

THE CRITERION

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It's good news for center city schools!

All eight will remain open and steps will be taken to strengthen and promote them

by Margaret Nelson

All eight Catholic schools in urban Indianapolis will remain open, according to plans announced this week by Archbishop Daniel M. Buehlein.

See four-page insert in center of this issue for the complete center city plan.

The second goal of the strategies for center city ministries "to affirm, strengthen and promote Catholic schools" was given final approval last week by the Council of Priests and announced by the archbishop.

"With this plan we are affirming that all eight of the Catholic schools in the center city of Indianapolis are going to remain open and that we are going to be putting in place the mechanisms for seeing to it that they have as good a chance of remaining open as possible," said Vicar General Father David Coats, who will head the implementation team for the plan.

"Our goal is to make sure that every Catholic child who lives in the center city has the opportunity and is encouraged to take advantage of Catholic education," said Father Coats. "We also want to welcome families of other faiths who see the benefits of Catholic education and want to take advantage of it."

The goals of "Center City Commitment 2000 Action Strategies for Indianapolis Center City Ministries" are to ensure vibrant parishes; affirm strengthen and promote Catholic schools; attract, train and retain leaders for center city ministries; promote effective and efficient use of physical resources; raise awareness of the importance of center city ministry; and develop the financial resources needed to carry out center city ministries.

The Catholic schools' goal includes action strategies of: maintaining and strengthening Catholic identity; marketing and recruitment efforts; standards of excellence; and partnership with other schools, business and civic groups.

One important part of the goal to strengthen schools is "Stabilize and strengthen school funding procedures by: 1) developing a uniform assessment for center city parishes' support of Catholic schools; 2) establishing standard tuition rates and collection procedures; 3) increasing financial aid assistance to families who qualify according to uniform standards; 4) coordinating existing fundraising efforts and increased archdiocesan support through the United Catholic Appeal and new development programs to help meet the annual, capital, and endowment needs of Catholic

schools, and 5) increasing marketing and student recruitment efforts, including Choice Charitable Trust grants."

The eight elementary schools, which serve some 2,000 students are: Holy Angels, St. Andrew, St. Joan of Arc, St. Philip Neri and St. Rita parish schools and All Saints (serving Assumption, Holy Trinity, St. Anthony, and St. Joseph parishes), Central Catholic (serving Good Shepherd, Holy Rosary, Sacred Heart, and St. Patrick), and Holy Cross Central (serving St. Peter and Paul Cathedral, Holy Cross, and St. Mary).

Father Coats said, "For many years, Catholic schools have been struggling. Until three or four years ago, we experienced a steady and fairly rapid decline in the number of students. Throughout the previous 20 years, many schools have closed their doors. It's not a trend we're excited about."

"We're very happy to see that more recently, that trend has begun to reverse itself," said Father Coats. "Our schools are growing. We've had an increase in the last several years and we want to continue that trend. In recent weeks we've heard announcements of two new Catholic schools



AFRICAN DRESS DAY—Second grader Jason Hatcher (left) and kindergartners William Love and Deaira Jones chat in the lunchroom of Holy Angels School in center-city Indianapolis during Catholic Schools Week. (Photo by Margaret Nelson)

beginning in the archdiocese—in Franklin and Starlight.

"We are seeing schools grow and become more capable of taking care of themselves."

It's in that overall context that we look at the schools in the inner city of Indianapolis," said Father Coats.

He said that the eight schools in the center city "serve a population that includes more children who are not Catholic than do the suburban or rural schools."

"They have an added dimension to their mission to assist and be part of breaking the cycle of poverty in the inner city," said Father Coats.

Dan Elsener is executive director of the Office of Catholic Education and head of the secretariat for total Catholic education. "After a lot of study and discussions over 20 years, a task force of what I would consider wise and committed leaders came to the conclusion that the Catholic schools in center city are a great gift to the church. They are a gift to the neighborhoods we serve. And they are doing much to bring the Good News to the people—to fighting spiritual, economic and other types of poverty," he said.

"By being involved in Catholic center city schools," said Elsener, "we the greater, larger church are connected with other

(See PLANS, page 10)



STOLEN STATUE—The "Bambinello," a revered, 15th century statue of the baby Jesus, was stolen from a monastery adjacent to its home at Rome's Ara Coeli Church Feb. 1. The burglary of the jewel-bedecked statue, believed to have miraculous powers, has so upset Catholics that wealthy Romans are offering a ransom and prison inmates have petitioned the thief to repent and return the statue. (CNS file photo from Reuters)

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THE CRITERION

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SEEKING THE FACE OF THE LORD

A happy Easter depends on a fruitful Lent

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

When was the last time you asked, "Where did I come from? Why am I here? Where am I going when I die? How am I going to get there?" These are important questions that I don't ask often. Isn't it amazing how we can sidestep such fundamental questions in the midst of our day-to-day preoccupations? I suggest that Lent is a time to remember who we are, where we are and where we are going.

The ritual of receiving ashes and doing extra good works for Lent is more than a yearly routine somebody thought up a long time ago. It is not the fulfillment of some kind of superstition to keep God happy with us. Receiving ashes is for us, not for God. God doesn't need Lent; we do. We need to do extra prayer, fasting and good works; God doesn't need any of these.

I invite anyone who wants to think that Lent is a relic from the past to do some further reflection.

"Remember that you are dust and unto dust you shall return" is a sobering reminder that we do not have ultimate control over our lives and our deaths. (Many of us need only think about loved ones who were with us a year ago but are here no longer.) Lent is a time to remember that we come from God, that life is God's gift and not our right. Nor is it our own selfish possession.



And we will return to God at his beck and call. These thoughts have consequences!

During Lent we refresh our memory that God has called us to life to share in his love and mercy. His dramatic love and mercy became flesh and were nailed to a cross in the person of Jesus Christ. God calls every one of us to love the love of Jesus in our hearts and to reach out that love and mercy to others. Lent is a time to remember that we are called to live the love of God. That thought has consequences.

And once again during Lent we remember that this life and this world are only the vestibule to the Kingdom where some ultimate good can be made of the suffering and unfairness of life. We think of that Kingdom "where every tear shall be wiped away." We remember we are on a journey to the Kingdom that Jesus came to announce. That thought has consequences.

Throughout Lent we are reminded that Jesus gave us the way home: "Repent and believe in the Gospel" is his message. Turn away from sin, he says, and return to me. Do we believe in Jesus Christ? Does our faith in Jesus really make a difference in how we live? When folks look at us, can they tell we believe in Jesus Christ? Do we admit the fact that we do sin and that unrepented sin defeats us? The answers have consequences.

During this season of remembering, the church invites us to renew our lives, to become more alert about who we are, whose we are and where we are going by doing extra good works. We need to do extra and,

perhaps, more fervent prayer. Prayer is our way of remembering that we need God. Fasting is good for us because it builds alertness and the discipline to say yes when we need to say yes and no when we need to say no, especially when we don't feel like doing either. Almsgiving and other special works of charity are antidotes to selfishness and help us develop the virtue of generosity.

I particularly urge all of us to face the fact that we sin and we need to confess and become reconciled with God and the church. I don't know any other way to truly repent of our sins and to turn our hearts and minds to the Lord. The sacrament of penance and reconciliation is our way to Easter peace and to the interior freedom only God can give.

