sacrament. We are enthusiastically supported by the priests of our parish and one of them concludes the Holy Hour with Benediction of the Blessed Sacrament.

In each parish through the Archdiocese of Indianapolis there are parishioners with a burning love for the Blessed Sacrament and for the gift of life. I suggest that, if you feel the tug of the Spirit as you read this letter, you consider approaching your own pastor in order to obtain permission from him for a similar Holy Hour of Reparation in your own parish and in addition permission from him to announce the Holy Hour in the Sunday bulletin.

If the Catholic churches in our nation were some day filled with parishioners adoring one hour each week in a spirit of reparation and atonement before the treasure of the Blessed Sacrament, I believe we would quickly win God's richest blessing and his prompt aid in bringing to an end the attack on the sanctity of life.

Joseph C. Evers, M.D.
McLean, Va.
(Some parishes in the Archdiocese of Indianapolis already have similar Holy Hours within the life of the rosary, or perpetual adoration of the Blessed Sacrament.—Editor)

CORNUCOPIA

Learning some facts of life

by Cynthia Deves

Hitler isn't the only guy who dreamed up a Final Solution. It's just that he thought his "problem" was how to get rid of the Jews. Other people have other problems for which they are constantly thinking up equally imaginative, if not quite as diabolical, answers.

Take having kids. (Please!) This has always been a problem for a lot of people and it was never easy, although large families were a requirement when simple existence was a more labor-intensive operation. Children can be, and often are, ornery, messy, aggravating, unresponsive, expensive and ungrateful. We could easily do without them.

But hey, if we never had kids we couldn't learn certain interesting facts of life other than the one we already knew. For example, we'd miss out on the way kids accompany parents down a street. Rather than proceeding in a straight line,

they must always trail behind, navigating every railroad tie, concrete abutment, ledge, sidewalk crack, mud puddle, anthill and revolving door they encounter along the way.

If we didn't have kids, who would grab us affectionately around the knees, or surprise us with wet kisses, or hug us for no reason? (Well, who else?) Without kids, how could adults rationalize a trip to Disney World or seeing "Snow White and the Seven Dwarfs" twelve times? For that matter, who would think the pastor's name was "God"?

We currently live in a time which is particularly kid-unfriendly. Birth control permits people not to conceive children unless they want to, and legal abortion has become the safety net for those who conceive when they don't want to. This new option seems to fire imagination, and the reasons for not having kids proliferate (!) much faster than the numbers of kids do. But after all, is any time the right time to have a child?

People in earlier decades cited the threat of nuclear destruction or world overpopulation. "We just can't bring children into a world like this" they'd say during cocktails

before dinner, and everyone would nod sagely in agreement. Today, sipping a healthful tofu emulsion, they are more likely to designate a stagnant economy, endangered environment, or self-inflicted as reasons for their reluctance to reproduce.

It's nobody's business who has kids and who doesn't, how many or how few, when or why. But some of us seem to have forgotten that reproducing ourselves in this image is the only power we share with God. Maybe having kids is not the problem. Maybe denying ourselves our one god-like privilege is too final a solution.

vips...



The National Federation Interscholastic Speech & Debate Association presented William S. Hicks with the 1993 Outstanding Speech Educator Award for "outstanding service and unselfish devotion to interscholastic speech programs." Hicks is a teacher and chairman of the visual & performing arts department at Brebeuf Preparatory School. He was one of eight nominees selected nationally.

David P. McCaa, teacher at Providence High School in Clarksville has been awarded a fellowship by the National Endowment for the Humanities (NEH), a federal grant-making agency, to participate in the 1993 program of Summer Seminars for School Teachers. McCaa will be a NEH Summer Fellow in a seminar entitled "Cultural Foundations of Work, Wealth and Leisure: Durkheim, Weber, Simmel, Veblen."

check-it-out...

Habitat for Humanity of Greater Indianapolis will hold the Annual Dinner Meeting on May 1, at Chapel Rock Christian Church, 2020 Girls School Road. The spaghetti dinner will be served at 6:15 p.m. and tickets can be paid for at the door. Father Clarence Waldon, pastor of Holy Angels, will be the guest speaker. A program provided by the St. Andrew Choir will begin at 7 p.m. Admission for adults is \$6; children under 12 is \$2. Reservations must be made by April 27 to Alice Brown at 317-784-4683 or the Habitat Office at 317-636-6777.

The Benedictine monks of Saint Meinrad Archabbey are conducting a "Come and See" Week at the monastery from May 30 to June 6. Roman Catholic males between the ages of 20 and 30, unmarried, who are seeking God in their everyday life, are encouraged to apply to take part in this program. The "Come and See" Week will give the participants an insider's perspective on monastic life. There will be opportunities to experience daily prayer with the monks, as well as a chance to discuss some of the values of community life with members of the monastery. For more information about the week, please contact Benedictine Father Kurt Stasiak at 812-357-6302 or 812-357-6611.

The Catholic Youth Organization of the Archdiocese of Indianapolis is finalizing plans for its 1993 Summer Camping Program. CYO continues its tradition of excellence in 1993 and boys and girls ages 17 are invited to experience a week of fun, friendship and adventure at Camp Rancho Framasa in Brown County. In addition to

the traditional summer camping program for children ages 7-15, adventure camping for children 13-15 and adventures plus camping for children ages 15-17 are designed to give teens a more challenging outdoor experience. This year, two new programs have been added to give campers a larger selection of activities. In Skematoh Village, campers ages 12-15 live in platform tents nestled in the wooded trails of Rancho Framasa. The new Mustang Camp has also been initiated for campers that are interested in horses. Campers "adopt" a horse for a week and spend time caring for and riding their horse. Other camping opportunities include a Counselor-in-Training program, Family Camping Weekend and a Fall Weekend during the month of October. For more information on the 1993 CYO Camping Program, contact the CYO office at 317-632-9311.

The third annual Spring Benefit Dinner for Our Lady of Lourdes School will be on April 25 at the Indianapolis Marriott. The evening starts at 6 p.m. with cocktails, followed by dinner at 7 p.m. Cost is \$30. Last year's dinner raised about \$25,000 for the school. If you are interested in attending, or can help locate alumni and friends of Our Lady of Lourdes, please call 317-353-9642.

The Cystic Fibrosis Foundation will hold a 6.2 mile "fun-raising" walk on May 15. If you are interested in participating in the walk, call the Cystic Fibrosis Foundation at 317-631-4115.


Natural Family Planning will be the subject of a series of four monthly classes taught by the Couple to Couple League at St. Vincent Carmel Hospital beginning on May 6 at 7:30 p.m. The method taught is a system of fertility awareness in which several symptoms of female fertility are used in a cross-checking way for the greatest reliability and confidence. The Couple to Couple League is a non-profit health education organization dedicated to teaching couple the sympto-thermal method of family planning, which is healthy, inexpensive, and considered morally acceptable. For further information and registration, call 317-846-4704.

St. Paul Catholic Center, Bloomington, will present, "Earth Awakening: A story about home for all ages," on April 26 at 7:30 p.m. The performance is an original musical drama with songs and stories celebrating peace and justice, concern for the environment and global interdependence. The show brings to the stage a provocative evening of musical theatre, comedy, poetry and humor, mixed with audience interaction and discussion. The program will be performed by Call To Action's Performing Arts Ministry, a professional touring ensemble, from Chicago. Tickets are \$5 for adults and \$3 for students of all ages. The performance is sponsored by the Tri-Parish Peace and Justice Committees of St. John, St. Charles, and St. Paul Catholic Center. The Campaign for Human Development is a co-sponsor. For more information, call 812-334-1664.

Saint Meinrad Seminary will host the twenty-third annual Special Olympics on April 28, beginning at 9:15 a.m. with a parade of athletes and volunteers. This year's grand marshal will be Jeff Lyons, weatherman for WFIE Channel 14 in Evansville. One of the Special Olympians will light an Olympic torch which will be kept burning throughout the day. Students from Saint Meinrad, under the leadership of Pete Harman, organized and coordinated the Special Olympics.

St. Andrew Parish, Richmond, will present Marty Haugen, noted composer and artist in the area of church music, for an "Evening of Song and Praise," on May 16, from 7:30-9:30 p.m. The evening of praise is being funded by a grant from the John Charles and Gertrude Pardieck Hubbard Endowment for Total Catholic Education, therefore, the event is free and open to the public.

A choral presentation, "Meditation on the Easter Mystery," will take place at Saint Meinrad Archabbey on April 25 at 2:30 p.m. in the Archabbey Church. The Tri-Community Choir composed of monks and students of the College and School of Theology. The Choir is under the direction of Benedictine Father Columba Kelly, professor of music and theology, and Dr. Doss Phillips, associate professor of German and music. The event is free and open to the public. For more information, call 812-357-6501.



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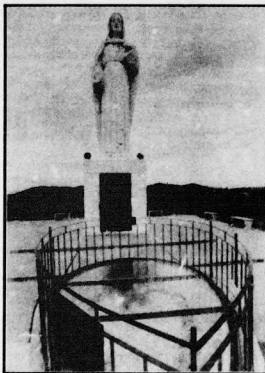
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Meyer loves Ugandan mission

by Mary Ann Wyand

"From Africa with love" could be the postmark for the quarterly "Sherry Notes" newsletter which tells friends and supporters about Sherry Meyer's heartwarming experiences as a member of the Voluntary Missionary Movement assigned to the Maracha Mission in Arua, Uganda.

Originally from St. Roch Parish in Indianapolis, Meyer was working for the Office of Catholic Education in the Archdiocese of Chicago two years ago when she felt called to missionary work in a Third World country.

Her cheerful "Notes" reflect her happiness as a lay missionary serving Ugandans.

Volume 1, Number 1, of Meyer's newsletter, dated Sept. 1, 1991, and written in London, enthusiastically describes her Volunteer Missionary Movement (VMM) training.

"I can't begin to describe the range of emotions and experiences since last I saw you," she wrote to her friends. "Leaving you was one of the most difficult things I've ever done. I'm settling in here (at the VMM Headquarters in London) and am grateful for the comfort of routine and schedule though I miss the familiarity of home. I am already experiencing culture shock as I find my way through life in the United Kingdom."

Soon Meyer would trade this lifestyle for a more primitive one in Africa after completing her VMM orientation.

"My training here is wonderful," she wrote in that first newsletter. "This preparation course organized and run by the Volunteer Missionary Movement is an intensive residential course of five weeks duration. It covers many facets of work overseas. We learn about the culture, places and people with whom we will be working, their values, beliefs and customs. We also learn of the specific project in which we will spend our time abroad. We are assisted in every way to acquire the knowledge necessary to help us succeed in our work while overseas. We are receiving a frank and realistic view of the problems that we will face. Underlying the whole five weeks is the missionary element. Special emphasis is placed on prayer and on the Eucharist."

Coursework also includes spiritual formation and guidance, she explained. "The VMM believes that it is important to be able to answer questions about our beliefs. Our commitment to Christ is vital if we are not to become just development workers. We work for development of people and to do so we must share with others the Gospel message of love and hope."

The second "Sherry Notes," written Nov. 10, 1991, is headlined "Arrival in Africa!" and describes her new home. "Though thousands of miles separate us, I think of my friends daily," she wrote. "I am indeed the stranger here. The Logbara tribe among whom I live have already taught me about hospitality to the stranger, about giving from one's necessity rather than one's excess, and about working with life instead of against life."

At the Maracha Mission, Meyer explained, the climate is semi-arid and to the rather high elevation near the equator. "Right now we're at the end of a rainy season and about to begin the hottest months of the year."

Beverly Pluth, another American member of the Volunteer Missionary Movement, and Meyer spent their first week at Maracha getting acquainted with the people and learning the customs of the mission compound.

"We have a cold shower, running water—though it's not drinkable—and a bush toilet," she reported. "The electricity runs from 7 p.m. until 9 p.m. each evening. We have beds with mosquito netting. Our standard of living is much higher than most people living here. Most live in grass-roof huts without conveniences. It would be foolish to romanticize their lives. Their lives are hard, particularly the lives of the women who do nearly all the work—farming, child-rearing, cooking and housekeeping. Prices are very high and wages are low. One U.S. dollar equals nearly 1,000 Ugandan shillings. The staple food here is cassava, a root plant that is ground into meal. On the other hand, Bev and I have a range of fresh fruits and vegetables, meat, beans, pasta, wheat flour, sugar, salt, popcorn and peanuts."

Attending their first Mass in Uganda, Pluth and Meyer were warmly welcomed by the people and given one of the few benches which was placed near the sanctuary.

"The rest of the assembly sat on the floor," she explained, "the children tending younger children in the front, adults in the back. The choir and musicians led the singing, which was delightful. Mass was in the Logbara language so I understood but a few liturgical words like 'Alleluia.' Nevertheless it was a very prayerful experience. The collection was very moving. One by one each member of the assembly came forward with gifts of money or food. I kindly dressed, I was invited to sing to give. The however, barefoot and in tattered clothing, gave what they would solely miss: the widow's mite."

As Meyer shook hands with her new friends, she noticed the softness of her own skin against the hardened smoothness of the Ugandan women's hands.

Women here do more physical labor in one day than I do in 10 years," she reflected. "I make these comparisons not as a judgement of myself or others. Rather, I compare and contrast as a means of describing my experience. All of us are poor, though our poverty is different. The VMM document 'Spirit and Lifestyle' (written by VMM founder Edwina Catelet) says it best: 'We are aware that through our service we receive far more than we are ever able to give. We realize that we are enriched by our encounter with people of other cultures and beliefs. We come to discover that we too are poor in many ways and need to grow through receiving from those to whom we go. Our work entails human relationship, working and growing together to build a more humane and loving world filled with the Spirit of God who sends us.'"

As a newcomer to Uganda, Meyer wrote, "I have a poverty

of courage and need the reassurance of others. I am fearful. The nights are difficult for me. Like a child, I am frightened by the darkness. I feel most vulnerable at night and wait longingly for the dawn. I have a poverty of humility. I'm finding it hard to be so dependent and controlled by circumstances. I'm used to controlling the world around me. Never before have I been unable to dispel the darkness with a flick of a switch or to bridge distances of thousands of miles in a moment with the touch of a phone. I lack the strength to be weak and the power to be powerless."

Meyer's missionary responsibilities in Uganda as a pastoral worker are to teach and train church leaders, catechists and teachers for the Diocese of Arua. "By training the lay leadership of the small Christian communities here," she said, "we empower them to animate the Christians in their communities to live out their baptism. All of us are called to proclaim the Good News of Christ and work with one another to realize the Reign of God on Earth."

Advent of 1991 in Uganda found Meyer immersed in learning the customs of the Logbara people. In a newsletter titled "Getting Acquainted," Meyer wrote, "I've mastered some basic greetings and the names of various foods and animals. Thank you" is the most commonly used word in the Logbara language. With the help of the nursery school students, I can count to 10 in Logbara almost as quickly as they can count in English. Praying with the Catholic community here, I have learned some hymns and many of the parts of the Mass in Logbara."

Future editions of "Sherry Notes" were titled "I Think We Call It 'Adjusting'" dated Feb. 11, 1992, in which Meyer emphasized that, "Life in Maracha just gets better and better," followed by "New Understandings" dated June 4,



FRIENDS—Sherry Meyer cuddles a Ugandan child.

1992, in which she noted, "Living in a cross-cultural context offers many challenges to me, not the least of which is the search for meaning."

In her "One-Year Anniversary" newsletter dated Jan. 1, 1993, Meyer wrote, "Ugandan parents are no different than U.S. parents in that they want the best for their children. They have hopes and dreams of a better life for their sons and daughters. But the odds sometimes seem insurmountable, so I am asking for your help."

(Address correspondence to Sherry Meyer in care of the VMM Maracha Mission, P.O. Box 59, Arua, Uganda.)

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Fr. Raymond Brown talks about Gospels' Resurrection Narratives

by John F. Fink

Noted Scripture scholar Father Raymond Brown explained the Resurrection Narratives to a large and attentive audience at Holy Family Church in Richmond April 14. Father Brown's talks were broadcast by the three Catholic parishes in Richmond.