In these times when there is so little respect for human life, I suggest an urgent intention for our prayer and good works. Last week as Mother Teresa addressed a national prayer breakfast in Washington, D.C., she pleaded eloquently for America's very soul endangered by selfishness. I invite all of us to offer our extra prayer, fasting and good works for the conversion of mind and heart of the leaders of our society and of all of us in our own homes. Only when we remember that life is a gift from God, and not our option or right, will we recover an authentic respect for the human person. A happy Easter and spring depend on a fruitful Lent. Let's turn our minds and hearts to God's special Lenten grace for us.

EDITORIAL COMMENTARY

The efforts to prepare couples for marriage

by John F. Fink
Editor, The Criterion

The Criterion publishes a special wedding supplement each year because the church has always believed that preparation for marriage is an extremely serious and important matter.

In case you don't know it, the Archdiocese of Indianapolis has long been in the forefront of efforts to prepare couples for marriage. Back in 1985 the late Archbishop Edward T. O'Meara promulgated a marriage policy that formally took effect on Jan. 1, 1986. It had been developed over a long period of time under the leadership of Valerie Dillon, who was then director of the Family Life Office for the archdiocese.

The cornerstone of the policy is the use of trained married couples in the preparation process. Couples wanting to marry are to notify their parish priest at least six months prior to the wedding date, so that proper preparation can be done. A married couple from the parish then contacts the engaged couple and arranges to meet with them several times. Hundreds of married couples in the archdiocese are currently serving as "sponsor couples."

At one of the meetings with the sponsor couple, the engaged couple completes a couple-relationship inventory. It identifies their attitudes and feelings about such issues as in-laws, children, sex, money, communication and religion. Its purpose is to get the couple to think about and discuss every aspect of their married life and it identifies the couple's strengths and possible problem areas.

The sponsor-couple program has proved to be very successful. The married couples

are able to give the engaged couples a realistic view of marriage. The engaged couple is able to ask questions and discuss the many practical aspects of married life with someone who already has faced those situations.

The church also encourages the couples to attend a Tobit Weekend. It's a weekend at Fatima Retreat House, usually for 25 to 30 couples, during which the engaged couples listen to presentations on various subjects and are then given materials that ask provocative questions. The couples write out answers to the questions individually and then come together to discuss the material.

The Tobit Weekends are unique to the Archdiocese of Indianapolis. It was founded here in 1974 and last month celebrated its 20th weekend. It is run by volunteer

couples. About 4,000 engaged couples have attended Tobit Weekends and nearly 100 married couples have worked as team members. And the last Tobit Weekend on page 14 leads off the wedding supplement in this issue.

The church tries to deepen the engaged couple's understanding and appreciation of the nature of Christian marriage and their responsibilities in undertaking it, and helps the couple assess their readiness to marry and their wisdom in marrying this particular person now or in the future.

We all know that the divorce rate in this country has skyrocketed. The archdiocesan marriage policy was made to try to counteract this trend. It's not a panacea but it certainly is a help. Data published by the Tobit Weekend council says that, based on a

study conducted by Janet Wilkie in 1988, the divorce rate among couples who have attended a Tobit Weekend is less than 3 percent.

Those who take their commitment to marriage seriously have the greatest chance of having a happy marriage. Preparation before marriage is the key.



LOFTY PERCH—One-year-old Esperanza Moody has a good view of her sister Mia's performance in the Catholic Youth Organization's annual Archdiocesan Music Contest on Feb. 12 at Bishop Chatard High School. Her mother, St. Mark parishioner Chela Moody of Indianapolis, provides a safe seat for her daughter. (Photo by Mary Ann Wyand)

Fr. William Fitzgibbon dies at 85

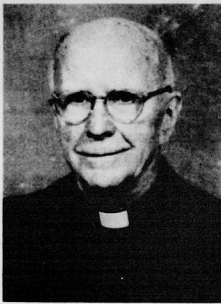
Divine Word Father William Edward Fitzgibbon, 85, died on Feb. 12. He had been in residence for 18 years at St. Rita Church on Indianapolis' east side.

Father Fitzgibbon was the chaplain of the Knights of Columbus at St. Rita and assisted at various parishes throughout the archdiocese.

He taught philosophy and physics for 23 years at various Society of the Divine Word seminaries in the United States. He also taught at Catholic University of Peking, China, from 1938 to 1948. During World War II, he was confined for some time in a Japanese internment camp. He was ordained a priest in 1934.

Father Fitzgibbon received a bachelor's degree from St. Mary Seminary, Tiffin, and a doctorate in philosophy from Gregorian University, Rome. He also received bachelor's and master's degrees in physics from DePaul University, Chicago.

Father Fitzgibbon is survived by one sister, Agnes Mason.



Divine Word Father William Fitzgibbon

Rites of Election are scheduled

The Rite of Election and Call to Continuing Conversion will be held on three dates: Sunday, Feb. 20, at 4 p.m. and Tuesday, March 1, at 7:30 p.m. at St. Peter and Paul Cathedral, and on Tuesday, Feb. 22, at 7:30 p.m. at St. Joseph Church, Terre Haute.

Archbishop Daniel M. Buechlein will preside at all three celebrations for those to be baptized and those who will complete their Christian initiation at their own parishes during the Easter Vigil.

At press time, 251 people were expected to attend that Feb. 20 rite at the cathedral, along with their families. Seventy-four plan to attend the event in Terre Haute. And 169

will be at the March 1 rite at St. Peter and Paul. Most of these elect are enrolled in the Rite of Christian Initiation of Adults (RCIA) programs.

At this time, the number of people expected to participate in the Easter Vigil services is similar to the 1993 figure, which finally exceeded 850 when the names were listed in *The Criterion* after Easter.

The rites are being coordinated by Father Rick Lanthier, assistant director of the Office of Worship and pastor of the cathedral, and Christina Blake, administrative assistant. The joint committee for the RCIA includes the offices of Catholic Education, Evangelization and Worship.

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UNITED CATHOLIC APPEAL

Family Division kicks off its campaign

by John F. Fink

"All gifts come from God. We are only stewards. We need a practical way to return our gifts to God and this is how we do it."

Thus did Archbishop Daniel M. Buechlein kick off the Family Division drive for this year's United Catholic Appeal during a meeting with archdiocesan employees at the Archbishop O'Meara Catholic Center on Feb. 9.

The Family Division is composed of employees of the archdiocese's various offices and agencies. Charles J. Schisla, director of the Catholic Communication Office, is chairman of the division for the third straight year. He is being assisted by Ed Isakson, director of human resources, for the second year.

During the meeting of employees, Joe Hollowell, principal of Roncalli High School in Indianapolis, and Jennifer McKenna, a volunteer at St. Elizabeth's in Indianapolis, spoke about the institutions they represented. Both are beneficiaries of the United Catholic Appeal.

The goal for the Family Division this year is \$48,000. Last year, with a goal of \$35,000, the division raised more than \$47,000.

Scott Lubansky, head of the United Catholic Appeal staff, said that there are about 325 employees in the division. If

this were a parish with that many parishioners, he said, the goal for that parish would be about \$15,000.

Hollowell told the employees that their contributions to the United Catholic

Appeal "help support our missionary work." He said his Catholic high school is in the mission field of adolescents.

He noted the school's athletic successes this year but also gave ex-

amples of students' academic and talent successes in various competitions. He said that Roncalli's service program is in full swing. There are many outreach programs in which students serve the poor, the sick, orphans and other needy persons, he said.