The Sulphur priest, whom *Time* magazine has called "probably the premier Catholic Scripture scholar in the U.S.," explained why the New Testament accounts of the Resurrection differ so widely. He showed that each account of the Resurrection was chosen to fit each evangelist's Gospel and how each story was appropriate for that Gospel.

Father Brown, the author of 23 books on the Bible and the recipient of 23 honorary degrees, examined the accounts of the Resurrection in the four Gospels and in the Acts of the Apostles. The talk, including questions and answers, took about two-and-a-half hours.

The ending of Mark's Gospel, he said, was extraordinary. After the women were told by the angel that Jesus had risen and that they should tell his disciples to go to Galilee, the Gospel ends with, "They said nothing to anyone, for they were afraid."

This ending was so unsatisfactory to the early Christians, Father Brown said, that another ending was added later, a summary of other accounts of the Resurrection.

To understand Mark's account, Father Brown said, one must realize that "Mark's

is a tough Gospel." Suffering and failures are important parts of it. It emphasizes the cross. He said it was written for a community that had its failures. However, he said, the Resurrection showed that there is always hope. It was a Christian message to those who fail, he said. Its ending showed that, even with the Resurrection, it is possible to fail.

Mark's second ending, Father Brown said, recounts Jesus' appearances to Mary Magdalene, to two disciples, and to the Eleven. In each case, he said, those to whom he appeared told others, but they would not believe until Jesus appeared personally to them. This showed, he said, that no message can substitute for the personal experience with Christ.

Matthew's account of the Resurrection, Father Brown said, like his entire Gospel, is much more vivid than Mark's. Matthew gives Jesus more of a personality, he said, through stories about his ministry, teachings and healings.

Matthew's Resurrection story starts earlier than with Sunday morning, he said. He starts the story with the burial of Jesus. He tells us that the chief priests and Pharisees went to Pilate and asked that guards be put by the tomb so the body could not be stolen and the disciples could then claim, "He has been raised from the dead." This, Father Brown said, was extraordinary because even the apostles at that point didn't understand that Jesus

might rise from the dead, but evidently the chief priests and Pharisees did.

After that, Father Brown continued, Matthew tells about the women at the tomb, the great earthquake, the guards falling down like dead men, and the message of the angel. He then returns to the story of the soldiers and tells us that they were bribed to say that Jesus' disciples stole the body while they were sleeping.

Father Brown said that Matthew concludes his Gospel on a mountain, just as he had told about the Sermon on the Mount and alluded to Moses on a mountain earlier in the Gospel. He then told the disciples to "make disciples of all nations" and "I am with you always."

Father Brown noted that, earlier in his Gospel, Matthew had recounted that, when he told the disciples out to teach, he instructed them to go only to the Jews, not to the Gentiles or the Samaritans. Now he has changed the instructions and encouraged them to teach all nations.

His saying, "I am with you" alludes to the message Joseph had received from the angel before Christ's birth, Father Brown said. At that time, the angel's instructions were to call the child Emmanuel, "which means 'God is with us.'" Now Jesus made a point of telling the disciples that he was with them.

Moving on to Luke's Gospel, Father Brown called him "the architect of narrative" because, he said, "he loves to put things in order and show how neatly everything goes together."

Luke's Gospel, he said, tells the story of Jesus and Judaism. It begins in the temple and ends in the temple (the last verse is that the apostles "were continually in the temple praising God"). Some of Luke's characters are copies of Old Testament characters, he said, and Luke continually refers to Old Testament prophecies.

Luke's stories about the Resurrection, he said, are in both his Gospel and in his Acts of the Apostles. In the former, he begins with the women at the tomb, being careful to point out first that the women were good Jews, resting on the Sabbath before going to the tomb on Sunday.

It is Luke's Gospel that has the story of the appearance of Jesus to the two disciples on the road to Emmaus. Here Luke has Jesus explain the Jewish Scriptures and prophecies that pertained to the Messiah. Then they recognized him in the breaking of the bread.

Father Brown made special note of Jesus' appearances at meals after his resurrection. He said, "He appeared at five different meals after his resurrection," he said. This is important, he said, because it indicated that, when the Christians celebrated Eucharist, it was the risen Lord who was present, not just the Jesus who was crucified.

In Luke's account of the Resurrection in Acts, Father Brown said, the apostles asked Jesus questions. The earliest Christians believed that Christ was going to return soon. But after a while, the picture of an enduring church came into the picture, he said. So Luke is trying to make arrangements for that, he said.

When the apostles asked Jesus after the Resurrection if he was coming to restore the kingdom to Israel, Jesus replied that it was not for them to know the time or the

seasons. And after he ascended to heaven and the disciples were still looking up at the sky, he said, an angel appeared and asked them why they were looking at the sky, telling them, in effect, "to get on with their work."

John's Gospel devotes two chapters to Jesus' appearances after his resurrection and Father Brown said that both are uniquely Johannine. John, he said, was a genius at narration. His stories are long and contain many details—the meeting with the Samaritan woman, the raising of Lazarus, the cure of the blind man, for example. They explore in depth people's reactions to Jesus. This was true in the Resurrection stories, too, he said.

Another feature of John's Gospel, he said, is that Peter is always given primacy among the disciples, but "the disciple whom Jesus loved" (never named) also has a prominent role. The beloved disciple reclined at Jesus' side during the Last Supper, gets Peter into the courtyard of the high priest, is present at the crucifixion, etc.

Thus, Father Brown said, Peter and "the other disciple whom Jesus loved" run to the tomb, the other disciple arrives first but allows Peter to be the first to enter the tomb. However, he said, it was the beloved disciple who believes first.

John's account has Mary Magdalene not recognizing Jesus until he called her by name, he said. Like sheep know the voice of the shepherd, he said, Mary knew the voice of the Good Shepherd.

John's Gospel also contains the story of "Doubting Thomas" with all its details, Father Brown said. He said that the highest confession in the New Testament is the words of Thomas: "My Lord and my God," and they came from the one who doubted the most. Throughout John's Resurrection stories, he said, the emphasis is on belief.

The last chapter was added to John's Gospel, but it has Johannine features, Father Brown said. This chapter is the fishing episode—with the disciples fishing and Jesus appearing on the shore. Again, the disciples don't recognize Jesus until "the disciple whom Jesus loved" said to Peter, "It is the Lord."

This chapter also has many details, Father Brown said, including the fact that the disciples caught 153 large fish.

John's Gospel continues with Jesus asking Peter three times if he loved him and Father Brown said that love was always stressed by John. The conversation shifted from fishing to shepherding, he said, reflecting the needs of the church at the time John wrote his Gospel. The fisherman who was the great missionary became the shepherd who was a great pastor, he said.

One of the questions asked during the evening was whether Jesus' resurrection was a bodily or a spiritual resurrection. Father Brown responded that it was a bodily resurrection, that the body that was placed in the tomb was no longer there. However, he said, there was something enormously different about the body. It had extraordinary capabilities, such as appearing suddenly in a locked room, and Jesus often was not recognized, indicating a different type of body.

He said that the resurrected Jesus was not a spirit because spirits don't eat as Jesus did in Luke's Gospel to prove that he was not a ghost. But the body had been transformed into a spiritual body. Jesus, he said, was not only resurrected as were Lazarus and the son of the widow of Naim, but transformed.

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North Deanery education talk by Dominican Sr. Jamie Phelps

"The Catholic Church in the 21st Century" will be the topic of Dominican Sister Jamie Phelps when she speaks at 7:30 p.m. on Monday, April 26 at Immaculate Heart of Mary Church.

The talk, about the challenges and benefits of a multicultural global church, is sponsored by the Indianapolis North Deanery Board of Education as part of a five-year adult education series.

Sister Jamie, an experienced retreat leader, social worker, family and group therapist, writer, lecturer, spiritual director, mentor and community leader, was selected by the North Deanery Directors of Religious Education.

She is currently associate professor of theology at Catholic Theological Union in Chicago. And she is a member of the summer faculty of the Institute for Black Catholic Studies at Xavier University, New Orleans, where several members of Indianapolis parishes have studied.

A charter member (1968) of the national Black Sisters' Conference, Sister Jamie will speak for 45 minutes and answer questions for another half hour.

The public is invited to attend. There will be no admission charge, but there will be a free-will offering.

Those wishing further information may call Mary Beckenridge at 317-257-1085.

MEETING THE GOSPEL CHALLENGE OF MEDIA LITERACY

Media no longer just influence our culture; they are our culture

by Sr. Elizabeth Thoman, HM
Catholic News Service

In the 1990 movie "Avalon," Barry Levinson's sensitive film portrait of an immigrant family before and after World War II, the delivery of the first television set is portrayed as a significant milestone. Three generations of the Krichinskys squeeze together in front of their new television and stare vacantly at a black and white test pattern.

"Just wait," one of the children says, "something will happen."

And it did. Throughout the 1960s and 1970s, television grew from a diversion in the living room into a national obsession. From moon landings to "Leave It to Beaver," a president's murder to Mr. Clean, media images moved from the background to the foreground of our daily lives.

From the clock radio that wakes us up in the morning until we all asleep watching the late night talk show, we are exposed to dozens of messages from television, newspaper headlines, magazine covers, catalogues, radio jingles, photos, calendars and billboards. Even T-shirts and designer clothing shout their slogans.

The statistics—162 million television sets on seven hours a day, 260,000 billboards and 23,076 newspapers and magazines available each day—are only a small part of the story. More significant is the way a media event can bring national life to a sleeping halt.

But instead of providing an objective window on the world, the television camera was itself a major player in these events. Television transmitted powerful images that shaped not only our perception of the events, but the events themselves.

Until recently, few questioned the increasing dominance of media in our lives. Those who did were inclined to focus on content, like the amount of sex and violence in programs. Others simply urged families to turn the television off. But the fact is, though you can turn off the set, you can't escape today's media culture unless you move to a mountaintop. Media no longer just influence our culture. They are our culture.

A major rethinking of media's role in our lives is needed. This rethinking must recognize the shift from a print culture to an image culture that has been evolving for the past 150 years since the invention of photography and the ability to separate an object or a likeness from a particular time and place.

Today, the family, the school and all community institutions, especially the church, share the responsibility of preparing young people for living in a world of powerful images, words and sounds. Educational methods must evolve, and practical resources for parents, teachers and families must be created and made

accessible at the local level to focus on "media literacy."

Media literacy attempts to build skills to interpret the symbols and meanings of the hundreds, even thousands, of messages received everyday through television, radio, newspapers and magazines. With these skills, the individual is better able to choose, select, challenge, question and be conscious about what's going on and less willing to be a passive couch potato.

The challenge today for Catholic school officials, religious educators and pastoral ministers is to instill the principles of media literacy into all aspects of faith formation. The goal of media literacy education, whether for young people or senior citizens, is not to stop the flow of media in our lives. That's nearly impossible. We cannot change the fact that people watch television, but we can change the way they watch it.

Even small children can compare how the toys they buy in the store differ from the ones advertised on Saturday morning. The lessons learned by "partial assembly required" or "items sold separately," if reflected on, can help form early values in honesty and straightforwardness.

By their teen years, young people are thoroughly saturated in the integrated media world of music, movies, language, clothes and MTV, which is primarily one long continuous commercial for the music industry. Uncovering how this industry commercializes youth's legitimate search for acceptance, intimacy, community and identity makes it possible for young people to recover these core values so that they can grow into mature Christians.

Adults, too, need skills of media literacy not only for themselves but in order to teach them to their children—and grandchildren. Media violence, for example, is often a target of criticism. But how many parents have actually developed criteria or family standards for when and how much media violence is allowable?

How does the violence of prior generations, such as "The Three Stooges," differ from today's naturalistic special effects of the "Rambo" or "Terminator" series? How do we determine the impact of media violence in children of different ages and temperaments?

Parents can hardly answer these questions alone. The church, in its educational ministry at all levels, needs to be able to assist and guide parents as well as young people in developing the skills of active engagement and critical reflection on the media world in which we live. The challenge of media literacy in the church, however, is not new to the 1990s. The Catholic Church has spoken about the power of media since the invention of the motion picture. The Second Vatican Council's Decree on the Instruments of Social Communication said, "Methods of media education . . . should be encouraged, developed and oriented according to Christian moral principles."

The 1971 Pastoral Instruction on the Means of Social Communication noted the importance of "educating recipients of the media in Christian principles."

"It is never too early to start encouraging children in artistic taste, a keen critical faculty and a sense of personal responsibility based on sound morality," the document stated.

Recognizing the importance of media literacy, the U.S. Catholic Conference Catholic Communication Campaign gave funds to the Los Angeles-based Center for Media and Values in 1991 to develop a comprehensive media literacy program for use in Catholic schools and parishes.

The center, publisher of *Media & Values* magazine, expanded its mission in 1989 to

include research and development of resources for education in media literacy. It is based on the strategy of social analysis, which helps individuals make choices based on conscious values and critical evaluation. Beginning with the experience of watching, reading or listening, the process moves through personal awareness to critical analysis. The key step of reflection leads to decisive personal, family or community action.

The center's growing line of "Media Literacy Workshop Kits" are now resources for media education in both religious and public schools. The center's "Catholic Connections to Media Literacy," a multimedia learning program, was published for initial distribution in 1992. In addition, the center has been involved in dozens of workshops and training events for teachers and parish leaders.

With practice, adults and young people can learn skills to decode the mass media's messages, weigh their meaning and make media choices based on gospel values.

(Sister Elizabeth Thoman, a member of the Congregation of the Humility of Mary, is the executive director of the Center for Media and Values in Los Angeles.)



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EARLY DAYS OF TV—Television has grown from a parlor diversion in the 1950s into a national obsession. In today's world of powerful images, words and sounds, educational methods must evolve that prepare young people to be critical consumers of media. (CNS photo from The National Archives)

More 'new' Catholic family members welcomed

compiled by Margaret Nielson

The Criterion welcomes the 829 new adult Catholics who entered the church since last Easter. Most of these people were welcomed during Easter Vigil liturgies on Holy Saturday.

Holy Name Parish in Indianapolis South Deanery saw 9-year-old Robert Brown baptized at the same Mass that his great-grandfather, Paul Koebeler, became a member of the church.

Those listed as catechumens are people who had not received the sacraments before; they were baptized and confirmed during this year. Those listed as candidates are people who may have been baptized as Catholics, or in other Christian churches, but had never been confirmed.

This week's list includes "new" Catholics from the Connersville, Indianapolis South, Indianapolis West, New Albany and Terre Haute deaneries. The rest of the list was included in last week's *Criterion*.

These names were submitted by coordinators of Rite of Christian Initiation of Adults (RCIA) programs in parishes. They were requested by Matt Hayes, director of religious education for the archdiocese's Office of Catholic Education and chairperson of the joint committee on RCIA, which also includes representatives from the Office of Evangelization and the Office of Worship.

Connersville Deanery

St. Michael, Brookville: Chris Hensley, Max Williamson (catechumens), and Lisa Werner (candidate).
St. Gabriel, Connersville: Jeffrey Sizemore, Angela Spurlock (catechumens), Darrell Drew, and Tammy Wagner (candidates).

St. Bridget, Liberty: Gena Hartman (catechumen), and Timothy Nuss (candidate).

Holy Family, Richmond: Julie Carr (candidate).
St. Andrew, Richmond: Tracy Chaney (catechumen) and James Neil Pardo (candidate).

St. Mary, Richmond: Drotapie Snewath, Larry Williams (catechumens), Lyn Cabigas, Lisa Jordan, Tom Jordan, and Julie Vecera (candidates).

St. Mary, Rushville: Lynn Craven, Christy Frazee, Leroy Montgomery, Morris Neeb, Dianna Pavry, Eric Sammons, David Starkey (catechumens), Tony Mode, Robert Pike and Amy Yager (candidates).

Indianapolis South Deanery

Holy Name, Beech Grove: Fred Bag, Becky Little, Jason Little, Michael McDaniell, Cheryl Windell (catechumens), Lynn Brewsbaugh, Cindy Lawless, Sherrie Laver, Sharon Mellender, Robin Milner, Sandy Rougeau, Dan Scaggs and Patty Sullivan (candidates).

Nativity: Kathy Renn (catechumen), Karen Curotto, Steve Jones, Charles Musselwhite, Tony Stephenson (candidates).

Sacred Heart: Amber Richards, George R-se (catechumens), Tricia Dudgeon, Nikki Payne and Karen Rose (candidates).

St. Ann: Kathy Goodyear Kavanaugh, Diane Mayes, and Janet K. Schakel (catechumens).

St. Catherine, St. James: Jane Paddock, Denise Ragland, Lee Strevels, George Summers (catechumens), Chrystal Cuffel, David Niehaus, Deanna Paddock, Deb Perme and Joanna Sahm (candidates).

St. Jude: Rob Bevis, Shelley De Boor, Kim McCadden, Debbie Minardo, Deborah Swartz (catechumens), Carl

Delph, Kimberly Goetz, Paul Koebeler, Kathryn McCarthy, J. Dean Rich, Jr., Staci Rich, and Vicki Rohman (candidates).

St. Mark: Stephanie Burton, De Anne Maxwell, Alfie Mulinero, Annie Kay Mulinero, Tammy Mulinero, Tiffany Pitzer (catechumens), Chris Martin, Deanna Miles, Kevin Miller, Susan O'Neill, and Deanna Steiner (candidates).

St. Patrick, Holy Rosary: Bill Bergman, Elaine Cates, James G. Childers, Ennea Dailey, Jacqueline DeLaCruz, Melissa Keith, Julie Kessinger, Marie Murello, Tammy Purdie (catechumens), Louise Archer, Thomas J. Greene, Lynn Marie Hall, and Terrance Caruthers (candidates).

St. Koch: Jody Chappel (catechumen), Steven Benner, and Sharon Murray (candidates).

Indianapolis West Deanery

St. Malachy, Brownsburg: Mark Dawson, Richard Diener, Jess Freels, Jr., Brian Keel, Andrew Lamm, Richard Lile, Susan Linder, Otto Linn, Gloria McDonald, Jeff Osborne, Brook Roseener, Derek Stiver, Richard Unger, Leroy Wignot, Michelle Worth (catechumens), Cindy Behnkendorf, Wendy Behnkendorf, Daniel Bruggen, Denise Bullock, Bradley Burris, Debbie Corrigan, David Gansert, Gary Hughes, Scottie Litch, Katherine Mauser, Jeff Olson, and Debbie Tri (candidates).

Holy Trinity: James Murrell (catechumen), James R. Hendry, David Hood, and Karen Wheeler (candidates).

Marian College: Nathan Hough (catechumen), Roger Coin, Amy Delp, Stephanie Fort, Kelly Gatto, Susan Hall, Stephanie Phifer, and Harold Robbins (candidates).

St. Gabriel: R-aele Brown, Danny Hoskins, Terri Lambert, Tracey Ramsey, Mark Randall, Jason Schober, Ruth Smaldone, Christopher Small, Keith Thomas, Denise Vantrease, Brian Yates, Matthew Yates (catechumens), Edna Brochin, Saretta Brown, Karen Cromlich, Mark Cromlich, Lisa Federman, Roxanne Grumetzer, Theresa Kames, Susan Kaufman, Jeannette Miller, Jon Myers, Angela Prince, Hans Schaefer, Tracy Stewart, Jerilyn Studebaker, and Angel Watford (candidates).

St. Joseph: Evaro Cundiff, Dean Garrett, Dianesia Ingram, Elysia Ingram, Bill Levy (catechumens), Lisa David, Michael Jones, Mary Fran Taylor, and Vickie Ueberstz (candidates).

St. Michael: Deborah Charmaine Decker, Jeff Virgil Decker, Jana Farr, Toby Jones, Barbara Kuntman, Imogene McCormick, Jennifer McFarland, Kathy Lynne Para, Louis Schneider, Martha Jane Sneed, Craig B. Timberlake, Tracy Whitaker, Michelle Marie Woodrum (catechumens), Daniel Allan Burns, Carolyn Joy Crawford, Lisa Annette Davey, Robin Hood, Candy Carlyle Howe, Karen McGranahan, Douglas Craig McRoberts, Tama Jane Ruger, Cassandra Stewart, Sandra Jean Stork, and Shirley Mae Woodrum (candidates).

St. Monica: Kathy Arduini, Bill Courter, Tina Dishman, Jean Donaldson, Ernst Doud, Phillip Graul, Brian Haselby, Kris Hebel, Roger Hunt, Joseph Justin, Norma Kinkaid, Anne Kinkaid, Shannon Kunkel, Dana Kunkel, Deanna Marshall, Deanna Muston, John Rosenbalm, Ron Swartz, Shelly Swinford, Tami Vandriessche (catechumens), Morris Coats, Peggy Emminger, Bill Halseta, Judith Harley, Margaret Bowers Hook, Kim Keith, Sandra Kosior, Craig Orloff, Dan Suiters, Theresa Thompson, and Stephanie York (candidates).

St. Thomas More, Mooresville: Tammy Kane, Veronica Pfister, Sheila Stagner (catechumens), Charlene Berst, Sarah Brooks, Rick Brown, Charles Davis, Laura Reuter, and Patsy Sauerma (candidates).

St. Christopher, Speedway: Estell Jordan Strong (catechumen).

New Albany Deanery

St. Anthony of Padua, Clarksville: Richard Bruckett, Brent Byrd, Paula Byrd, Zachary Byrd, Denise Chism, Chad Edelen, Kerri Edelen, Ryan Jennings, Ann Koller, Sara Lopp, Sara Phipps, Jennifer Pryor, James Worrall (catechumens), Sarah Bevil, Steven Bevil, Amy Bruckett, E. J. Crawford, Marsha Crawford, Ryan Filippone, Micky Highfill, William Hooe, Wayne Kimbel, Misty Ragland, Jeremy Sims, and Joshua Sims (candidates).

St. Joseph, Corydon: Jason Logsdon, Lisa Wise (catechumens), Debbie Arnold, Bridget Dunn, Ian Fuson, Shannon Miller, and Jeff Rilly (candidates).

St. Mary of the Knobs, Floys Knobs: Melvin Brown, Bethany Dexter (catechumens), Vicki Attar, Rhonda Clark, Louise Elby, Shawn Gittings, Tonya Hoppel, Gal Parrish, Karen Reece, and Toni Schindler (candidates).

St. Francis: Henryville: Michelle McNay (catechumen), and Anna Fursch (candidate).

Sacred Heart, Jeffersonville: Jim Sellmer (catechumen).

St. Augustine, Jeffersonville: Theresa Coomer, Kim Keller, Stacey Lies, Pat Patterson, Susan Smith, Justin Thomas, Tonya Vicary, Joellen Zollman (catechumens), Billy Durbin, Amy Hauger, Robert Kelly, Malissa



ENROLLED—Kimberly Goetz (from left) signs the enrollment book during a parish "sending" rite as husband Gary and RCIA team member Kathy Porter look on. Kimberly Goetz was one of hundreds who participated in the RCIA program during Easter Vigil. (Photo by Don Ahlbrand)

Knear, Ericka Krantz, Sherry Lawton, Karmo Leuthart, Cathy Pace, and Grace Welsh (candidates).

St. Mary, Lansville: Cheryl Sue Keeney and Leroy Tomes (candidates).

St. Mary, Navilleton: Rocky Mefford, David Nichols, Tom Shields, Karen Smith, and Ed Snook (candidates).

Our Lady of Perpetual Help, New Albany: Robert Brand, Connie Dean, Keri Ann Dean, Robert D. Fulton, Elizabeth Hall, Thomas Sanders (catechumens), Carol Heckman, Georgia Heckman, Irene High, Tammi Jerdonek, Sandra Miller, Cindy Overton, Glennis Pirtle, Mindy Trowbridge, Leisa Smith, and Billie J. Williamson (candidates).

St. Joseph Hill, Sellersburg: Kristine Bove, Holli Lewis, Brian McNew (catechumens), Cheryl Blessinger, Donna Green, and Kimberly McKinley (candidates).

Terre Haute Deanery

Sacred Heart, Clinton: Jack Bazzani, Tom Bekkering, Jennifer Carlin, Gary Cooper, Steve Cvengros, Cheryl Dankelson, Beth Decker, Chuck Decker, Mika Dunkley, Wilbert Hall, Dan Hines, Jay Hines, Kylie Hines, Billie Jo Lane, David Llewellyn, Ronda Richardson, Debbi Sollars, George Sollars, Brock Salmon, Bill Somerville, and Chris Straw.

St. Paul the Apostle, Greencastle: Dawn Goodin, Ann Harlan (catechumens), and Lisa Perdue (candidate).

Sacred Heart, Terre Haute: Randy Alexander, Jan L. Lynch, Jean Reeves (catechumens), Annette Alexander, Dennis Dunham, Deborah McCormick, and Sharon Pitts (candidates).

St. Ann, Terre Haute: Elizabeth Evans (catechumen), Patricia Burns and Carolyn Spence (candidates).

St. Benedict, Terre Haute: Ashley Higginbotham, Dawn Reed, Karen Thomas (catechumens), Joan Baker, Pamela Sue Dyer, Sandra Kay Helms, Howard Shepherd, Donna Thomas, and Millie Ann Vaughn (candidates).

St. Joseph (University), Terre Haute: Kristi Addison, Craig Eberhardt, Tom Fleming, Randy Hill, Ron Marshall, Ruth Murray, Jeff Nickels, Melissa Phelps, Eric Susanto, Dave Schneider, Darla Webb (catechumens), Timothy Allan, Michael Eberle, Dan Euratte, Jeff Geesman, Mark Goodin, Becky Hillery, Linda Garcia, Anna Hauser, Karen Kelley, Amy Schneider, Stacy Simpson, Christine Switzer, Dennis Vines, Louis Vittorio, and Michael Wonder (candidates).

St. Margaret Mary, Terre Haute: Rena Johnson (catechumen), Cindy Johnson and Deborah Loges (candidates).

St. Mary of the Woods Village, West Terre Haute: Diana Lynn Bird and Emma Elizabeth Bird (catechumens).

St. Patrick, Terre Haute: Christopher Allen, Tina Gauer, Terry Lee Jeffers, Christi Montgomery, Jeanne Oeyebji, Jack Raubuch, Carrie Webster (catechumens), Jeffrey Cox, Darrell Crawford, Andrew Fagg, Deborah Herrera, Michele Johnson, Marc Niehaus, Charles E. Price, Jr., Sandra Robinson, and Sally Walter (candidates).

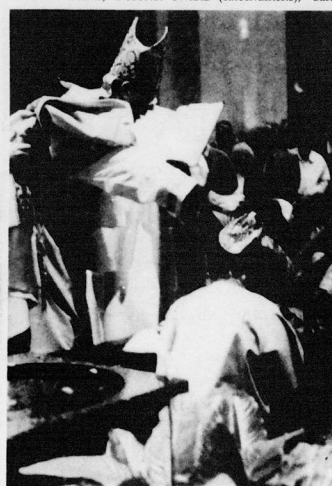
Several names from Batesville and Bloomington deaneries were received after print deadline last week.

Batesville Deanery: St. Louis, Batesville: Nathan Nickell (catechumen), Fern Baumer, Dennis Becker, Barbara Maple, and Mitchell Sitterding (candidates). St. Mary, Greensburg: Karen Colon, Harold Davis, Rose Davis, Michelle Innis, Dana Reading, Sandra Sallee, Stephen Simmons, Gloria Wenging (catechumens), Stephen Davis, Kim Hoebing, Bob Melcher, Karen McKinley-Smith, Polly Simmons, and Jeff Teague (candidates).

Bloomington Deanery: St. Vincent de Paul, Bedford: Debra Ann Dirbas, Matthew Dale Lawrence, Maria Russell (catechumens), Mary Albright Barnes, Jamie Maria Duval, Tammy L. Marusek, Kerry William Stees, Emily Dian Taylor, Thomas James Taylor, Todd Wayne Taylor, and Dale Evan Underwood (candidates).

St. Charles Borromeo, Bloomington: Don Adkins, Robert Branam, John Morrow, Thomas Tan, Lisa Tenreiro Cunningham, Lisa Crabtree, Bruce Creech, Hubert Coehrs, Glenda Lutes, Lorraine Miller, and James Rose (candidates).

St. Mary, Mitchell: Gina Hatch and Damone Hatch (catechumens).



IMMERSION—Archbishop Daniel M. Buechlein, OSB, leans forward to pour the water of baptism as Rebecca Curd kneels in the baptismal font at SS. Peter and Paul Cathedral during the Easter Vigil. Curd is the cook and housekeeper at the cathedral rectory. It was the first baptism by immersion at the parish. (Photo by Sister Sandra Schweitzer, OSF)

Faith Alive!

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Single parents should celebrate good times

by Linda Allison-Lewis

"Be near me Lord when I'm in trouble. Be near me Lord, I pray."

I sang that particular response at Mass with more conviction this morning. I'm going through one of my "not so sure of myself" times as a single parent.

Although 95 percent of the parenting was mine throughout 17 years of marriage, I experience brief periods of being overwhelmed now that I'm the only adult in the household.

My 8-year-old daughter, Noelle, confided in me recently that she would have to go through cheerleading tryouts "alone" this year because of a previously scheduled workshop I must co-host at our parish.

I tried to convey my confidence in her ability to do her best, the fact that I would drop in between workshops, and that many children and parents we consider her "extended family" would be present to support her and cheer her on.

That seemed to ease her mind. I'm not sure it eased Mom's heart.

I battle guilt more than anything in those rare times when I question my abilities as a single parent. My work as both writer and speaker keep me busy. But the bottom line is that my work is necessary for this home to remain intact.

I offset my schedule with quality time, special planned activities and lots of faith that God will walk with me through these difficult but joyous years.

You see, I believe raising these children is the most important job in the world, and despite the ups and downs I wouldn't trade a minute of it.

When guilt, loneliness and feelings of inadequacy overwhelm me, I quickly try to replace them with the realization that I have taken control of my life and try daily to stay on a positive course for myself and my children. That helps.

I'm fortunate to belong to a faith community which embraces single-parent families. We feel welcome and are encouraged to be active. We are family at St. Mary Parish, and that sense of family plays a vital role in my children's development.

If there are steps to follow in single parenting, mine are simple and few.

I try to be positive about our situation and take care of myself emotionally.

Taking things one day at a time helps us celebrate the good times and survive the tough ones.

We stress honesty and communication even when someone feels a need to talk at 2 a.m. when Mom can barely hold her eyes open.

We work at building a strong support system with friends as extended family members. I've learned that children hate to be lonely.

A sense of humor is critical in single parenting. I find this especially true when dealing with Scott, my 18-year-old son. He began testing my ability to deal with him and played one parent against the other when he first sensed a divorce was eminent. He climbed out his first window after being grounded at age 14.

It's been a constant battle to stay one step ahead of him ever since. I don't use humor to shirk responsibility in dealing with him. I rely on it to stay sane.

And we make self-esteem a high priority for everyone, focusing on good things about ourselves as human beings.

One of my favorite books, a handbook for children of single parents, suggests that the kind of parent a child lives with is more important than the number of parents. Good parents, whether one or two, help kids to grow up healthy and happy. I keep those words close to my heart and pull them out in times of stress.

Life is a series of ups and downs that often seem grossly magnified for those of us struggling to raise children alone.

But if we believe in ourselves and ask God—the most loving of single parents—to walk each step of the way with us, we make it through.

I sat in a restaurant one recent evening in Covington, Ky., watching my son Christian, 23, spend time with his little sister.

I was to speak at a youth rally near Cincinnati where he lives and works. He and Noelle jumped at the chance to spend a few extra hours together. He calls her weekly to ask about school, gymnastics, cheerleading and just to try to be a loving big brother role model in her life. It works.

As I listened to them talk, I felt my confidence begin to emerge again. I heard "family" in their chatter and sensed tremendous caring in their interaction. I smiled to myself and realized that I do a decent job at this single parenting business.

Noelle and I hugged and kissed Christian goodbye, looking forward to his next visit for her first Communion less than a month away.

As we left the restaurant, I squeezed Noelle's hand and whispered once again, "Be near me Lord."