McKenna said she is particularly thankful to St. Elizabeth's because that is where she began her life. She was adopted from St. Elizabeth's in 1969, she said, and she has been speaking to adoption support groups to share her positive experiences with young women who have to decide what to do with their child after it is born.

She noted that her brother was also adopted from St. Elizabeth's and that her parents were taught how to parent by the St. Elizabeth's staff.

Archbishop Buechlein spoke after McKenna and said that he has been impressed by the number of volunteers who were at one time themselves helped by the agencies and programs. It's gratifying, he said, to see them returning to serve others.

The archbishop said that a certain theology undergirds the help that all the agencies of the archdiocese give to others. He quoted Mother Teresa as saying, "We do it for Jesus, with Jesus and to Jesus," and said, "That's what we're about."

In asking for generosity from the employees, Archbishop Buechlein said, "We are all one body. If the head hurts in Terre Haute, or the heart in Tell City, or the arm in Indianapolis, the whole body hurts." And, he said, "Our needs keep expanding."



APPEAL—Jennifer McKenna talks about the adoptive services of St. Elizabeth's during a meeting of archdiocesan employees who are being asked to contribute to the Family Division of the United Catholic Appeal. (Photo by Margaret Nelson)

Former governor praises Gennesarat Clinic

by Mary Ann Wyand

Former Indiana Gov. Otis Bowen journeyed from his hometown of Bremen in northern Indiana on Feb. 9 to the capital city of the state he once governed to pay tribute to volunteers of the Gennesarat Free Clinic for their Christian health care ministry to the homeless and indigent in Marion County.

Bowen, a physician and popular politician who served three years as secretary of the U.S. Department of Health and Human Services under President Ronald Reagan, praised "the goodness and generosity and caring attitudes of volunteers who are giving time and effort from their hearts for a most worthwhile cause."

His keynote address was a high point of the Gennesarat Free Clinic's sixth annual meeting, held this year at the Propylaeum in Indianapolis. Dr. James Trippi, a St. Thomas Aquinas parishioner who founded this health care ministry for the poor, also thanked GFC volunteers for their dedicated service to the needy.

"Compassion makes us stand tall on two feet," Bowen told the GFC volunteers. "It frees our arms. It's so pleasing and gratifying to see these arms reaching out to our fellow beings as if to say 'Let me help you.' Billy Graham said, 'God has given us two hands—one to receive with and the other to give with. We are not, ceteris paribus, made for hoarding; we are channels made for sharing.'"

Six years ago, Bowen said, "Dr. Trippi saw a pressing need for medical, dental, specialty referrals and free medicine to the homeless and poor of Indianapolis. He saw a

good cause at the right time. He promoted a united effort, and with God's blessing generated a contagious spirit which all of you caught. That spirit has brought greater rewards to those who caught it than even the gratefulness of those who were the beneficiaries. You who have volunteered and are donating your time, your energy, and even finances have been moved to help because you have been blessed with a good life.



MINISTRY OF SERVICE—Former Indiana Gov. Otis Bowen of Bremen praises Gennesarat Free Clinic volunteers for their health care ministry to the homeless and indigent during the GFC annual meeting on Feb. 9. (Photo by Mary Ann Wyand)

Because of those blessings, you have accepted the responsibility to be a blessing to those less fortunate."

Years from now, the former governor told GFC volunteers, "this world will be different and better because you cared about the plight of others and you gave them help. Goodness has a life of its own. It sends out ripples that touch people and places unbeknownst to us."

So many people lament their lack of time, Bowen said. "Irrespective of who we are, what we do, or where we go, we all have 24 hours in a day. How we use these hours makes a lot of difference. Should we use them all just for ourselves? Or should we share a little to make the lives of others a bit better?"

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Those priceless gifts, he said, are "that good feeling deep inside, that reward down in your heart, and the knowledge that you've been a part of something really worthwhile."

Hospitals to join Daughters of Charity

Catholic hospitals in Kokomo and Elwood will become part of the national health system of the Daughters of Charity effective July 1. The Daughters of Charity, the largest non-profit health care system in the United States, own and operate St. Vincent's Hospital and Health Care Center in Indianapolis.

St. Joseph Hospital in Kokomo and Mercy Hospital in Elwood are currently sponsored by the Sisters of St. Joseph of Tipton.

The Elwood hospital will become a satellite of St. Vincent's Hospital in Indianapolis while the Kokomo hospital will become a full member of the Daughters of Charity health care system.



CHEERS—Providence Sister David Ellen Van Dyke, principal at Sacred Heart School in Terre Haute, leads the student assembly in cheers as part of the Spirit Day activities during Catholic Schools Week. The gathering was part of a full schedule to celebrate the national event. (Photo by Gloria Artigue)

"The question which must be asked is, Who is the reasonable?"



MURAL—St. Michael sixth-grade student Stephanie Dodge indicates a quilted mural made by Judy Barnann, president of the Home School Association. The art work depicts Father James Wilmoth and principal Beverly McGovern greeting students at the door of the Indianapolis school. (Photo by Margaret Nelson)



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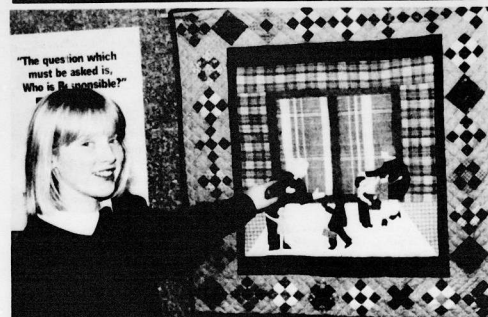
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FROM THE EDITOR

Peres' vision (dream?) of a new Middle East

by John F. Fink

Ever since my trip to the Middle East in 1982, I've been an admirer of Shimon Peres and the Labor Party that he headed at that time in Israel. On that trip 26 of us Catholic journalists had a chance to meet with virtually every top political and religious leader in Jordan, Israel and Egypt.

At the time, the Likud bloc was in power in Israel and the prime minister was Menachem Begin. But I was far more impressed with Peres. I thought that his Labor Party had the best solutions to the difficult problems with the Palestinians. I therefore found myself in opposition to the policies of the Israeli government during the time that the Likud was in power. I felt that Israel was unjust to the Palestinians and I often said so.

After 1982, Peres served as prime minister during the period when both parties were sharing power. Because of that division of power, he was largely ineffective in doing anything about the Palestinian situation. When the Labor Party was unable to defeat the Likud under Peres' leadership, Yitzhak Rabin was chosen to replace him as head of the party. After Rabin became prime minister, Peres was named foreign minister.

PERES IS NOW THE author (along with Arye Naor) of a book titled "The New Middle East." In the book he tells how he and Rabin worked together to achieve the agreement signed by Rabin and PLO Chairman Yasser Arafat at the White House last September. It was Peres who was most involved in the secret negotiations in Oslo, Norway that resulted in the agreement.

As foreign minister, Peres was also involved in the agreement between Israel and the Vatican signed in

Jerusalem Dec. 30. He has met with Pope John Paul II several times and, already several years ago, invited him to visit Jerusalem. Now the pope will probably accept the invitation, but it's not yet known when that will be.

The big difference between the Likud bloc and the Labor Party, it seems to me, has been that the Likud has insisted that all the territory occupied by Israel should belong to Israel and should be annexed. The Labor Party, on the other hand, advocates autonomy for the Palestinians. As expressed to us more than 11 years ago, "What do we do with all those Arabs in the Occupied Territories—keep them as second-class citizens or make them citizens of Israel and lose the Jewish character of the state?" This is the dilemma Israel has faced.