(Linda Allison-Lewis is a speaker and author of several books which include "Keeping Up Your Spirits Therapy," which is published by Abbey Press. She is the single parent of three children.)



SUPPORT SYSTEM—Single parents need to try to be positive, take care of themselves emotionally, stress honesty and communication, and work at building a strong support system of friends. (CNS photo from Cleo Freelance Photo)

Single parents juggle challenges

by David Gibson

"The efforts of single mothers and fathers to plan and organize complicated home and work schedules, and to provide the parental formation children need are inspiring," the U.S. bishops' Ad Hoc Committee for a Pastoral Response to Women's Concerns said in the major report on women's concerns it released last December.

Single parents deserve support from the larger church community, the report suggested. And it stressed the burden single parents bear, focusing most strongly, as a report on women's concerns, on the challenges of single mothers.

"An increasing number of America's

children are being raised in families in which one parent, more often than not the mother, remains primarily responsible for their care. The need to be both the breadwinner and a homemaker-mother places an extraordinary burden on the single-parent woman," the report said.

To encourage single mothers and fathers, the report urged "the formation of more single-parent support groups within parishes and support for the establishment of day-care centers near homes or places of employment." The report also proposed "that two-parent families be more sensitive to single parents, for example, by including them and their children in social gatherings and recreational activities."

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Single parents need acceptance

This Week's Question

What would you, a single parent, most like others to know about your family?

"Homies need to be more in touch with the . . . many, many single parents. . . . The men in the parish need to reach out to children with single parents. Just take a day and go to a game. I have a special-needs child, and I definitely need help." (Marietta Meredith, Muncie, Ind.)

"Acceptance for our situation is important. It is hard knowing that others were seeing me as different—that my situation was somehow 'wrong' It really helped when others identified with my situation and shared their own struggles." (Glece Patterson, Ballwin, Mo.)

"Trying to raise sons and daughters without a father isn't easy. I know it isn't the way God planned it—or the way I planned it. We seem to do 'women things' very well. What we don't do so well at all are 'men things' and my children need that. . . . I wish more men in the parish

would ask my sons to . . . do things together." (Beth Hutchinson, Geneva, Ohio)

"There's a lot of people like me. They don't know . . . how to handle the situation. They need support from others. When you're going through a separation or a divorce, the children are the most hurt. It would be good for others to visit and see how they can help." (Nita Sparks, Dale City, Va.)

"I don't feel different because I am a single parent. I don't make a distinction between my situation and others. I put it in as 'them and us.' You get out of it what you put into it. I'm still included—maybe not to the extent that I used to be when I had an automatic baby sitter." (Mary Lou Barella, Mt. Vernon, Ind.)

Send Us Your Voice

An upcoming edition asks: What harm is there in stereotyping an individual or group?

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



Parish can help singles

by Fr. David K. O'Rourke, OP

Like many large parishes, ours is a complex mix of different kinds of families—households with four generations under one roof, newly-married couples whose relatives reside across the country, retirees coping with a fixed income, and young professionals with imported sports cars.

The differences are real. One thing we can say about the typical family in our California parish is that we have no typical family. Like most parishes, we are familiar with the single-parent family: the situation when a parent lives with a minor child or children being raised without a spouse in the same household. This is a big, difficult responsibility.

I know there are fathers raising children alone and fathers who give wonderful care to children living alone with their mother. But I will describe a situation involving a mother with the children because it is by far the most common. It is an area where help is really needed and easily can be provided by a parish.

A woman I'll call Marcia in a nearby parish is raising two boys, 7 and 9, without much help from her former husband. We call her a single parent, but the boys' father is still in the picture. His presence, marginal though it is, is not helpful.

This kind of situation is more common than often is recognized.

The custody arrangement between Marcia and her former husband is that he will take the boys every other weekend. However, he cancels the arrangements at the last minute nearly every time. This disappointment is hard on the boys and also means Marcia can't make weekend plans.

Since the child support is minimal and undependable and Marcia's salary is not large, finances are tight. Her parish, with ready-made, continuing groups, plays an important supportive role in their lives.

Marcia sings in one of the choirs. The weekly practice is one of her few social outlets. It is not easy for a single parent to have a "night out." And the choir provides a safe and free one every week.

Take a look at elements involved here: Single women with children are discriminated against and need an accepting place. Women are often afraid to go out alone at night and need safe places to go. And single parents usually are on tight budgets.

The parish can provide a haven to people in this situation simply by offering a welcoming, physically safe, no-cost meeting place. It helps when parish social events include everyone. "Parties," for example, are for anyone, whereas "dances" are clearly for couples.

Parish groups also can provide adult contact. This is often overlooked. Conversations with children may wear thin, and the single parent who doesn't have another parent at home to compare notes with finds it helpful to meet with other parents to talk over common situations.

The typical parish has many ready-made ways to help the single parent. Nonetheless, many parishes need to recognize how helpful the existing structures can be.

What can a parish provide for single parents?

► A welcome that doesn't look down on them because they are without a spouse.

► An invitation to join parish groups and ministries.

► A place to meet other adults with similar values.

► A physically safe place that doesn't charge admission.

► And, if the parish wants to be especially helpful, a single parents' group may be the way to go.

(Dominican Father David O'Rourke is pastor of St. Dominic's Church in Benicia, Calif.)



WELCOME—Parishes need to welcome single parents by providing them with invitations to join parish ministries, a place to meet other adults with similar values, a physically safe place that doesn't charge admission, and perhaps even a single parents' support group. (CNS photo by Cleo Freeland Photo)

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THIRD SUNDAY OF EASTER

The Sunday Readings

Sunday, April 25, 1993

Acts of the Apostles 2:14, 22-28 — 1 Peter 1:17-21 — Luke 24:13-35

by Fr. Owen F. Campion

As has been the case for all these Sundays of Easterime, the first reading this weekend is from the Acts of the Apostles.

In some respects the Acts of the Apostles may be considered to be a continuation of the Gospel of St. Luke. In this sense, it is easy to see the continuity of salvation that the early Christians saw in the life, death and resurrection of Jesus, the Lord's ascension, and then in the experience of the church. The great saving works of Jesus did not cease when he ascended to heaven, leaving his apostles looking upward at his vanishing figure. Instead, through the apostles, in the community that they led, the community we call the church, the saving works of God accomplished by the Lord continued.

If this continuity is acknowledged, as it should be acknowledged, then there is the continuity in all the works of salvation. Before Christ, these works of salvation, through Israel's prophets, priests, and kings, anticipated the Lord.

The Acts of the Apostles makes interesting reading because of the glimpses furnished into the life of the early church. It was a church composed of Jews. Most of the first Christians were unlettered persons. (Paul, a very well-educated man, and Luke himself, also a person with education, were exceptions.)

However, since religious information was so vital to all Jews at the time, and steps were made to inform all about the facts of religion, no one, educated or not, would have failed to recognize the importance of a psalm when the psalm was used to describe God's mighty deeds.

In the reading this weekend, there is the record of apostolic preaching. This early sermon quotes a psalm, Psalm 16, to describe the Lord and his work on earth. No other source could have been as impressive to a Jewish audience of the time as was the psalm. The psalms were: part of the collection of holy writings that so much formed and guided Jewish religion.

As the sermon began, it outlined the essential moments of the Lord's life, along with his life's effects upon salvation and upon people yearning for salvation.

The first Epistle of Peter is the source of the second reading. Evident in this reading is the belief that salvation had been

accomplished by Jesus, who rose from the dead, who was the Son of God in all that the title implied, and that marvelously every Christian had been touched with life and hope by the Son of God, and in the Son of God every Christian had claim to God's friendship and to eternal life.

Expressive and straightforward, the second reading makes clear this ancient Christian belief. In Jesus is salvation, and in him alone is salvation. He restored all to friendship with God, however profound or longstanding the separation from God.

As its third reading, the liturgy this weekend presents the beautiful story from St. Luke's Gospel of the Lord's walk to Emmaus with two of his disciples. The climax, of course, comes in the story when the three pause at an inn for a meal. The story is exclusive to St. Luke's Gospel.

Several elements are important in hearing this reading. The first, of course, is that the Lord is risen. The second is his companionship with his disciples. The third is that they do not recognize him at once. The fourth is that they are searching the Scriptures. The fifth is that at the end of their journey they join the Risen Lord in the "breaking of the bread," a term used in the early church to describe the Eucharist. Finally, they understand all and recognize Jesus in the "breaking of the bread."

Reflection

The Gospel, one of the most familiar and appealing of the Resurrection Narratives, is the story of Jesus told in this instance by Peter, acting on behalf of the apostles. In Jesus each of us is redeemed. His sacrifice freed us all from sin and death. We are rescued, blessed, and gifted with eternal life in his sacrifice, through our identity with him in his human nature, in his divine mission, in our willingness to commit ourselves to him.

The church has proclaimed Jesus as Savior, as risen to life after death, and assured us that if we are one with him, we too shall rise. His death overwhelmed our sin.

How then do we contact this Savior, this risen Lord, in the lives we lead today? Accepting Jesus is our personal choice. We must place the Lord in the context of our hearts. This represents a process not unlike a journey. However, we will reach no safe harbor at the end of our journey unless we allow the Lord to accompany us. Then, with his company, and also because we earnestly seek the truth, we will rest from our journey and understand life when humbly we link ourselves with the Lord in the "breaking of the bread."

Down by the ducks is where I love to go to scatter bits of bread about and scuff my shoe in the rich brown earth and watch ducklings ripple the water.

And so I go down by the ducks to the winding canal beside the boulevard when I have bread to share and time to spare and need some solitude.

But one spring day just as I emptied my sack a dozen ducks resting across the boulevard saw me on the far bank and halting traffic came to me.

I watched helplessly as heads held high feathers wet appetites ready they swam to me knowing I love to go down by the ducks

by Mary Ann Wyand

(Mary Ann Wyand is a member of St. Thomas Aquinas Parish in Indianapolis.)

Daily Readings

Monday, April 26
Easter week day
Acts 6:8-15
Psalms 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 27
Easter week day
Acts 7:51 - 8:1
Psalms 31:3-4, 6-8, 17, 21
John 6:30-35

Wednesday, April 28
Peter, Chancel, priest and martyr
Acts 8:1-8
Psalms 66:1-7
John 6:35-40

Thursday, April 29
Catherine of Siena, virgin and doctor
Acts 8:26-40
Psalms 66:8-9, 16-17, 20
John 6:44-51

Friday, April 30
Pius V, pope
Acts 9:1-42
Psalms 117:1-2
John 6:52-59

Saturday, May 1
Joseph the Worker
Acts 9:43-42
Psalms 116:12-17
John 6:60-69

THE POPE TEACHES

Resurrection inspires hope, joy

by Pope John Paul II
Remarks at audience April 14

The message of the angel to the holy women at the tomb—that Jesus, whom they were seeking, had risen—has echoed down the centuries from that first Easter morning until our own day.

Christ's Passover, from death to risen life, is the central mystery of salvation. It is the focal point of the liturgical year and the fulcrum of Christian life.

The Resurrection, although a reality of the supernatural order, is at the same time an historical event about which the evangelists have left us an authentic witness of what occurred in those days.

The proclamation of Christ's death and resurrection is the beginning of all authentic discipleship, as well as the source of the church's mission to preach the Good News of God's plan of salvation to all mankind.

Beloved brothers and sisters, may your faith in the risen Lord increase your joy and peace in this Easter season.

May you find renewed enthusiasm to share the Good News with all, especially the suffering, the needy, and the oppressed. May Mary, the mother of Christ, sustain your hope and strengthen you to serve Christ and your neighbor ever more faithfully.

SAINT OF THE WEEK

Catherine is doctor of the church

by John F. Fink

St. Catherine of Siena, whose feast we celebrate next Thursday, April 29, could be the patron of feminists because she had tremendous accomplishments for a young woman of the 14th century. She and St. Teresa of Avila are the only two women who have been named doctors of the church (along with 30 men).

Catherine was born in Siena, Italy on the feast of the Ascension, March 25, 1347. She was the 23rd child of Jacopo and Lapa Benincasa (yes, twenty-third; that's not a typographical error). Her father was a prosperous wool dyer and the family lived in a spacious house which the Siensese have preserved.

Even as a child Catherine was holy. At the age of 6 she had a vision of Christ seated in glory with the apostles Peter, Paul and John.

As she reached adolescence her mother urged her to pay attention to her appearance, with the thought of marriage. But Catherine resolved to give her life completely to God and, when her parents continued to talk about marriage, she cut off her long hair. As punishment, she was made to do menial work and the family, knowing that she liked solitude, never allowed her to be alone. Later, in "The Dialogue," she wrote that God had shown her how to build in her soul, a private cell where no tribulation could enter.

Eventually, her father realized that his approach was wrong and ordered that Catherine be allowed to do as she pleased. She was given a small room of her own where she fasted and prayed and began some practices that we would consider radical. She scourged herself with an iron chain, and wore an iron-spiked girdle.

At age 18 she entered the Dominican Third Order. For the next three years she spoke only to her confessor and never went out except to the neighboring church of St. Dominic. In 1366 she had a vision of Christ and his mother wherein Mary took Catherine's hand and held it up to Jesus, who placed a ring on it. From then on the ring was always visible to Catherine, though not to others.

From then on her years of solitude were over. She began to find ways to serve her

fellow men and women, particularly by nursing the sick in the city hospitals, choosing those with loathsome diseases. Soon a band of earnest associates became her followers—men and women, priests and religious. She became known as a worker of miracles and the people of Siena turned to her in all kinds of difficulties.

She also began to work for a new crusade to wrest the Holy Land from the Turks, in the process beginning a correspondence with Pope Gregory XI. This was during the time that the popes had their residence in Avignon, France.

During this time some of the Italian cities, led by Florence, revolted against the military forces of the pope. Through Catherine's intervention, the cities of Siena, Pisa and Lucca remained with the pope. Then the people of Florence asked her to mediate with the pope on their behalf, placing negotiations entirely in her hands.

Catherine traveled to Avignon and met with Pope Gregory. During their meeting, Catherine said to him, "Fulfill what you have promised," reminding him of a vow he had taken and had never disclosed to anyone that he would return the papacy to Rome. Taking this as a supernatural sign, Gregory resolved to act on it at once. He returned to Italy and ended the almost 70 years that the popes resided in France.

Catherine returned to Siena where she wrote her book "Dialogue," a mystical testament in four treatises. This and some 480 letters, many of great literary beauty, remain today. It is for them that she was named a doctor of the church.

Pope Gregory died shortly after he returned to Italy and his death set in motion what is known as the Great Schism during which two and sometimes three men claimed to be pope. Urban VI was elected by the cardinals of Rome and Clement VII by the cardinals of Avignon. Catherine wrote herself out in support of Urban, trying to heal this breach in Christian unity, sending letter after letter to the leaders of Europe. Pope Urban summoned her to Rome to be his adviser and she reluctantly left Siena. She had achieved a remarkable position for a young woman.

She was not to live in Rome long. Worn out by her austerities and efforts, she died April 29, 1380. She was only 33.

MY JOURNEY TO GOD

Down By the Ducks



Down by the ducks is where I love to go to scatter bits of bread about and scuff my shoe in the rich brown earth and watch ducklings ripple the water.

And so I go down by the ducks to the winding canal beside the boulevard when I have bread to share and time to spare and need some solitude.

But one spring day just as I emptied my sack a dozen ducks resting across the boulevard saw me on the far bank and halting traffic came to me.

I watched helplessly as heads held high feathers wet appetites ready they swam to me knowing I love to go down by the ducks

by Mary Ann Wyand

(Mary Ann Wyand is a member of St. Thomas Aquinas Parish in Indianapolis.)

Entertainment

VIEWING WITH ARNOLD

'Married to It' looks at challenges in marriage

by James W. Arnold

It's understandable if you were defensively at the news that Hollywood is making a film about what's happening to marriage in the 1990s, because you're not sure if Hollywood knows.

In spite of these primal doubts, "Married to It" could be a lot worse. This screenplay by Janet Kovalick, zeroing in on three couples in Manhattan, is a kind of ensemble comedy-drama in the upper middle class territory made familiar in Woody Allen movies. Its one clear distinction is that it's hopeful about marriage and considers repairing damaged marriages better than junking them.

None of Kovalick's characters are as funny-foolish or as conscious of sin and guilt as those in Woody's "Husbands and Wives." While this approach has its advantages, it also puts "Married to It" in a secular mode. If you're looking for an awareness of moral violation, a sense that happiness in human life is always brief, elusive and incomplete, look elsewhere.

The issue in "Married to It" isn't about living up to some moral code. Yet the choices the characters make are moral in a



sense; they opt for hanging onto family and committed love in the face of stress and distraction. It's about grappling with today's familiar marital problems, mostly midlife changes, kids and communication.

As often happens in New York stories, the trio of couples come together at a parent-teachers meeting at a fancy private school. One couple are young newlyweds, another are working on a 20-year marriage. The third are boomers just starting a second marriage.

All end up on the same committee and meet at each other's homes. While they do become close friends, especially the women but also the men, there are no lustful temptations or hints of adultery. The strains are within each marriage, and the friends are there primarily for support or advice.

The "kids," Chuck and Nina Bishop (Robert Sean Leonard, Mary Stuart Masterson), are yuppies in their 20s. He's a whiz kid stockbroker, she's just been hired as the school psychologist. Although stereotyped as innocents from Iowa, they're doing fine until he's suddenly arrested for an illegal stock deal.

As he awaits trial, he's out of work, the money gets short and she needs to take on private clients, causing stress at home. Besides this, Chuck and Nina haven't really learned how to talk to each other with much frankness and depth.

John and Iris Morden (Beau Bridges, Stockard Channing) are aging 1960s radicals still trying to improve the world by working for city social agencies. Financially, they scrape along with their two grade-school-age sons in a small apartment. Iris is lovely, full of hope and spirit. Both hang onto their idealism ("How do you have time to care about everything?" a friend asks Iris), but John has lost some of his zest and optimism.

The least popular pair are Leo and Clare Rothenberg (Ron Silver, Cybill Shepherd). He is a gentle Jewish businessman, recently divorced and a fiercely loving father to his 13-year-old daughter Lucy. She is a wealthy WASP career

woman, tough, liberated, very worldly and not much good at being a stepmother.

Kovalick's perspective is female and shows occasional wifely wisdom bias against men, but Things Work Out. The characters who need to change, do—usually after being "told off" in big dramatic speeches (spiced with 7-letter adjectives). Chuck stops trying to be over-protective. John is reminded again of what a treasure he has in Iris, and Clare gets the idea that "true love" is rare and worth the pain and effort.

Most audiences will be satisfied, though if this movie was a breakfast it would be more like a bowl of cereal than the bountiful Sunday buffet. Old pro director Canadian Arthur Hillier struggles only with the dumbest plot element, the legal case against Chuck, which seems to come out of nowhere and is greatly exaggerated (from page headlines, TV interviews), and finally dismissed with absurd ease. If the newly-

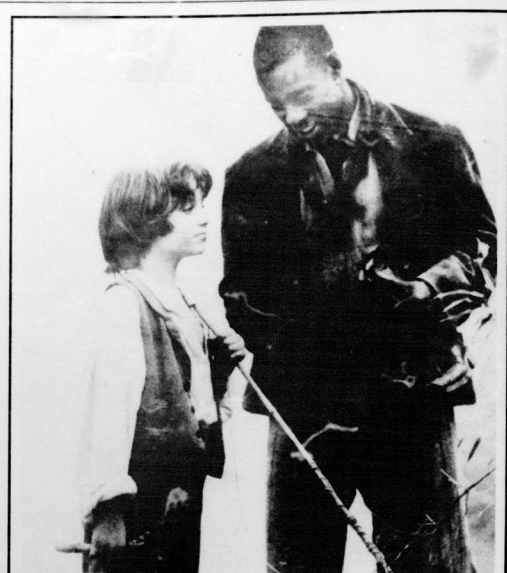
weds needed a "problem" to test their love, why not try unemployment, illness, relatives, etc., etc.?

The Mordens, being the closest to real folks, are the most interesting and easily the best acted pair (by Bridges and Channing). John wrenches some poignance from the fact that he was at Woodstock. (They're now teaching it in his kid's history class but getting it all wrong.) Iris is simply one of those rare real human beings who show up in movies now and then.

John's welfare clients also bring in a touch of social reality. A client asks for a "real job" that would let him raise his kids in a real house in a safe neighborhood. "If I had one of those," John says, "I'd take it myself."

A few city couples solve a few easy problems; language, modest but upbeat; satisfactory for mature youth, adults.)

USCC classification: A-III, adults.



HUCK AND JIM—Elijah Wood, left, as Huck Finn and Courtney Vance as the runaway slave Jim star in "The Adventures of Huck Finn," which the U.S. Catholic Conference calls "an enjoyable version of Mark Twain's literary classic." The USCC classifies it A-II for adults and adolescents. (CNS photo from Walt Disney Pictures)

Recent USCC Film Classifications

Bodies, Rest & Motion O
The Crush A-III
Map of the Human Heart A-III
The Sandlot A-II

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

'Born Too Soon' emphasizes the miracle of life

by Henry Herx and Gerri Pare
Catholic News Service

The miracle of life and the struggle to sustain it take center stage in the fact-based drama "Born Too Soon," airing Sunday, April 25, from 9 p.m. until 11 p.m. on NBC. (Check local listings to verify the program date and time.)

It's the story of a premature baby girl, the medical struggle to save her life, and the emotional toll of all this on her parents. Born three months premature with a weight of 1 pound and 11 ounces, tiny Emily clings to life in a neonatal intensive care unit.

Her mother, Los Angeles Times reporter Elizabeth Mehren (Pamela Reed), can think of nothing else but seeing her baby girl grow strong enough to bring home.

While Elizabeth spends most of her time watching hospital specialists care for her child, her husband—Pulitzer Prize-winning journalist Fox Butterfield (Michael Moriarty)—buries himself in his work at *The New York Times*.

The doctors have explained all the problems and complications that are possible with a premature baby. One of them estimates that Emily has a 50-50 chance of making it, but because of the uncertainties involved another suggests that they not become too "attached" to their baby.

There's no way that Elizabeth can be objective about the child she wants so desperately. As a mother, she feels compelled to focus all her love and determination on her daughter's survival. Fox can't stand the hospital environment and the frustration of helplessly watching his child's fight for life. The situation puts a tremendous strain on their marriage, which comes to a head when Emily contracts an intestinal infection that requires an operation.

After mulling over his reasons for not going to the hospital, Fox realizes that he should have been there not only for Emily but as moral support for Elizabeth as well. It's a major step in healing the rift that has been growing

between them, and this renewed closeness will help them cope with the tragedy of Emily's death.

For viewers who have been going through the emotional struggle with Elizabeth, this ending brings a sense of personal loss. This happens very quickly in the closing minutes of the program when the doctors discover that Emily's intestinal tract has been destroyed by the infection.

When Elizabeth and Fox are asked if they wish the doctors to take heroic measures to sustain Emily's life, Elizabeth explodes at all the pain her baby has already suffered at the hands of the physicians. But she tells Fox that she wants Emily to live and will accept her no matter what impairs her might have.

The big scene in the closing segment, however, is Elizabeth's reconciliation to the fact that Emily is dying, though her body continues the fight for life.

When a sympathetic nurse suggests that the infant is waiting for her parent's permission to die, Elizabeth takes her baby out of the incubator and tells her, "It's all right to rest; you can go now." Though this may strike some as maudlin, there is emotional validity in this heart-wrenching scene because it provides a sense of closure.

Adapted by Susan Barkin from Elizabeth Mehren's book of the same title, the scenario concentrates on the personal level of events rather than going into clinical details.

But as the grieving parents and Fox's two children from a former marriage stand by Emily's grave in the final shot, the take-away for many viewers will be that of emptiness.

Whatever the reservations about the conclusion, the TV drama provides viewers with a deeply emotional experience of the value of human life. Though it does not do so in terms of religious morality, its humanistic approach is largely consistent with traditional moral teachings.

TV Program of Note

Individuals who are doing something about the violence around them is the focus of "Confronting Violence," which

will be rebroadcast on Saturday, April 24, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Wisconsin Public Television and five cooperating public TV stations around the country present six segments, preceded by the daunting statistic that 25,000 people were murdered in America last year.

In the first segment, from Milwaukee, a school counselor regrets that, unlike 20 years ago, most of her children now actually worry about being killed.

However, a hopeful note emerges as older teens volunteer as mentors to children and young teens in danger of being lured into gangs.

In Washington state, a woman whose little boy was brutally sexually mutilated by a man with a long history of sex crimes was instrumental in having controversial legislation passed that would allow the state to indefinitely detain released sex offenders deemed likely to continue their crimes.

An Iowa woman explains she was motivated to help battered women when a 4-year-old girl asked her, "Would my daddy have to shoot me two times to kill me?"

Other segments profile an Indian woman who helped set up a program of parenting classes for foster parents, and a Massachusetts man who urges troubled youth not to make the bad choices he did, which—with one bullet—turned him from a model student and star athlete into a liar.

Most inspirational is the story of Dr. Robert Simon, whose horror at the war atrocities committed in Afghanistan resulted in his founding the International Medical Corps, which has set up 58 desperately needed clinics in war-torn countries and trains native medical personnel to carry on.

The stories are disparate, but the common thread is a message that one doesn't have to watch helplessly as violence begins to engulf society.

QUESTION CORNER

Courage offers help to homosexuals

by Fr. John Dietzen

QI read your column in our archdiocesan newspaper some weeks ago in answer to a gay alcoholic who was confused and wanted help.

I am gay also and was also once very confused. About 10 years ago I joined a Catholic group called Courage. It has helped me a great deal. If others write to you who are gay and are trying to live a chaste life, you could tell them about this group.

I know how the person who wrote to you feels. Members of Courage have the same goals and have been a great example to me. (New York)



ACoincidentally, in the same mail with your letter I received a note and good information from Father John Harvey, the founder and director of Courage.

I am grateful to both of you, and others who expressed the same sentiments you did.

Courage was founded 13 years ago in New York and now has a number of chapters throughout the United States. The organization's purposes, as outlined by Father Harvey, are:

►To live chaste lives in accord with the Catholic Church's teachings;

►To dedicate their lives to Christ through prayer and other spiritual works;

►To foster a spirit of fellowship so no one needs to face the problems of sexuality alone;

►To encourage chaste friendships which are not only possible but necessary;

►To live lives that may serve as good examples to other homosexuals.

New York's Cardinal John O'Connor is a strong supporter and sponsor of Courage. As he pointed out in one of his columns, there is no room in Catholic teaching for contempt for any human person.

"The church rejects homosexual activity as immoral," he said, but "the church embraces the homosexual person as sacred, made in the image and likeness of God, as is every other person."

According to the cardinal, "Courage exists for one purpose: to help. It is not interested in criticizing, indicting, condemning or giving anyone a hard time in any way."

"It offers a sympathetic ear and understanding advice to those who want to talk or listen," Cardinal O'Connor explained. "No obligations, no hassling, no charge. It's worth exploring."

I should also note that many dioceses in the country have instituted established offices or personnel to be available to homosexual men and women for the same kinds of assistance that Courage offers.

To find out what information or support services are available in your area, telephone the chancery office of your diocese.

(In the Archdiocese of Indianapolis, contact Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, at the Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, Ind. 46206, or call the Pro-Life Activities office at 317-236-1569.)

Further information on Courage and its chapters is available by writing to Father Harvey at the New York headquarters, 424 West 34th St., New York, N.Y. 10001, or by calling 212-421-0426.

Inquiries are welcome from parents, spouses and others and can be made anonymously if desired.

(A free brochure answering questions Catholics ask about receiving the Holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Foster parenting fills couple's 'empty nest'

by Dr. James and Mary Kenny

Dear Dr. Kenny: My wife and I are considering applying to be foster parents. We have raised three children. Our youngest child graduates from high school this year.

Our family and some friends are trying to discourage us. They say we've done our duty, that now it's time to sit back and relax.

But we feel that we still have something to offer children, and we would like to pursue foster parenting. Do you think we are too old? Or is this a job better suited for younger and more energetic parents? (New York)

Answer: The worldly wisdom of the '80s suggested that you "take care of No. 1." You have a right to your own time and your own pleasures.

However, the truest joys come from loving and giving and serving others. We are happiest and most fulfilled when we are doing someone a favor, helping someone with studies, giving someone a ride, or watching them open our gift.

Loving is a selfish activity because it's fun. As one loving person said to her friend: "I like myself loving you." It feels good to do well for another.

You are right, and your friends are wrong. If you want to care for children by providing them with a home through the foster parenting program, then do it.

I don't wish to sugarcoat it. Foster parenting is hard. Often, children in need of a home are older (generally between the ages of 5 and 15) and perhaps are experiencing some difficulties or troubles in their young lives. They may need help with their studies or assistance in controlling inappropriate behavior.

You and your wife may take some abuse from the children. Many are "street savvy" and know how to cause problems. Foster parents have been falsely accused of abuse and even molestation. Oftentimes, foster children are angry at a world which seems uncaring and which has to this point treated them shabbily.

Because of the problems, foster parents should be experienced or have special training. Your friends say that you have already "done your duty." I say that your parenting experience is a valuable asset and could help other children.

While foster parenting is difficult at times, I know of no more beautiful calling. These children need stability and consistency in their lives. They need shelter and nutrition. They need someone to make sure that their homework is done on time. They need male and female role models who can offer affection and friendship.

Providing a home and shelter is one of the corporal works of mercy. You should see this not as a chore, but as an opportunity to make a difference in a young life that is as yet unshaped—a youthful soul still awaiting direction.

If you are still interested in becoming a foster parent, contact your local welfare department. Today there are also some private agencies that license foster homes. Regulations may vary in different states.

Congratulations on your good will. As in the Pinocchio story, where the wooden puppet becomes flesh and blood, you will find that love makes you real.

Foster parenting is, definitely, a challenge, and one that costs effort, but the return is deep, and it defines who and what you are as a person.

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

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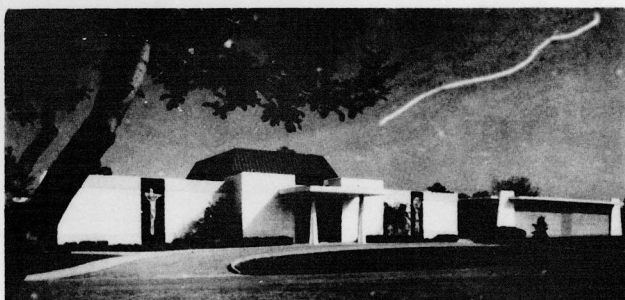
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The Active List

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

April 24

The Little Flower Ladies Club will sponsor the 3rd annual "Spring Fling Dinner Dance," in the Parish Social Hall, 1401 N. Bosart. Hospitality hour will begin at 6:30 p.m. followed by dinner at 7:30 p.m. Tickets are \$15 per person. Call 317-357-5757 or 317-356-4107 for more information.

☆☆☆

Sacred Heart School Booster Club, Terre Haute, is having a flea-market, Craft and Antique Show from 8 a.m. to 4 p.m. on the school parking lot. For more information, call 812-466-1537.

☆☆☆

St. Mary and St. John, both in Indianapolis, will hold "Making a Will." Check with either parish for time and location.

☆☆☆

The Catholic Alumni Club of Indianapolis will attend Mass at

5:30 p.m. at St. Monica's Church, 6131 N. Michigan Rd. Afterwards, they will have dinner at Shapiro's at the 86th Street location. For more information, call 317-255-3841.

☆☆☆

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

☆☆☆

St. Luke Parish, 75th and Illinois St., will hold a Monte Carlo Night at 7 p.m. Reverse Raffle and Monte Carlo admission tickets are \$10. Monte Carlo only tickets are \$5 at the door. For more information call 317-251-3294.

☆☆☆

Good Shepherd Church, formerly St. Catherine and St. James, will sponsor an Italian Spaghetti Dinner at 1135 E.