The Labor Party's solution has always been closer to that of the Vatican which has advocated separate states for both Israel and the Palestinians, with defensible borders. This, of course, does not necessarily mean going back to the 1956 borders.

BUT THE NEW BOOK by Peres does more than recount the events that led to the historic agreement between Israel and the PLO. It looks toward the future and sees great possibilities for all the countries in the "new" Middle East. It demonstrates that Peres is a man of vision—or, perhaps, just a dreamer.

He seems to be convinced that it's possible that the Middle East countries can someday be joined in a harmonious alliance similar to the European Community. This, of course, would require considerably more cooperation among the countries of the Middle East than is currently being displayed. In particular, it would require the Arab countries to accept Israel.

Peres says that the reason there should be economic cooperation among Middle East countries is that no nation in that part of the world can prosper by itself. They must cooperate to attack the roots of poverty and to establish a

modern economy, he says. He has what he calls some basic rules for establishing such an economy:

"Decrease the war chest; increase investment in education; use available natural reserves wisely and create alternatives as necessary; establish required energy and desalination plants; construct a state-of-the-art infrastructure for communications and transportation; develop industry, agriculture and tourism; making use of all existing advantages, open borders and encourage competition."

THROUGHOUT HISTORY (and Middle Eastern history is as old as it gets), the scarcity of water has been a serious problem. Israel is much farther advanced than other Middle Eastern countries in irrigation methods. You easily see the difference between the barren desert lands of Jordan and the fields of crops in Israel as you drive from Amman to Jerusalem and a similar difference on the road from Jerusalem to Gaza and then to Egypt.

I've seen the huge reservoir at Tiberias at the southern end of the Sea of Galilee from which the Israelis have piped water throughout Israel. Meanwhile, the Jordan River has been reduced to a small stream and the Dead Sea is drying up because so little water from the Jordan is reaching it.

Peres' book mentions this scarcity of water, pointing out that both Jacob and Esau drank from the same wells. Then he says that today it is possible to desalinate sea water, computerize irrigation and enjoy the fruits of biotechnology. He calls for cooperation among nations to achieve all this for his "new" Middle East.

All the peoples of the Middle East call Abraham their ancestor. But there have been divisions in that part of the world ever since Sarah demanded that Abraham expel Hagar and her son Ishmael, who became the father of the Arab nations. It would be great if Peres' vision could be realized, but why should we expect to see peace and cooperation in the Middle East during our lifetimes when it hasn't happened during any other period of history?

THE HUMAN SIDE

We must be willing to enter the world of power

by Fr. Eugene Henrick

How much responsibility do you feel about what is happening in the world around you?

If you keep up on current developments like the glut of information that electronic highways are creating, you know, for example, that electronic mail now makes enormous amounts of information instantaneously available. After you ever reflect on the good and bad possibilities of this new power?

I ask this because I believe that to respond to the best of our ability to Pope John Paul II's call for a new evangelization, we need to begin to think in new ways.

New forms of power—new forms of

communication—offer a challenge to those concerned about evangelization. It is the challenge first to enter into this world of new "powers" and learn as much as we can about it. Second, it is the challenge of discovering how to communicate with the new "powers that be" to influence them and invite them to consider all the options for doing good.

One look at the misuse of power illustrates the urgency of all this. Many still believe that a successful revolution depends on war. War, however, is waged in altogether new ways. War is aided with the new power of computers, propaganda, psychological and chemical tools, lasers, nuclear weaponry.

These not only destroy human life, but as we have seen in the case of communism they destroy cultures.

Again, the increase number of innocent deaths resulting from abortions, genocide and euthanasia reflect another misuse of

power. They represent the self-proclaimed power to do with life as one pleases.

The Waco holocaust and Jonestown were among 1,000 examples of power gone wrong in the area of mind control and the manipulation of groups of people.

And in the world of advertising, new ways to manipulate the psyche always are sought, utilizing power to generate artificial needs through a barrage of images.

Our greatest deterrent to the misuse of power is to develop our moral character so that we become able and willing to enter the new worlds of power and look them straight in the eye.

One terrible lesson of the world wars came from learning how easy it is to become morally weakened. In the face of tyrannical power consciences went silent, and people looked in other directions, allowing horrendous atrocities to be committed.

Today it is easy to crawl into one's own little world and turn away from the new

worlds of power that are emerging. Perhaps some simply would say that life is getting too complicated.

To respond to the challenge of the new evangelization, a new type of moral character is needed. In addition to knowing Scripture and the teachings of our faith, we need to enter the worlds of power which have resulted from computers, psychology, biological engineering and electronics.

We must raise ultimate questions such as: Where are these so-called good new powers leading us? Do they have moral value? How can we counter the misuse of power? How do we make our faith more understandable so that it can influence these new worlds of power?

Ironically it sounds, the call for a new evangelization is challenging us as never before to become deeply involved with power.

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THE BOTTOM LINE

God sent Joy into the life of C.S. Lewis

by Antoinette Bosco

Most of us have favorite authors, and one of mine is the late C.S. Lewis, the versatile Christian writer and Oxford University teacher and scholar.

My guess is that a lot of people who had never heard of C.S. Lewis now will know his name because of the popular movie, "Shadowlands."

"Shadowlands" is a most beautiful film, the story of how love came late into Lewis' life. It is a love story that deals with the inescapable truth that happiness and pain often are intertwined.

After I read about "Shadowlands" in a newspaper, I was one of the first in line to see it. It is a touching movie, full of heart and insight about the unexpected turns in life.

The film tells how Lewis' love for Joy Graham led to marriage. But then their

life together was cut short by her death from cancer.

One of my favorite books by C.S. Lewis is his autobiographical "Surprised by Joy." It tells of his lonely youth, his mother's death when he was only 9 and his distant father, with whom he and his brother could never really have a positive or nurturing relationship.

The author's incredible pain and loss at seeing his mother dead put him in a no-man's land when it came to faith. "Surprised by Joy" tells of his spiritual journey into atheism and then back to Christianity. But always he was searching for joy, not to be confused with pleasure or happiness.

For Lewis, joy meant "that anyone who has experienced it will want it again." He writes of a place and time when he had "tasted" joy, and he calls this "the fullest possession we can know on earth."

It struck me when I saw "Shadowlands" that the woman who came late into his life was named Joy. That coincidence couldn't have been lost on C.S. Lewis, who so equated joy with heaven.

Nothing happens by accident. By the time Lewis reached his early 50s, his son, as famed for his spiritual insights about suffering, had managed to keep himself protected from pain after his mother's death. But then God sent this woman named Joy to Lewis.

The intense love that developed between the couple once again opened Lewis' heart to feel. The happiness brought him the joy he had searched for.

Her all-too-early death brought him the suffering we all would prefer to avoid. But it was Joy who had the wisdom to make him see that happiness and pain are intertwined.

"That's the deal," she said.

Before my son Peter died, he gave me an Advent reading from C.S. Lewis which affirmed the "deal." I'd like to share it:

"Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what he is doing. He is getting the drains right and stopping the leaks in the roof and so on. . . . But presently he starts knocking the house about in a way that hurts abominably and does seem to make sense. What on earth is he up to?"