Cameron St. (formerly St. James Hall) at 5:30 p.m. \$5 for adults; \$3 for grade school students. Proceeds will be used for scholarships to Central Catholic students who wish to attend Roncalli High School. For more information, call 317-784-5986.

☆☆☆

The Family Life Office of the Indianapolis Archdiocese will hold "Upliftment: What to Be When Life Breaks Down," the spring conference for separated and divorced individuals, at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., from 8 a.m. to 5 p.m. Dr. Craig Overmeyer will give the keynote address. For more information, call 317-236-1596.

☆☆☆

Our Lady of Lourdes will hold a Spring Bouquet of Arts and Crafts Fair from 10 a.m. to 4 p.m. in Lyons Hall, 5333 E. Washington St. A chicken and noodle dinner will be served. For more information, call 317-359-7555.

April 25

All Catholic, adult singles are invited to join St. Jude Parish Single's group for a social from 6-9 p.m. in the school cafeteria,

5353 McFarland Road. Raffle, music, drinks and appetizers \$1 donation. For more information call 317-888-2979 or 317-786-9067.

☆☆☆

The Catholic Widowed Organization will hold a birthday celebration at 4 p.m. at Wellington Green Club House, 1841 Wellesley Blvd. \$5 per person. Call 317-356-4726 to reserve a seat before April 21.

☆☆☆

Holy Name Parish, Beech Grove, will hold its first "Walk for Education," at 1:30 p.m. Proceeds will go to Holy Name School and Religious Education programs. Call 317-784-5454.

☆☆☆

St. Agnes, Nashville will present, "Making a Will." Check with the parish office for time and location.

☆☆☆

Holy Name Ladies Altar Society will host the Annual Mother/Daughter Breakfast after the 9 a.m. Mass in Hartman Hall. For tickets and information, call 317-784-9236 or 317-784-1651 before April 18.

☆☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members welcome. For more information, call 317-472-6047.

☆☆☆

St. Pius Church Council of Catholic Women will serve Chicken & Dumpling Dinners on

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at 11 a.m. on the church grounds in Troy. Entertainment includes the Perry County Cloggers. Hours are 9 a.m. to 3 p.m. For more information, call 812-547-5371.

☆☆☆

The Knights of St. John, 31, Greensburg, will hold their Annual Spring Festival from 10:30 a.m. to 4 p.m. Adults \$5; kids 5-10 years old \$3. Raffles, Games.

April 26

The Connersville Deacon Board of Total Catholic Education will sponsor a lecture by Dr. Kenneth Weare, "Does Christian Ethics Mesh or Clash with Modern Society," from 7-9 p.m. at St. Gabriel School, Connersville. Free and open to the public. For more information, call 317-825-2161.

☆☆☆

Call to Action Performing Arts Ministry will present "Earth Awakening," a musical drama at 7:30 p.m. at St. Paul Catholic Center, Bloomington. Tickets \$5 (\$3 students). Sponsored by the Tri-Peace and Justice Committee (St. Charles, St. John and St. Paul) and Campaign for

Human Development. Proceeds to benefit Catholic Social Services.

☆☆☆

Separated and divorced Catholics are invited to attend a special Mass at 7:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Father Tony Huhler, whose life experience includes divorce and annulment, will celebrate the liturgy. Those attending are invited to bring a snack to share following this liturgy. For more information, call 317-236-1596.

☆☆☆

Immaculate Heart of Mary, 5692 Central Ave., will present Dominican Sister Jamie Phelps speaking on, "The Catholic Church in the 21st Century," at 7:30 p.m. The program is sponsored by the North Deaconry Board of Education.

April 27

Immaculate Heart Parish, Indianapolis, will present, "Making a Will." Check with parish for time and location.

(continued on page 17)

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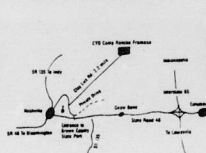


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Catholic and Islamic leaders reject terrorism

by Jerry Filteau
Catholic News Service

WASHINGTON—Heads of the U.S. Catholic bishops and a nationwide Islamic organization jointly condemned any attempt to link terrorism or aggression to religion.

"Together we urge all not to impugn whole peoples or their religions because of the despicable acts of some," they said.

"With equally strong resolve we reject any effort to claim a religious inspiration or sanction for such contemptible acts," they added.

The statement was issued April 17 by Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, and Mahmoud Abu-Saud, president of the American Muslim Council. The council is a national

coordinating body for many U.S. Islamic organizations.

The two leaders said they wanted to declare their "agreement on general principles to guide discussions of such incidents as the bombing of the World Trade Center in New York."

The Feb. 26 blast killed six people and injured more than 1,000. News of suspects detained in connection with the bombing has focused heavily on alleged connections with Islamic extremist movements in Egypt, leading U.S. civil authorities to fear a rise in hate crimes against American Muslims.

"Aggression and terrorism wherever they occur are to be condemned since they constitute an illegitimate use of force and therefore violate the law of God. This we

affirm without qualification," Abu-Saud and Archbishop Keeler said.

If anyone attempts to invoke religious belief as justification for such acts, they added, "This misguided contention disfigures religion itself."

They said the national Catholic-Muslim dialogue in the United States, begun two years ago under the joint sponsorship of their organizations, has as one of its major goals "to eradicate misrepresentations of Islam, Christianity and the history of Christian-Muslim relations."

"Another goal is to cooperate in pursuit of common values, in particular, justice, peace and respect for creation," they said.

— The Active List —

(continued from page 16)

St. Mary's Chapel, 317 N. New Jersey St., will hold a devotion to Jesus and His Blessed Mother from 7-8 p.m. For more information call 317-356-4531.

Mother Theodore Circle 56, Daughters of Isabella, will meet at 1 p.m. in the conference room at St. Elizabeth Home, 2500 Churchman Ave. Refreshments and social hour follows. For more information, call 317-638-5053.

St. Rose of Lima Parish, Franklin, will present, "Making a Will." Check with parish for time and location.

The Catholic Alumni Club of Indianapolis will gather at Sir Nicholas's Pub in Carmel for dinner at 7 p.m. Call 317-764-3313 to make reservations by April 23.

A Dessert Card Party will be held in St. Michael's Parish

Hall, Bradford, at 7:30 p.m. Refreshments, door prizes, raffle. Call 812-364-6646 for more information.

St. Bridget Parish, Liberty, will present, "Making a Will." Check with parish for time and location.

The Catholic Alumni Club of Indianapolis will gather for "Night at the Movies" at Cinemark Theater at U.S. 31 South and Stop 13 Rd. Meet to the left of the ticket office at 6:30 p.m. For more information, call 317-255-3841.

St. Susanna Parish, Plainfield, will hold its 19th Annual Derbyama Raffle and Pig Roast. Serving from 5-8 p.m. in the school hall. Adults \$5; kids \$2.50. Fun fair and games for children. For more information, call 317-894-4175.

St. Nicholas School will host their Annual Kentucky Derby Festival & Chili Supper from 5-10 p.m. at St. Nicholas School (3 miles west

of Sunman). For more information, call 812-623-2348.

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold, "Mary of Nazareth: Companion of the Faithful Then and Now." Call 317-788-7981 for more information.

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

Father Flaner Burwinkel will preside, "Making the Kingdom Happen," at 2:30 p.m. at Our Lady of Schoenstatt Center, Reville (8.10 mile east of 421 south on 925 south). Mass will follow at 4 p.m. For more information, call 812-623-3670.

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Youth News and Views

When basketball season ends, Kizzy Dawson plays the blues

by Mary Ann Wyandt

When the Indiana High School Athletic Association girls' varsity basketball season ends each year, Cathedral High School sophomore Kizzy Dawson of Indianapolis trades in her athletic uniform for a band uniform.

The talented roundball star, who led the metro girls' varsity league in free throws by making 81 percent of her foul shot attempts last season, loves playing the tenor saxophone as much as she enjoys playing basketball.

As a member of the Irish Marching Band, Kizzy performs before, during and after football games throughout the gridiron season. And during the past two years she has gotten to play with the Cathedral band during the school's trip to the IHSA state football championship game.

She excels in the classroom too, with a 3.49 grade point average this year. "I was one point away from high honors," she said, "but I was pretty satisfied with what I did during the last grading period. Mental preparation is important in both academics and sports. If athletes don't make good grades in school, they can't play sports. I think academics is the most important (part of school) because that's the way I'm going to get to college. After basketball season I'm just going to concentrate on my books and try to bring up my grade point average."

Kizzy lists her favorite subjects as biology, physical

education, music and art. She plays both the clarinet and tenor saxophone, and also performed in the school's jazz band during her freshman year.

Balancing books, music and sports is hard, Kizzy said, but it's worth the effort because she has earned recognition as an honor student and a starting position as the youngest member of the girls' varsity basketball team during her freshman and sophomore years.

Lady Irish coach Linda Allen said Kizzy "stepped in and made a great contribution and has a great future."

And Cathedral faculty member Chris Kaufman describes Kizzy as a "multi-talented individual" who, "when she's not giving (basketball) opponents the blues, she plays 'em."

During her freshman year, he said, Kizzy averaged 9.7 points and 5.7 rebounds per game. "Her career high point production (that year) came against Pike when she dropped in 18 points to lead the Irish to victory. In the city finals that year, Kizzy tallied 17 points and seven rebounds to help lead the Lady Irish to a city championship."

As a sophomore, Kizzy said her best efforts came in the first and second games of the season when she scored 21 points against Bishop Chatard High School's Lady Trojans and 18 points in a win over Secenia Memorial High School's Lady Crusaders. The Irish won their sectional too.

"I don't think too much about how many points I score," Kizzy said. "I just worry about what I can do to help us win."



MUSICIAN-ATHLETE—Cathedral High School sophomore Kizzy Dawson of Indianapolis loves playing music and sports. (Photo by Mary Ann Wyandt)

Despite rumors, the World Youth Day Mass is free

Despite the rumors, organizers told Catholic News Service, "poor tickets" for World Youth Day events in Denver don't exist.

The idea of "poor tickets" seemed to surface with the first-ever opening day game for the Colorado Rockies, a baseball expansion team. Those tickets were so scarce people were coming up with all sorts of barter ideas—including cars, jewelry and "poor tickets."

Some World Youth Day events are open only to registered youth participants who have passes. But they are "passes," not tickets—since that would imply a price is being charged to attend.

While there may be ticketed events to control the size of the crowd allowed in areas that have strict limits on seating capacity, the tickets have no face value and would be considered invitations.

"There aren't any, there never have been, and there never will be tickets (on sale) for the Sunday, Aug. 15, Mass," Mercy Sister Mary Ann Walsh, communications director for World Youth Day, emphasized. "That event is free and open to the public."

The Mass will be celebrated in Cherry Creek Park outside Denver. Rumors around Denver say that tickets to see Pope John Paul II, who is scheduled to celebrate the Mass, are selling for up to \$600 each.

"We've heard the rumors, too," Sister Mary Ann said. "The simple fact of the matter is that the Mass is free and open to the public. You don't have to pay to go to Mass. The best things in life are free."

"Follow the Leader" is the theme for the 1993 Christian Leadership Institute, an intensive leadership training experience for high school youth, which is scheduled July 12-16 at Marian College in Indianapolis.

Sponsored by the archdiocesan Office for Youth and Young Adult Ministry, the five-day institute will be limited to 100 participants between the ages of 15 and 18 who are currently involved in parish, high school or diocesan leadership roles or to those who plan to pursue these leadership opportunities in the future.

The institute will teach practical skills in leadership styles, communication, group dynamics, consensus seeking, and planning. Small-group sessions in Christian leadership, community, youth ministry, prayer and affirmation will offer teen-agers a variety of opportunities to grow in personal faith and awareness.

Registration costs \$175 per person and covers housing, meals, materials, and a Christian Leadership Institute T-shirt. A \$75 non-refundable deposit is due by June 12 and the balance is due on or before July 1.

For registration information, telephone the Office for Youth and Young Adult Ministries at the Archbishop O'Meara Catholic Center at 317-236-1439 or 1-800-382-9836, extension 1439.

The Providence Players will present "On the Town," a light-hearted, fast-paced comic tour of the Big Apple as experienced by three young sailors on leave from their ship in 1944, at 8 p.m. on April 24 and April 25 in the auditorium at Our Lady of Providence High School, 707 W. Highway 131, in Clarksville.

Providence students also will offer a brunch and dinner

buffet show on April 23 which includes a meal and champagne with the performance.

For ticket information, telephone the Providence office at 812-945-2538.

☆☆

Cathedral High School senior Brandie Metz of Indianapolis was recently honored as a 1993 Catholic All-Star. The announcement was made on April 11 by *The Indianapolis Star*.

Brandie is one of 20 Indiana high school students to earn the coveted honor.

Other Catholic high school students recognized by *The Star* as nominees for this state academic honor are Bishop Chatard High School senior Anne Jenkins, Roncalli High School senior Keith Weseli, and Secenia Memorial High School senior Christopher Neidlinger, all of Indianapolis.

Brebeuf Preparatory School in Indianapolis will host the school's first West 66th Street Carnival Day featuring a wide range of family entertainment and food beginning on April 29 and continuing through May 2.

The four-day event is open to the public. Fifteen major rides and attractions, including a double Ferris wheel, will be operated by Crown Amusements of Michigan. In addition to the carnival rides, Brebeuf clubs will sponsor fund-raising activities and special events, Little Caesar's Pizza will have a pizza-eating contest with local schools, and WHHH Hoosier 96 FM will conduct on-air giveaways and a call-in broadcast during Carnival Day.

Pre-event tickets cost \$6 each and are available from Brebeuf students or at Malla's Grocery on West 66th Street. Same-day admission costs \$10 a person at the gate. Tickets will permit unlimited rides for one session.

Carnival session hours are from 5 p.m. until 11 p.m. on April 29 and April 30, from noon to 5 p.m. and again from 5 p.m. to 11 p.m. on May 1, and from noon to 6 p.m. on May 2.

Proceeds from Carnival Day will benefit Brebeuf's student financial aid fund and the faculty endowment account.

☆☆

Cathedral High School's drama department will present the musical comedy "Once Upon a Mattress" at 7:30 p.m. on April 24 and April 25 at the school auditorium, located at 5225 E. 56th St. in Indianapolis.

Tickets are \$5 each or \$2.50 for thespians with membership cards. For additional information, telephone the Cathedral office at 317-542-1481.

Junior high students from St. Margaret Mary Parish in Terre Haute recently joined senior citizens from their parish for a night of fun and fellowship.

Seventh- and eighth-grade students organized a supper and bingo party for the seniors by advertising the event, preparing the food, arranging for prizes, and decorating the parish hall.

"What happened after that was the magic that occurs when two generations meet," junior high youth ministry coordinator Mary Ann Wallace explained. "Time was spent meeting (others), sharing a meal, and playing bingo together. From the excitement in the room, it was difficult to see who was having more fun."

The event was part of a series of service activities planned during the year as part of the junior high youth ministry program. Volunteer catechists Kathy All, Judy Titzer and Marilyn Haerr assisted Wallace in coordinating the program.

☆☆

Twelve juniors from Roncalli High School recently provided an Easter celebration for children at the Family Support Center in Indianapolis.

After raising the necessary funds, the students made Easter baskets and filled them with candy. During their day with the children at the Family Support Center, the teen-agers organized an Easter egg hunt and party which included decorating baskets.

Without the support of the students, a Roncalli faculty member said, center children ranging in age from 2 to 12 might not have had any holiday celebration.

☆☆

Brebeuf Preparatory School senior Marina Lee of Indianapolis is the recipient of a corporate-sponsored National Merit Scholarship funded by the Dow/Elanco Corporation.

Marina's corporate scholarship was announced this spring by the National Merit Scholarship Corporation. She earned the scholarship by meeting qualifications of particular interest to the sponsoring corporation.

☆☆

Cardinal Ritter High School students Deanna Erikson, Rick Feistel, Clifton Jackson, Lisa Latour, Sean Martin and Stephanie Wainscott of Indianapolis are participating in the Marian College Mentoring In the City program, which is designed to involve youth in service projects, foster leadership, and enhance the students' commitment to bettering the world.

In addition to participating in the Eastside Community Investment's annual tree-planting project "Just Say Grow" in the inner city, the Ritter students have targeted AIDS as their educational social project. They will make videos about AIDS awareness for presentation at area grade schools, volunteer at the Damien Center to help persons living with AIDS, and work to promote chastity among Indianapolis teen-agers.

☆☆

An ecumenical panel made up of youth ministers, pastors and leaders from local churches will discuss "Preparing Youth for the 21st Century" at the Area Youth Ministry annual meeting at 4 p.m. on April 29 at the Meridian Street United Methodist Church in Indianapolis.

For information, telephone Bob Blazek at 317-635-4151.

☆☆

Cardinal Ritter High School student Joe Nichols was recently chosen as a participant in the Indiana University Honors Program in Foreign Languages for High School Students.

Joe is one of 30 students from Indiana who will spend seven weeks abroad this summer. He will stay in St. Briec, France. A major component of the program is the "no English" rule which means students learn how to experience the culture of their host country.

Campus Corner

Butler students rebuild homes on spring break

by Elizabeth Bruns

Fourteen Butler University students took a different approach to spring break this year. To them, it meant rebuilding and restoring homes that were damaged and destroyed by Hurricane Andrew.

Spring break for most college students consists of excessive fun under the sun—doing things that would definitely not make mom and dad proud. To others, spring break may mean time reluctantly spent in the library, writing last-minute term papers that have not yet been started.

The Butler students, along with students from Ball State, Indiana University North West, Purdue University, University of Indianapolis and Vincennes University, were part of the Answer Andrew: Homes and Hope after the Hurricane Project in Baldwin, Louisiana from March 8-14. Many people have forgotten about the still-prevailing destruction that was caused by the hurricane last year. The students said that there is still much to be rebuilt in the area.

Eddie Manuszak and Heather Broff, members of the Butler University Newman Center, served as a group leaders of a work team. They rebuilt the roof of one of the many homes that were damaged during the hurricane. "The house wasn't as bad as all the other houses on the street, but it was in dire need of a new roof," Broff said.

Manuszak had never had any experience in construction work. This was the case with the majority of the students. Instructed by an experienced worker, they learned as they worked. "It was a really good experience," said Manuszak. "I would love to do it again. It made me appreciate what I had and made me become more aware of how many people in this world really do need help. I found that I thought about that a lot. The work wasn't too hard. It didn't bother me at all."

Lance Jeschke, from the Butler University Newman Center, was apprehensive about his construction work abilities. He, like Manuszak, could hardly use a hammer. "Now I can use power tools, the whole bit," said Jeschke. He is proud of the fact that he assisted in rebuilding an entire house in about four days.

"When I got to the work site, the house was so beaten up from the storm that it only had three skeletal walls that remained standing—but barely," said Jeschke. "We rebuilt the whole thing, windows and all."

The contractor with Jeschke's work team estimated that their labor on the house was worth \$36,000. "That's a lot of

money, and a lot of work—but definitely worth it."

Other Butler students did interior work and paint scraping rather than completely rebuilding the houses. However the gratitude from the residents, was equally appreciated.

One of the work teams was served an authentic Cajun meal by the residents of the house, in appreciation for the students' work.

Junita Saruji did interior labor with her work group. "We were tearing out woodwork and found that the house we worked on was infested with roaches," said Saruji. "No one should have to live like that. The conditions of the whole area were very bad."

Even though the degree of destruction in Baldwin overwhelmed the students, they still kept an enthusiastic and fun outlook on their alternative spring break trip.

Tom Gast, also a member of the Butler Newman Center, tells a story of an eccentric artist, Royal Robertson, who wanted the students to put the vinyl siding on his house sideways. Robertson thought it would add an artistic touch to his restored home. "We could only understand about every third word that he (Robertson) said because of his severe Cajun accent," said Gast. "He showed us the different artwork that he had been doing. He is a neat guy."

The day before he started work at his site, Jeschke spent his first day with many of the townspeople. "I was amazed at how friendly, nice and kind the residents were," said Jeschke. "They were very appreciative of all the help of the volunteers. The city council building had a big welcome, thank you sign to all the volunteers across the front of the building. . . . It really impressed me and made me feel that I really was making a difference to these people."

The students not only helped the people of Baldwin, but in return, learned a lot about the diversity of culture in the area.

Maureen Twomey, from the Butler Newman Center, scraped paint off the house of an older couple whose cultural makeup is part Indian and part Cajun. Twomey said that the man spoke to them about Christian morals and the models of Christian living.

Among her experiences in Baldwin, Twomey and Ari Anne Michalek, rigged up a ramp to have a tree off a car. "No one had bothered to try to move the tree—even after a year," said Twomey.

Michalek, who, like Jeschke, could not even use a hammer before the trip, is now an expert drywall. "The group accomplished a lot. I never thought I could do that



REHAB—Before the Butler Newman Center students rebuilt this house, there were only three skeletal walls remaining after the destruction of Hurricane Andrew. The students spent March 8-14 in Baldwin, Louisiana restoring and rebuilding houses that were destroyed by the storm.

kind of work. I guess I underestimated myself," said Michalek.

Gwen Burke, secretary for graduate admissions at Butler, also went along on the trip. Burke was fortunate enough to be one of the recipients of the Cajun meal that was prepared for her work group in appreciation for their work on the house.

... they (residents of the house) cared about us so much . . . they really wanted us to have the authentic food. It was very important for them to do that for us," said Burke.

One of the Baldwin residents told Burke that they (the college groups) had restored his faith in young people because of their willingness to help the people of Baldwin instead of having a "traditional" college spring break.

"One of the most interesting parts of the trip, since I've never been to the South, was to learn that the only jobs that are available down there (Baldwin) are shrimping and working with sugarcane," said Broff. "It was really overwhelming to see these really huge houses with mobile homes beside them. The mobile homes were for the grown children of the owners of the larger homes."

"Their children couldn't afford houses and it was difficult for them to find jobs, so the parents just set up mobile homes, on their properties so their kids could live in them. Baldwin is the poorest area in Louisiana," said Broff.

Jenny Patterson, a Butler Newman Center volunteer, helped with roofing and clean-up of her work site exterior. "One woman's house that we worked on had given some (non-college) workers

\$3,000 earlier last year to purchase lumber and rebuild her house. She gave the people the money and never saw them again. This happened a lot after the hurricane hit Baldwin," said Patterson. "In some instances, they would buy some lumber and drop it in a yard without doing the work, then take the extra money. It was a scam that people ran and this woman was a victim of the scam. She told us that it would have taken her six or seven years to save up enough money to get done what we had rebuilt on her house. It made me feel good that I was a part of making her life a little better."

The Butler students made breakfast for all the student groups because the cook was ill. Karin Cramer, program coordinator for the Butler Newman Center, said, "Even though these kids were dead tired when they finished the day, they never once complained about getting up early to help prepare breakfast or taking their turn to organize the devotion. They were great. They made me proud to be a part of the Butler group."

All of the Butler students, Natalie Berman, Heather Broff, Tom Gast, Christy Hobson, Lance Jeschke, Eddie Manuszak, Ari Anne Michalek, Jennifer Patterson, Erin Riley, Ingrid Rockstrom, Junita Saruji, Doug Sorocco, Tonya Swartzendruber and Maureen Twomey, should be commended for their willingness to spend their spring break in a not so "traditional" college manner. Theirs is a spring break that makes parents proud.

Schwitzer student center to be renovated at U of I

The University of Indianapolis will begin construction next week on a 1.25 million dollars interior renovation to Schwitzer Student Center. The 52,680-square-foot building "will look like a completely different facility" when the work is finished, President G. Benjamin Lantz, Jr. said. Completion of the student center is scheduled for the third week in August. The brick and limestone student center, built in 1966, houses dining facilities, the student bookstore, post office, snack bar and some administrative offices. It is also used extensively for special events such as alumni gatherings and conferences.

A distinctive change will be the addition of a new entrance on the west side leading to a glass-enclosed foyer and vestibule accommodating up to 80 people. The bookstore will be enlarged, and the post office will double its mailbox capacity. Plans also call for the creation of a student recreation room, two conference rooms seating 35, a modernized loading dock, and additional restrooms and stairwells. The Schwitzer renovation is part of a ten-year campus expansion plan for the University of Indianapolis. Schwitzer Student Center is named for automotive engineering pioneer Louis Schwitzer, who in the mid-60's was the main contributor toward the construction of the building.

☆☆☆

Indiana University East and Earlham College will celebrate **Mathematics Awareness Week (MAW)** April 23-24. The 1993 MAW theme is "Mathematics and Manufacturing." The theme recognizes the importance of manufacturing to the nation's competitive position in the global economy. The theme also highlights the critical involvement of the mathematical and computational sciences in developing new technologies and decision making tools in manufacturing. The IU East and Earlham College mathematics faculties will celebrate Mathematics Awareness Week with a mathematics display, videos and lectures.

☆☆☆

St. Mary of the Woods College senior theatre major, **Elizabeth Summers** will be the director and set designer of her second on-stage production. Summers will present "Joe Egg" written by Peter Nichols, on April 23 and 24 at 8 p.m. in the Guerin Little Theatre. SWMC senior theatre majors are required to complete a senior project. The project can include producing, performing, directing, designing and publicizing a play. Summers is in her senior year at The Woods and will graduate with a bachelor of arts degree this May.



PUT WHAT WHERE?—Lance Jeschke, a member of the Butler University Newman Center, tries to figure out the blueprint while rebuilding a home hit by Hurricane Andrew. Jeschke was one of fourteen Butler students who went to Baldwin, Louisiana, during spring break for the "Answer Andrew" program.

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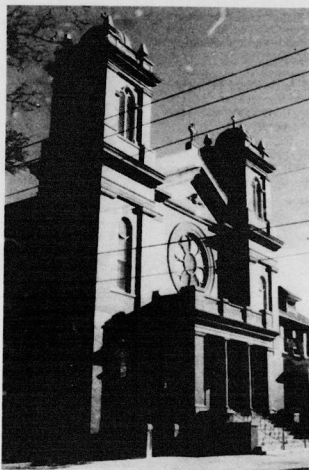
Now, six years later, this edifice and its surroundings have been restored and put to good use. Its ancestors, dating back to the first church building, erected in 1881, would be pleased to know of all the "goings-on" there.

Throughout the year, classes, meetings, plays, musical productions and community events take place in the former church, now the Martin University Performing Arts Center. Once again, the sounds of music, laughter and thoughtful words fill the air.

And now it's time that you, my dear friends in Christ in the Archdiocese of Indianapolis, be invited for a visit.

With all good things happening according to God's will, I have designated June 13 as "Archdiocese of Indianapolis Day" at Martin University. There will be tours and a reception. A plaque will be dedicated commemorating the life and work of those who lived, worked and prayed in this place.

This special day has been in the making for a long time. I invite all of you, including those whom I have had the privilege to serve as your priest for a weekend, to visit my parish and congregation — the wonderful people of Martin University.



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Finally, I want to thank *The Criterion* for following our work and sharing the story with you all these years.

On behalf of all the faculty, staff and students of Martin University, I hope to see you on June 13.

Sincerely,

F. Boniface, OSB

Fr. Boniface Hardin, OSB
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RESEMBLES CATHOLIC HEALTH ASSOCIATION PROPOSAL

Health care reform: Somebody won't like it

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—The only sure thing about President Clinton's health care reform plan, now expected May 24, is that somebody isn't going to like it.

Still, many aspects of the emerging Clinton health care reform plan bear a strong resemblance to the 44-page proposal advanced in early 1992 by the Catholic Health Association's Leadership Task Force on National Health Policy Reform.

"Achieving peace of mind for the American public must be the hallmark of health care reform," said Ron Pollack, executive director of Families USA, a consumer health group. His remarks came as he released a study showing that more than a third of American families have at least one family member without health insurance in 1993.

"Getting health costs under control and extending protection to all of us will help American families and small businesses," Pollack added.

But cost controls won't please doctors, and angry doctors will be "like having termites in your system," said former presidential candidate Paul Tsongas in an April 14 talk on behalf of the Healthcare Leadership Council, a group of chief executives from major insurance, drug and hospital companies.

The council backs an approach that centers on managed competition—a variation on the health maintenance organization theme—but does not impose price controls. Both managed competition and cost controls are expected to be part of the final Clinton proposal.

Although the Task Force on National Health Care Reform chaired by first lady Hillary Rodham Clinton was not expected to complete its work by its original May 3 deadline, Mrs. Clinton and others on the task force have hinted at its outlines.

In a speech at the University of Texas, Mrs. Clinton said the core benefits package to be offered to all in the health reform plan will include hospitalization, catastrophic care, primary and preventive care, some mental health coverage, some substance abuse coverage and "some beginning effort on long-term care."

Clinton health adviser Ira Magaziner described the emerging proposal in a recent memo to task force members

as "managed competition with global budgets" and said the likely plan "does not exist anywhere in practice."

"Reforming the health care system will involve government-led changes on a scale not attempted since Social Security," he said. "People are calling for massive change, yet their support for individual plans is very weak."

Still far from clear is the question of how the reform plan will be funded and whether participants in the basic health plan will be subject to such out-of-pocket expenses as co-payments or deductibles.

The program envisioned by the Catholic Health Association would place all Americans into local "integrated delivery networks" offering health promotion, preventive care, primary care, specialty care, hospital or hospice care, home care and long-term care.

Those in all but the most remote areas would have their choice of several networks and could switch once a year if they were not satisfied with the care they received.

A state health organization would oversee the integrated delivery networks, determining community needs and chartering the networks needed to respond to those needs. The state groups would pay the integrated delivery networks a risk-adjusted, per-capita fee for the population they serve.

Overall funding decisions would be made by a new independent public agency, the National Health Board, which would establish national health care funding levels, set a comprehensive benefits package for all Americans and allocate funds to the state health organizations.

Although there is no way to be sure about details of the Clinton proposal, it seems likely to go along with the CHA plan on the global budget concept and the switch from a "per-service" type of health delivery system to a "per-person" payment, said CHA lobbyist Jack Bresch and government liaison Joanne Elden Beale.

Clinton staffers talk about "accountable health plans" or "health alliances" that bear a strong resemblance to CHA's integrated delivery networks, and their "health insurance purchasing cooperatives" sound a lot like CHA's state health organizations.

One big divergence from the CHA plan seems likely to come in the area of long-term care—a big-bucks battle that Clinton might not be willing to fight right now.

"We think long-term care is very important to the vision

of a comprehensive benefits package and to reform of the health care delivery system," said Beale.

Because of the growing U.S. population of elderly and handicapped people, any proposal that excludes long-term care "will leave out a large portion of the population," she said. "And it's hard to control health care costs if a major part of the health care costs are left out."

Bresch said he believes that the Clinton administration's "mind-set is compatible with ours" on the long-term care issue, but that the politicians consider it "a battle they can't win at the moment."

What remains to be seen is whether Clinton can concede the battle on long-term care and still win the war of revolutionizing the U.S. health care system.

Pope takes Easter break to go skiing

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II took a day off after Easter to go skiing in the central Italian mountains, Italian newspapers reported.

The Vatican confirmed that the pope had traveled to a mountain ski area April 13 for several hours of "rest and relaxation." The Italian papers said the 72-year-old pontiff skied all afternoon at Campo Imperatore near the Gran Sasso, central Italy's largest mountain. The pope reportedly went unnoticed amid dozens of other skiers on the mountainside.

It was the second ski outing for the pope since last July when he had major surgery, in which a noncancerous colon tumor and his gallbladder were removed. In December, he skied for several hours at a winter resort area outside of Rome.

After leading four days of Easter services in Rome and at the Vatican, the pope spent two days at his residence in Castel Gandolfo outside Rome. He returned to the Vatican April 14 to resume a heavy schedule of meetings, ceremonies and trips that will last until July.



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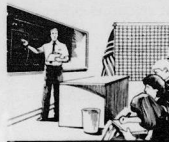
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BOOK REVIEWS

'Good Sisters' speak simply

WHATEVER HAPPENED TO THE GOOD SISTERS? Edited by Kathleen W. Fitzgerald and Claire Breufl, *Whales' Tale Press* (Lake Forest, Ill., 1992), 606 pp., \$14.95.