The explanation is that he is building

quite a different house from the one you thought of. . . . You thought you were going to be made into a decent little cottage; but he is building a palace. He intends to come and live in it himself."

THE CRITERION

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To the Editor

Long to hear Gregorian Chant

I was born many years ago on the (then) feast of St. Gregory the Great (March 12). From the time I was a choir boy in the Cathedral of St. Raphael in Dubuque, Iowa, until the present I have always loved to hear Gregorian chant sung in church. But I don't hear much of it any more.

Liturgists and some priests I have known in my many years of singing in choirs have scoffed at "this outmoded expression of music." Why?

Is there any comparison between it and most of the present liturgical music we have to put up with in our Catholic churches today? I know the reasoning is, "It involves the congregation so they will

take part." But can't we have a few Psalms and Latin songs included before or during Mass, for us who love it so much? Not just the Kyrie, which is Greek. I know it would take a little work to learn the phonetics and expressions of Latin chant, since this generation has largely missed out on singing it, but the pure joy of being a part of it would inspire them to learn to love it as we do.

We would like to see some movement back to using it again. The French archbishop was not all wrong when he said, "Our future is in our past."

A. Gregory Lettner

Tell City

Monte Cassino a piece of rubble

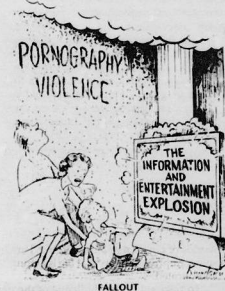
Your article about the saint of the week, St. Scholastica, deserves high marks with the exception of your understatement about Monte Cassino.

You stated it was "badly damaged" during World War II. I will be glad to provide a photograph to clarify what was left to Monte Cassino. True, the bell was badly damaged, but this is the only item that was left and "propped up" on a fixture which was erected on a pile of rubble.

Monte Cassino served as an excellent observation point that enabled the German units to see across the front lines. It was the cause for many, many deaths and destruction to our armored vehicles. Our 155 mm. "Long Toms" failed to inflict damage to the building. Thank God for our "Librators" which finally pulverized the obstacle.

Virgil J. Kappes

Beech Grove



BIBLE AND BEYOND

Paul's gospel of Christian liberty

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

by Father John Buckel

All human beings have a natural craving for freedom and love. According to St. Paul, the apostle, real freedom, in the deepest sense of the word, comes exclusively to those who have faith in the risen Lord.

Only those who have been liberated from the enslavement of sin by Christ Jesus are truly free and thus have the capacity to love God, others, and themselves, to the fullest.

The gospel of liberty that Paul proclaimed was and remains a counter-cultural teaching. In a "me-oriented" world, the apostle went against the prevailing winds of society and informed the Galatians that they have been liberated to live a full life of unconditional love, as opposed to an empty lust-filled existence.

Paul makes it crystal clear that there is no room for alienation of any sort within the Christian community. Regardless of the way that society often pigeonholes people because of race, social status, gender, poverty, poor health, and the like, Christians must always strive to treat one another as equals.

Paul was not only enthusiastic about the good news of Jesus Christ because God the Father had personally revealed his Son to the apostle and had commissioned him to proclaim the gospel to the Gentiles. Paul was also excited about the divine message because he recognized its liberating power.

The apostle was so confident about the importance of the good news that he was willing to endure untold suffering on its behalf.

This confidence also provided him with the strength to continue to herald the gospel even though he knew that it might result in hardship and persecution for those who responded favorably to it. Paul's life, ministry, and martyrdom demonstrated that the gospel was not only worth living for, but also worth dying for.

Present day Christians, in particular those who are involved with the teaching and preaching of the gospel, must never underestimate the power of the message that they have been entrusted to proclaim in word and deed. Assuredly, those who accept the good news of Jesus Christ will vastly improve the quality of their lives in this world and the world to come. This belief helped Paul to remain steadfast to the truth of the gospel despite all obstacles. Hopefully, it will do the same for contemporary Christians who are engaged in various ministries.

Perhaps the most important task which lay before Paul was to let others know just how really good God is and how wonderful life can be for those who trust in divine providence. The apostle informed those under his care that through the life, death and resurrection of Jesus, God has revealed to humanity the depth of his love for the human race. Having experienced divine liberty and compassion, Paul invited others to share in the grandeur of that same glorious freedom and love.

Christians are encouraged to communicate God's tremendous love for the human race. Those who are united with Christ should be continually reminded that they have it in their power to be a vehicle of God's grace and benevolence.

Paul's exhortation to the Galatians continues to inspire Christians: Do good to all people, especially to those in the Christian family.

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



INTERNATIONAL YEAR OF THE FAMILY If you can't behave, I'll ride the bus with you'

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

by C. Maureen Furst

As a teacher for almost 20 years I often find myself asking where are those moms like mine who sent me, along with five others, off to school each day with good wishes for good grades and a caution that the one grade on our card that should always be an "A" was the grade for conduct. We were always warned that our behavior both in and out of school was not a negotiable issue.

My mother, as a career Army wife, was left alone with our family for many weeks at a time, and in 1963 my father, like other soldiers, reported for a full year's duty in Vietnam. We moved from a post in Texas to a small seaside community in California. We were children ranging in age from 15 to 6 months. For the most part we felt no change in our discipline when my father left for his duty. My mom was firm but fair, and her rules, once made, went unchanged.

My oldest brother, experiencing the brain matter deterioration of some as we approach their sophomore year in high school, set out to challenge in small ways the commandments of our household. As underlings, we were shocked by his behavior, but my mother, proving the wiser, and never having used the phrase "Wait until your father gets home," held her unwavering ground and offered only a threat which she intended to carry out.

The incidents involving my brother and others of the sophomore level had occurred at the bus stop and on our school bus. In today's vernacular, they might just be termed as "horsing around," but the bus driver reported the high jinks to the school principal and he, in turn, to my mom. She eyed my brother and warned him of the consequence if she was to hear of it again.

At the age of 15 and short of memory,

my brother proceeded within the next few days to join forces with his buddies and make the long 15 miles to school even longer for the young bus driver. A second report ensued to the principal and to my mom.

She said little to my brother that evening and even less the next morning. He swaggered to the bus stop to join his pals and torment those of us who were younger as we waited. We hadn't been there long when around the corner, dressed in a shirtwaist, complete with apron and carrying my youngest brother on her hip, came my mom.

My brother stared and his face grew red. We all recalled the warning: If you can't behave, I'll ride the bus with you. He had forgotten that my mom never made a threat she couldn't or wouldn't keep. She had come prepared to sit with him and his cronies in the back of the bus—and he knew it.

For as long as it took for the bus to arrive, he begged her not to go. He promised a lifetime of good behavior; I believe, had he thought about it, he would have thrown in his first born. My mother was not moved.

The bus arrived and we proceeded to load. My brother hung back until he felt a hand on his arm leading him on. My mother then stopped and, in front of all, firmly reminded my brother of his behavior, made him apologize to the "s driver," and escorted him back to his s.

She did not ride the bus that day or any day thereafter. My brother, humiliated by the muffled laughter of his pals in the back, and armed with the knowledge that mom had meant what she said, reformed—at least to the satisfaction of the bus driver.

This same brother, now a teacher and coach, recalls this incident with laughter. He often shares it with the students in his class. Sadly, few can identify with my mom. "That was mean," some of them say. "No, that was love," he replies.

(C. Maureen Furst lives in Floyd's Knobs and teaches language arts at St. Mary's School in New Albany.)