Reviewed by Mercy Sister Dolores Liptak
Catholic News Service

The 56 sisters whose stories are reproduced in "Whatever Happened to the Good Sisters?" speak simply and eloquently. They are collectively the "everywoman" of the Catholic Church. Half of them have left religious life, but, to a woman, they know they "have not left a religious life."

For all of them, the faithful following of Jesus has been a painful, grace-filled journey, one that they believe has made a profound difference in their lives. As one sister remarks, "My shoes may have changed, but my feet are still drawn to stand on holy ground."

Especially for those who see them as sisters (as I do), their brief autobiographies are sometimes identical or certainly familiar. This makes "Whatever Happened to the Good Sisters?" not an easy book to read, yet an excellent source of meditation. It is difficult to be

reminded of the capacity of the pre-Vatican II community for stifling personality. But it is reassuring, and humbling to be in the presence of courageous women still willing to struggle from darkness toward the truth.

My favorite story is by a Sister of St. Joseph who still goes by the name of John. "A prophet?" she wonders about herself, I agree.

Early on she realized the basics of religious life, which

she describes as "Faith in the father's love and Jesus' commitment to me." Slowly she arrived at the greatest insight, namely the value of diversity. She writes: "I have come to the point where I take pride in the very existence of difference in our community, as long as a deeper unity remains." And she leaves us with the challenge of what unity entails: "the mutual support we give one another as we all journey to the father."

Concerning one unfortunate development she writes: "I am not ready to forego any means of meeting and knowing the Lord, so I go to daily Mass. I do, however, try to be supportive of non-eucharistic liturgies when held at community gatherings." Here is a woman who has "pondered all these things in her heart."

† Rest in Peace

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

the archdiocese or have other connections to it.)

† ALEXANDER, Charles E., 67, St. Malachy, Brownsville, April 10. Father of Jana Ruggieri and Dana Alexander; brother of Wilma Tuttle and Gerry Sciaratti.

† BECKNER, Barbara L. Baumann, 69, Our Lady of the Greenwood, Greenwood, April

9. Wife of Charles C.; mother of Gregory Baumann, Robert Morrison and Paul Morrison; sister of Helen Kratz and Anna Adams; grandmother of 13; great-grandmother of 27.

† EVARD, John "Jack" E., 60, St. Paul, Tell City, April 7. Husband of Margaret; father of Jerry Richter, Cindy Dauby and Stephanie Hendershot; brother of Faith Vallandigham; grand-father of seven.

† GLENN, Mary, 97, Holy Angels, Indianapolis, April 12. Mother of Anna L. Williams; grandmother of three; great-grandmother of nine; great-great-grandmother of one.

† GRUNKEMEYER, Florence B., 65, St. Mary, the Rock, Batesville, March 28. Daughter of Frank; sister of Cletus, Virgil and Rosella Billman.

† HALL, Russell M., 80, Sacred Heart of Jesus, Jeffersonville, April 11. Father of Juanita M. Oehmman and Leroy J.; brother of Charles W., John F., Mary Swank and Dottie Wakefield; grandmother of six; great-grandmother of four.

† HREN, Anthony F., 71, Our Lady of the Greenwood, Greenwood, March 31. Husband of Betty Howe; father of Vickie Fischer; step-father of Judy Tindall, Dana Prosser, Mary Williams, Donna Haggard, Jean Pavey, Sally Miller, Louis Howe, Michael Howe, Mark Howe, Chris Howe, Joe Howe and Martin Howe; brother of Max; grandfather of 27; great-grandfather of two.

† JENKINS, Clifford L., 72, Holy Family, New Albany, April 5. Husband of Anna Gayle; father of Sharon Ann Booker; brother of Carl and Dorothy Need; grandfather of three; great-grandfather of one.

† LANANE, Alvina K., 82, St. Mary, Brookville, April 12. Mother of Neil F. Lanane; sister of Doris Crutcher.

† LENNON, William G., 70, Christ the King, Indianapolis, April 9. Husband of Fern Crabtree; father of William G. Jr., Patrick F., Linda Meighan, Barbara Harwood, Nancy Lynch and Kathy Terry; brother of Father Francis Lennon; grand-father of 13.

Providence Sister Consuelo Burtshi dies at age 91

Providence Sister Consuelo Burtshi died at St. Mary of the Woods on April 14 at the age of 91. The Mass of Christian Burial was celebrated for her on April 16 in the Church of the Immaculate Conception.

The former Margaret Catherine Burtshi was born in Mattison, Illinois. She entered the Congregation of the Sisters of Providence in 1921 and professed her final vows in 1928.

Sister managed the Woodland Inn for eight years, the Foley Hall Gift Shop for 12 years and had done sewing work for the gift shop.

Sister Consuelo taught in Indiana and Illinois schools. In the Archdiocese of Indianapolis her assignments were in Indianapolis at St. Philip Neri and St. Joseph. She also taught at Annunciation, Brazil; St. Mary, Richmond; and St. Leonard, West Terre Haute.

Two sisters, Genevieve Grobely and Helen McNamara, survive Sister Consuelo.

† LIBS, Virginia Y., 75, St. Mary of the Knobs, Floyd Knobs, April 12. Mother of C. Andrew, Morton, Sharon Niehoff and Barbara Lynch; sister of Lenora Striegel; grandmother of 14; great-grandmother of 18.

† MCELFRISH, Mary E., 93, (Greenwood), April 12. Sister of Greenwood, April 6. Mother of Jack H.; grandmother of three; great-grandmother of two.

† MONTGOMERY, David G., 72, St. Malachy, Brownsville, April 4. Husband of Shirley; father of Michael, David and Clara Stewart; grandfather of four.

† NEYENHAUS, Agnes E., 80, St. Paul, Tell City, April 7. Wife of Alfred; mother of Andrew, Leroy, Charles and Ralph; sister of Raymond Frier; grandmother of 11; great-grandmother of six.

† OSTER, E. George, 88, St. Mary, Navilleton, April 9. Husband of Lucille; father of Maggie.

† SCHEIDEGGER, Alvera, 71, St. Paul, Tell City, April 11. Wife of John; mother of Donna and Diane Murray; sister of Alberta Paulin, Jeanne Dauby and Anna Stewart; grandmother of three.

† SIDA, Victoria D., 82, St. Frus in Indianapolis, April 5. Sister of Mary Sida.

† STEFFEN, Caroline B. Burkert, 89, St. Mark, Indianapolis, April 9.

Providence Sister Isabel Storch, 83 dies on April 7

Providence Sister Isabel Storch died in Terre Haute on April 7 at the age of 83. The Mass of Christian Burial was celebrated for her on April 13 in the Church of the Immaculate Conception.

The former Anna Isabel Storch was born in Indianapolis. She entered the Congregation of the Sisters of Providence in 1901 and professed her final vows in 1939.

Sister Isabel taught in schools in Indiana, Illinois and Washington, DC. In the Archdiocese of Indianapolis, her assignments were in Indianapolis at St. Agnes Academy and Ladywood. She also taught at St. Mary of the Woods Preparatory School.

Sister Isabel also ministered for about ten years in the early formation of young women as Sisters of Providence.

Franciscan Sister Rita A. Horstman dies on April 18

The Mass of Christian Burial was celebrated on April 20 for Franciscan Sister Rita Ann Horstman, who died at the Motherhouse in Oldenburg on April 18. She was 90 years old.

Sister Rita Ann was a native of Glandorf, Ohio. She entered the Oldenburg Franciscan Community in 1927 and professed her final vows in 1932.

Sister Rita Ann taught at St. Louis, Batesville; was a teacher and principal at St. Gabriel, Connersville; St. Vincent de Paul, Bedford; and St. Anthony, Morris. She also taught and was principal in schools in Ohio. Sister retired to the Motherhouse in 1981.

Memorials may be made to Sisters of St. Francis, Oldenburg, Ind., 47036.

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Ceremonies commemorate Warsaw uprising

by Catholic News Service

WARSAW, Poland—International leaders gathered in Warsaw to commemorate the Warsaw Ghetto Uprising on April 19, and a threatened Jewish boycott of the ceremonies over a controversial convent was withdrawn.

Commemorations marking the 50th anniversary of the Jewish resistance in the Warsaw Ghetto brought U.S., Polish, Israeli, Jewish and Catholic leaders together in a series of ceremonies in the Polish capital.

The events included a first-ever ecumenical ceremony at Warsaw's Nozykow synagogue. The ceremony was conducted by Jewish leaders and Catholic bishops.

Earlier in the month, Pope John Paul II apparently settled a controversy that had the Warsaw remembrance events under a cloud in the period leading up to the April 19 observances.

Some Jewish leaders had threatened to boycott the Warsaw events as long as a group of Polish Carmelite nuns remained at the controversial convent outside Auschwitz. But an order from the pope, telling the sisters it was time to move under the terms of a Jewish-Catholic agreement, staved off potential demonstrations and protests.

During the ecumenical ceremony at the synagogue, Archbishop Henryk Muszynski of Gniezno, chairman of the Polish bishops' Commission for Dialogue with Judaism, said Catholic churches throughout Poland were marking the anniversary.

Vice President Albert Gore Jr., Israeli Prime Minister Yitzhak Rabin and Polish President Lech Walesa participated in a variety of ceremonies April 19, marking the monthlong resistance of Polish Jews against the Nazi army.

As part of the series of events, Gore met with Walesa and Polish Jewish representatives in Warsaw's Jewish Historical Center. Rabin laid flowers on the site of the Ghetto defenders' Mita Street bunker, as well as at the nearby former deportation center. Some 350,000 Warsaw Jews were transported from that center aboard cattle trucks to Nazi gas chambers.

In an April 6 letter to the Coordinating Commission of Jewish Organizations in Poland, Pope John Paul said it is necessary to remember the "dark night of the Shoah" (the Hebrew word for the Holocaust) along with having renewed trust in God.

In the Vatican, after an April 18 beatification Mass in St. Peter's Square, the pope greeted several hundred Christians and Jews who came together wearing yellow Stars of David to commemorate the Ghetto Uprising and the Holocaust.

In solidarity with the Jewish people and with the entire

Catholic Church, the pope said, "I want to remember those terrible events which occurred long ago but are engraved in the minds of many of us. The days of the Shoah marked a true night in history, a night when unheard-of crimes were committed against God and against man."

"How can we not be beside you, beloved Jewish brothers and sisters, in recalling in prayer and meditation such a painful anniversary?" Pope John Paul asked. "Be assured that you do not carry the weight of this memory by yourselves; we pray and watch with you under the gaze of the God who is holy and just, rich in mercy and pardon."

He prayed that Jewish-Christian solidarity in remembering the Holocaust would be "a sign that brings troubled humanity closer to that day of peace announced by Isaiah when 'one nation shall not raise the sword against another, nor shall they train for war again.'"

Members of Rome's Jewish community and Italian survivors of Nazi prison camps participated in the event.

The Carmelite convent, which attracted international Jewish protest after its establishment at a former Auschwitz storehouse nine years ago, was to have been moved within two years of the 1987 Catholic-Jewish agreement and relocated at the church-funded interfaith center.

But the Carmelite nuns were still in the building with no deadline for departure having been set as of the beginning of April.

Jewish organizations had objected to the convent as intruding on a site that has unique religious meaning to Jews worldwide.

In an April 9 letter, Pope John Paul told the 14 Carmelite nuns at the convent, "Now, according to the will of the church, you should move to another place in this same Oswiecim." Oswiecim is the name of the town in southern Poland where the camp is located. Auschwitz is its German name.

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Educators tackle tough topics at convention

by Carol Zimmermann
Catholic News Service

NEW ORLEANS—More than 13,000 Catholic educators who gathered in New Orleans changed places with their students. Instead of giving lessons or organizing meetings, they took notes and listened to speakers discuss practical teaching tips and challenges facing Catholic schools nationwide.

From April 12 to 15, principals, teachers, board members and religious education instructors attended general sessions, liturgies and workshops at the National Catholic Educational Association's 90th annual convention.

The workshops covered diverse subjects, including fostering students' faith, using computers, organizing science fairs, dealing with AIDS and racism, teaching sex education and improving marketing techniques and multicultural integration.

The theme of the four-day meeting, "Catholic Educators: Telling the Good News Story," was introduced by the keynote speaker at the opening session.

Catholic educators have a "responsibility to teach the good news" right along with lessons about "frags, biology and black holes," said Father John Shea, author, lecturer and professor at Mundelein Seminary in Illinois.

Father Shea told the delegates they were to continue the Catholic school tradition—"a mission to manifest" the good news of the Gospel.

"When we teach, we must see and love in our students what Jesus sees and loves in us," he said.

His words were echoed by Bishop J. Terry Steib, bishop-designate of Memphis, in an April 13 message at the convention. He told the educators to recognize Jesus in their

struggling students and to "embody the Christ" they proclaim to others.

"We must lead others in paths of repentance and be penitent ourselves," the former auxiliary bishop in St. Louis told the educators.

None of the convention speakers told the educators they had an easy job.

George McKenna III, a California public school superintendent, told the educators in an April 14 general assembly that they were in a "war for children's spirits and souls."

"Let none get away. Fight as hard as you can for your students," said the superintendent of Inglewood Unified School District in Inglewood, Calif.

McKenna told the educators they had the power to end the cycle of violence because of their special role in children's lives.

"Go back and do the most difficult job of all," he told them.

Part of the teachers' jobs include talking to their students about sex and AIDS. During a workshop, Mercy Sister Toni Lynn Gallagher, the HIV coordinator for San Francisco's archdiocesan Office of Catholic Schools, said AIDS education should be integrated into family life programs at parishes and schools.

"Be very familiar with what the church teaches," she said. "You know what the facts (about AIDS) are, and if you don't know, you can't answer questions. That's much better than spreading myths," she added.

Sister Kieran Sawyer, a School Sister of Notre Dame who gives retreats and talks to groups of teen-agers as the director of Tyne Out Youth Center in Pewaukee, Wis., urged the delegates to talk about what she terms "tough topics," and to be consistent in their message.

"What you say about abortion should agree with what you say about war," and "what you say to boys should be consistent with what you say to girls," she said.

She also warned against teaching these topics out of context. "You can't talk about contraception out of the blue," she said, referring to one diocese where officials mandated teaching AIDS awareness without teaching sex education.

The convention delegates were also warned to fight against racism and work to maintain Catholic inner-city schools.

Christian Brother Robert M. Hoatson, administrator of Sacred Heart High School in Yonkers, N.Y., told educators that the Catholic Church should be opening, not closing,

inner-city schools. "Why do inner-city Catholic schools close five times faster than other schools?" the educator asked, citing recent school closings in dioceses across the United States.

He told them that urban Catholic schools historically served as beacons of hope and opportunity for earlier waves of immigrants. "Will we make the same commitment to African-American, Latino, Asian and Indian children that we earlier made to Irish, German, Polish and Italian children?" he asked.

Christian Brother Michael Collins, president of De La Salle High School in Minneapolis, told the educators during a workshop that Catholic schools "still have a way to go in the fight against racism."

A key thing schools can do to better serve minorities, he said, is to actively seek out minority teachers and staff members. "Catholic schools have to find a way to recruit and retain administrators and teachers of color to serve as role models, not only for students of color, but for all students."

The notion of being sensitive to students' cultural differences was repeated in other convention workshops and during the final session.

Yolanda King, the eldest daughter of the late Rev. Martin Luther King Jr., challenged the convention delegates to help students appreciate the difference of each cultural and ethnic community.

"We can't accept things as they are if we want to move forward," she said.

King, a lecturer, actress, producer and director, acknowledged that the educators' jobs called for "constant commitment," particularly against the backdrop of a society that is "mentally and spiritually on the verge of bankruptcy."

"We have a big job to do," she said, emphasizing that multiculturalism should not be an isolated program in a school, but an integrated part of it which "requires total examination of curriculum and textbooks."

She urged educators to make use of every opportunity to remove the ignorance of other cultures, telling them they could "silently sit by in our ivory towers" or involve themselves in the task.

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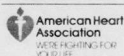
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