LIGHT ONE CANDLE

We have a duty to live joyfully

by Fr. John Catoir

Director, The Christophers

A reader of mine recently asked: "Why do you always stress joy in your columns?"

The best answer I can give to that question is a quote from a saint who lived more than 700 years ago. His name was Francis of Assisi, and this is what he said: "For what else are the servants of God called to be but God's minstrels, whose work it is to lift up people's hearts and move them to spiritual gladness?"

For me, being an ambassador of God's love and joy is a vocation within a vocation. Promoting a positive spirituality not only helps me to keep my own spirits high, but it empowers me to uplift the hearts of those who are heavily burdened. I can't think of a more noble work on earth.

I believe the great truths of Christianity teach us that we have a duty to live joyfully because of our knowledge of God's love. We were created by a God who possesses the fullness of happiness and who wants to share it with us all through life. We are sustained and protected by a benign Divine Providence and we are destined for an eternity of happiness. Why shouldn't we be joyful?

Living gladly because of the knowledge of God's love is also a sign of respect and trust. To trust God's love is a great security. One day the Lord will say to you: "Has no one condemned you? Then neither do I condemn you. Those whom you have loved much, much has been forgiven you. Come

blest of my Father and receive the reward prepared for you."

These words do not imply that we belong to a religion that makes no demands on us. Quite the contrary, Jesus Christ commands us to love one another, and wherever there is love there is the cross. Nevertheless, we should not allow our crosses to destroy the spirit of joy within us.

Some days are sadder than others. On those days we need to call upon God to help us grow in the virtue of fortitude which is the ability to bear our pain and misfortune calmly and patiently.

When St. Francis of Assisi urged God's servants to be minstrels, lifting up people's hearts and moving them to spiritual gladness, I think he was encouraging all of us to do the best we can in times of trouble and in the face of life's greatest challenges of our faith by trusting God's love. The ideal state of Christian commitment goes beyond mere resignation to God's will. It reaches the heights when we attain cheerful acquiescence.

The words of the great doctor of the church St. Francis De Sales explain it best: "Devotion is really neither more nor less than a general inclination and readiness to do that which we know to be acceptable to God. It is that 'free spirit' of which David spoke when he said, 'I will run the way of your commandments, when you have set my heart at liberty.'"

"People of ordinary goodness walk in God's way, but the devout run in it, and at length they almost fly therein. . . . To be truly devout, we must not only do God's will, but we must do it cheerfully."

For a free copy of the *Christopher News Note* "Lift Up Your Heart" send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.



CORNUCOPIA

A funny thing happened

by Cynthia Deves

What are we to make of Easter? Is it Spring's answer to Christmas? Is it an excuse to take a week's vacation in sunnier climes? Perhaps another occasion on which to treat the grandkids with candy and gifts? Maybe we look forward to the new clothes it encourages, or to the balmy weather and cheerful skies that usually accompany it.

Whatever it may be, a funny thing happened on the way to Easter... Lent.

Well, not exactly funny, but unique, challenging, and terrible important. It's the essential preparation, the time of reflection, which allows us to understand the significance and appreciate the real joy of Easter.

Lent or not, these are the times that try one's soul. The prevalent '90s wisdom tells us there are no negotiable truths, no need for common sense (in case anyone still had any), no personal responsibility for our lives or accountability for our own actions. Sin and despair seem to be the rule rather than the exception, and hope for anything better is scorned as something strictly for kids and simpletons.



The concept of God made (Wo)Man dying for our sins, and then rising to a glory we can all share is hard enough to grasp. But when we are confronted every day with evidence of a general lack of respect for our own humanity through abortion, neglect of children, mindless murder and violence, suicide, euthanasia and materialistic selfishness, how can we dare to hope for a glimpse of divinity?

That's where Lent comes in. It reminds us that Easter will confirm what our gut feelings told us all along: that we are correct in being uneasy with such a world, and that something better is not only a possibility but a fact. The Good News revealed in Scripture is not too good to be true, but is indeed the answer to all our spoken and unspoken longings.

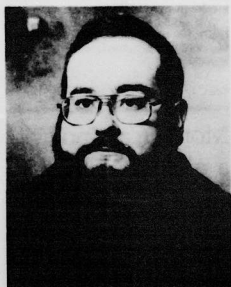
By conquering death, God will touch us where we are most vulnerable. Jesus has already given us a blueprint for living through his preaching and the example he set for us while he was on earth. Now he will show us how to die, as well, with the hope and promise of rising to greet him at the end.

Styles change, and the sometimes-unreasonable personal sacrifice that marked earlier Lenten is no longer the rule. But that does not eliminate the need to pursue ourselves physically and intellectually and emotionally so that we can focus on the Main Event. How we do that is still

personal and maybe still unreasonable in some cases, but the idea is to Get Ready.

We're on a journey to God and we never know exactly what day we'll arrive. Lent is the perfect time to take another look at the road map.

check-it-out...



Assumption Catholic Church in Indianapolis will conduct a **three-day mission** Feb. 23-25, with sessions starting at 7 p.m. each night. Benedictine Father Bede (Steven) Peay will speak on "The Three R's—Repent, Renew and Rejoice" as part of the parish's centennial celebration. Father Bede celebrated his Mass of Thanksgiving at Assumption Church after his 1982 ordination. He now serves as professor of homiletics and historical theology at St. Vincent Seminary in Latrobe, Pa. A reception will be held in the parish hall after the closing of the mission on Friday.

The SS. Peter and Paul Cathedral Choir will present a concert of **Sacred Music** at 2:30 p.m. on Feb. 27. Luigi Cherubini's Requiem in C minor has been selected for the performance held on the second Sunday of Lent. Geraldine D. Miller is director of the Cathedral Choir. Ed Greene, the music director, is the organist. The concert is free and open to the public.

The Hispanic Education Center, 936 Prospect St., needs your help. Providence Sister Therese Whitsett, English literacy coordinator at the center, is searching for **volunteers** to tutor basic English or babysit for eight weeks (March 7-April 21). Call Sister Therese at 317-634-5022 between 9 a.m. and 3 p.m.

WFYI Television, Channel 20, will repeat the award winning March 1991 adult education series beginning March 1.

Adults who have not graduated from high school can enroll by calling toll-free 1-800-248-7999 and prepare for the GED high school equivalency test in the privacy of home. The series of 42 half-hour television programs was designed for adults who couldn't complete high school when they were young. The six-month series covers the reading, writing, social studies, science and math skills needed to pass the GED test. The \$21 course fee covers the cost of three "GED on TV" workbooks, pre-tests, newsletters, post-tests and a toll-free Helpline. By completing the series and studying the workbooks, the student will earn a voucher that will pay the cost of taking the GED test at any Indiana test site. The program is a joint project of the Indiana Public Television stations, the Indiana Department of Education and Muncie Community Schools.

Junior Civic, the children's wing of Indianapolis Civic Theatre, will host **educational workshops** in its "Super Saturdays" program in the coming weeks. A beginner's theatre workshop, designed to introduce drama to children in grades 1-3, will be held for 10 Saturdays, 9-10:30 a.m. Feb. 19 through April 23. Tuition is \$125 per student. Students will concentrate on the principles of improvisation, pantomime, group story-telling and other creativity exercises. The students also take a back stage tour of Civic's facility to learn about behind-the-scenes technical elements. Acting, singing and dancing lessons are combined in the Saturday workshops designed for children in grades 4-6 and 7-9. Tuition for either 10-week workshop is \$150 per student. For more information about any of these workshops, call the Indianapolis Civic Theatre at 317-924-6770.

vips...

The story of the Indianapolis Catholic Social Services Christmas Store appeared in the Feb. 6, 1994 issue of the Catholic Tattler. A picture of volunteer director Nancy Timpe, her son Edward Timpe and Dianne Gardner—taken by The Criterion's Margaret Nelson—accompanied the article by Sandra Miesel. Titled "The Spirit of Christmas Yet to Come," the article said, "Poor families can choose from a variety of merchandise."

Michael Farrell, Jay Harrington, Dorian Kondas, William Mercer and Kevin Morris, from the Archdiocese of Indianapolis, received the ministry of lector at St. Meinrad Seminary. Twenty-two second-year theology students from 11 dioceses received the ministry of lector. The ministry of lector is conferred on those who prepare and proclaim readings from sacred Scripture at Mass and other liturgical celebrations. A lector may also recite psalms between the readings and present the intentions for the general intercessions.



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MARDI GRAS—Bedecked in authentic Mardi Gras costumes, the Brebeuf Preparatory School seniors will provide the carnival atmosphere and entertainment of the French Quarter. Pictured are Liz Gabig, mime; Anne Fuller, king; Stewart Howard, jester; and Jennifer Davis, grim reaper. The Brebeuf le Bistrot de Mardi Gras will be held on March 12 at the school. (Photo courtesy of Brebeuf)



Living will bill progresses in Indiana legislature

Bill would require the physician to 'determine that the patient's death will occur from the terminal condition whether or not life-prolonging procedures are used.'

by Celeen Williams

Can a person specify when artificially-supplied nutrition and hydration should be withheld or withdrawn?

Under House bill 1037, an individual would be able to make that decision through a living will. State Rep. Robert Hayes (D-Columbus) authored HB 1037, which would allow a person to indicate in a living will whether or not artificially-supplied nutrition and hydration should be withheld or withdrawn in the case of terminal illness.

Rep. Hayes wanted Indiana's living will statute to conform to the other state statutes regarding advance directives for health care. Those statutes allow people to designate other individuals, such as spouses or family members, to make health care decisions—including the withdrawal or withholding of nutrition and hydration—for them if they become incompetent. The bill's author and others believe that people should be able to

make those decisions for themselves in their living wills.

HB 1037, in its original form, failed to pass the legislature the last three years, because of its broad definition of a terminal condition. This year, modified language was suggested in a House committee. The suggested changes were accepted by Rep. Hayes and Indianapolis Archbishop Daniel M. Buechlein in a meeting earlier this session.

A time element was added, requiring a physician to certify in writing that the terminal patient's death would occur in "a relatively short period of time." The amendment also specified more clearly when, if ever, artificial nutrition and hydration could be removed. The artificial nutrition and hydration would be removed, if requested by a person in a living will, only if the "effort to sustain life is futile or excessively burdensome."

The bill containing the amendments, with an addition that the "excessive burden" be

just to the person declaring the living will, was accepted by the House in a 55-44 vote and sent over to the Senate Public Health and Environmental Affairs Committee, chaired by Sen. Patricia Miller (R-Indianapolis).

In the Senate committee, the bill was further amended to clarify the withholding or removal of artificially-supplied food and water from a terminal patient under a living will. "Relatively" was removed from the definition of short period of time to make it conform to the present living will law. The bill was also amended to clearly state that if a person did not indicate the removal of artificial food and water in the living will, its provision would be presumed.

Further, the bill would require the attending physician to "determine that the patient's death will occur from the terminal condition whether or not life-prolonging procedures are used." "Life-prolonging procedures" would include artificial food and water, as defined in the bill.

The amendments offered by Sen. Miller were accepted by the bill's sponsor, Sen. Sue Landske (R-Cedar Lake) and Rep. Hayes, with the understanding that his concerns with the changes would be addressed later in the process. Faith communities and senior citizens' groups, which figured heavily in the bill's passage to that point, also accepted the amendments.

One of the many to testify before the committee, M. Desmond Ryan, Indiana Catholic Conference executive director and lobbyist, stated that Catholic teaching has long recognized competent adults' right to make their own health care decisions.

"What is important is the intent behind those decisions," said Ryan, referring to a document written by the National Conference of Catholic Bishops (NCCB) Committee for Pro-Life Activities: "Nutrition and Hydration: Moral and Pastoral Reflections," issued in April, 1992.

The pro-life committee's document says that a person has the right to refuse medically-assisted nutrition and hydration if it is excessively burdensome. "Because assessment of these burdens necessarily involves some subjective judgments," it states, "a conscious and competent patient is generally the best judge of whether a particular burden or risk is too grave to be tolerated in his or her own case."

HB 1037 passed the committee 10-2 and now is up for more discussion and a vote before the full Senate. If the bill passes the Senate in similar form to the committee's amended version, it may go to a conference committee so that a compromise between Rep. Hayes and the Senate sponsors can be reached.

Lenten penance services

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

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

Indianapolis North Deanery

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

New Albany Deanery

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

Indianapolis East Deanery

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

Tell City Deanery

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

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

Batesville Deanery

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

Connorsville Deanery

Feb. 23, 7:30 p.m., St. Anne, New Castle
Feb. 24, 7:30 p.m., St. Rose, Knightstown
March 15, 7:30 p.m., St. Mary, Rushville
March 22, 7:00 p.m., St. Gabriel
March 22, 7:00 p.m., Holy Guardian Angel, Cedar Grove
March 24, 7:30 p.m., St. Michael, Brooksville
March 26, 12:05 p.m., St. Mary, Richmond
March 28, 7:00 p.m., St. Andrew, Richmond

Terre Haute Deanery

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

Bloomington Deanery

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

Seymour Deanery

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

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SPOTLIGHT ON

CONNEERSVILLE DEANERY

Planning, stewardship
pave St. Gabriel's way

by Peter Agostinelli

The people of Connersville's St. Gabriel Church know they've got a lot of work to do and some important concerns to look after.

One of St. Gabriel's burdens is that it's the only Catholic church in Fayette County.

Father Francis Eckstein is one of those people who's looking ahead to the future. He's pastor of St. Gabriel, a parish of about 1,000 households from Connersville and the surrounding area.

The parish, like many others in central and southern Indiana, has struggled in the last few decades with the economic change that has hit its community. In Connersville, that change has come in the form of occasional losses of jobs and drops in population, both of which have indirectly affected St. Gabriel.

Fortunately, there are some manufacturers like Ford Motor Co. that are still a big employer in the town.

But it's the more immediate challenges that are most pressing for Father Eckstein—who also has responsibilities as dean of the Connersville Deanery—and the people who make up St. Gabriel Church.

Father Eckstein talks about the significance of involving parishioners more in parish life. There may not be an immediate crisis facing St. Gabriel, he said, but there's always room for stronger partnerships between the church and the people.

"We need to keep giving them a sense of responsibility to take part in the parish,"

Father Eckstein said. "But the people are pretty active here. Getting involved is something they've always taken into consideration."

The parish honored winter this month with the St. Gabriel Winter Festival, an annual party for the city of Connersville that celebrates with food and entertainment. St. Gabriel stages an even bigger celebration for the town in September with the St. Gabriel Summer Festival.

The active groups at St. Gabriel include the St. Vincent de Paul chapter, which provides aid for the needy. Also, some parishioners provide volunteer help for the local wing of Habitat for Humanity. A parish-run daycare center, as well as an active religious education program and parish council, keep other parishioners busy.

It was only recently that members of the parish council gave Father Eckstein an idea that would help address concerns for strong stewardship programs at St. Gabriel. The council suggested he get out and get to know the parishioners a little better. The plan was to help the parish better involve its members and provide a more hospitable environment.

This idea has seen Father Eckstein going out to visit parishioners at their homes. It's a simple concept, but what it has done is help the priest as well as church members grasp their relationships and responsibilities more clearly.

People on the visit list have included regular parishioners. There's also the people who might have been regular parishioners at one time but aren't participants at Mass any longer.

In that sense, establishing better lines of communication will only help the parish, Father Eckstein said.

"We started out visiting the people who have drifted away a little," he said. "It's not a high pressure thing. I just try to get out and visit every family at their home."

Father Eckstein said he realized the visits were a feasible task after observing former Archbishop Edward T. O'Meara. He thinks the former archbishop set a good example during his term by working so visibly throughout the archdiocese.

"I figured if he could travel to New Albany and Richmond and Terre Haute and Tell City, I can get out to every household in the parish," Father Eckstein said.

"And I don't have nearly the important things to do that he did," he added with a laugh.

Father said he plans to visit every household, and then pay repeat visits to people who still aren't attending. For those who still won't attend, he said, he'll try to talk with them again and look more closely at what the church can do to bring them back and make St. Gabriel a bigger part of their lives.

Such efforts to reach out come at a time when the church is striving for a better grasp of stewardship and evangelization. More and more church leaders are realizing it's not enough to just open the doors for Mass and expect the people to come, Father Eckstein said. He thinks it will be stewardship and evangelization—the giving of time, talent and treasure, and involving parishioners on a higher spiritual level—that will help the Catholic Church build for its future.

Father Eckstein adds that stewardship is a difficult mission because there's no one way to approach it. So far, St. Gabriel has received words of advice from Richard Valdiserri, director of the Stewardship and Development Office for the Archdiocese of Indianapolis.

Beth Luking, St. Gabriel's religious education director, says she's excited about the commitment to working on stewardship. She thinks the recently-formed parish stewardship committee will help St. Gabriel evaluate its needs in that area.

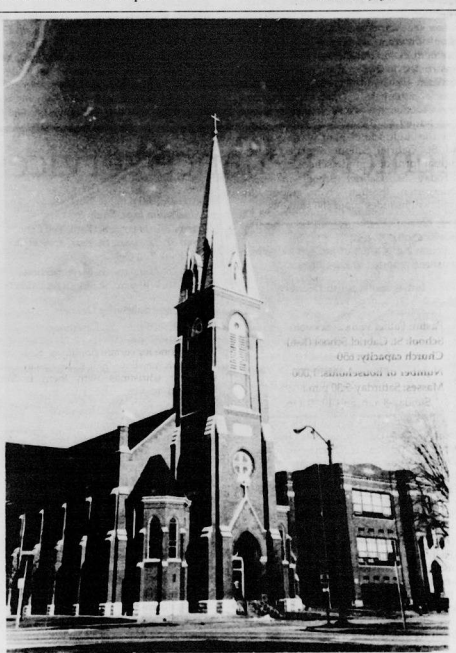
One of the parish goals Luking talks about is an increased awareness of the role of family in the church. For example, several people from St. Gabriel attended a recent archdiocesan seminar on creating partnerships between parishes and families to strengthen family faith development.

"It's important for us to look at how we can revamp and restructure things so we're more attuned to families," Luking said.

"We've done some of those things, and we'd like to do some better... but we have to ask: How do we constantly do things and still be a good church? How do we invite families into the church?"

Father Eckstein said it will demand some careful work and planning, as well as continued communication. Nothing less will get the job done.

Continued on page 9



LOOMING OVERHEAD—St. Gabriel Church in Connersville stands over this neighborhood near the city's downtown. About 1,000 households make up the church's congregation. (Photo by Peter Agostinelli)



Father Francis Eckstein



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(Continued from page 8)

"I don't have a lot of extreme highs or lows," Father Eckstein said. "I've been happy in 35 years as a priest, so I try not to get too excited or depressed. But the church goes on. We're doing the important things. We're paying our bills and looking ahead."

St. Gabriel's history dates back to the early 1800s. Area priests began visiting Connersville in 1838 to offer the sacraments in private homes.

A local non-Catholic named Abraham Conwell donated a tract of land in 1850 for a group of 14 Catholic families to build a church. It's said that Conwell, a successful business owner, had a special affection for the Catholics who worked for him at his grist mill.

Construction on a brick church was started in 1851 and finished two years later. Father Henry Peters was the first resident pastor of the church.

Today's St. Gabriel Church—a towering brick structure that looms over an area neighboring Connersville's "downtown"—was constructed in 1882.

Lay teachers started the parish's first school in what was then the church's basement. A separate school building was constructed in 1873, when the Sisters of Providence assumed leadership. They were later replaced by Franciscan Sisters from Oldenburg when high school classes were added to the school. A few years later the high school plan was scrapped and St. Gabriel School returned to its original form of a grade school.

Today St. Gabriel School maintains kindergarten through sixth grades. Its enrollment includes about 180 students.

St. Gabriel Facts

Year founded: 1851

Address: 232 W. Ninth Street,
Connersville, IN 47331

Telephone: (317) 825-8578

Pastor: Father Francis Eckstein

School: St. Gabriel School (K-6)

Church capacity: 650

Number of households: 1,000

Masses: Saturday-5:30 p.m.;

Sunday-8 a.m. and 10:30 a.m.

Weekly profiles will include all parishes

One of the newest projects at *The Criterion* is an ongoing series of profiles of parishes throughout the archdiocese.

Each week for a month we profile one deanery. Then we switch to another deanery the next month.

Don't worry. If your parish isn't one of the three or four profiled right away, it isn't because we don't know about it. We're alternating in order to give readers a taste of the archdiocese.

We'll profile your deanery again when we get to the next cycle. After all, there are 11 deaneries, and each one is as varied as the next.

Connersville woman shares talent

by Joan Lingg

Kim Giessing is a cantor at St. Gabriel Church. Six years ago a parishioner heard her sing and suggested she cantor. At the time, Kim dismissed the idea because she was not Catholic and had no intentions of joining the church.

However, a phone call from Father Eckstein was convincing. He told Kim, "I know where you stand with the Lord, and we would be happy to have you cantor."

A few years later Kim joined the newly-forming choir. When the director moved away in 1992, Kim assumed the position of directing the choir.

Kim's musical background includes four years at Ball State University studying the flute, hand, piano and voice. She has been playing the flute and singing at Grace United Methodist Church since 1985. She also plays flute solos at churches throughout Fayette County and sometimes directs the choir at Central Christian Church.

Both Kim and her husband Marvin are science teachers at Connersville High School. They were married in 1987. A very busy couple, Kim and Marvin constantly increase their knowledge of science by attending workshops and conferences. They have taken students to Belize, a country in Central America, to study marine ecology and rain forest ecology.

Kim is also the speech coach at the high school with an average of 16 Saturday tournaments each school year. The Giessings have become involved in hosting Japanese teachers for short periods of time, and will receive their third visitor from Japan in March.

Kim receives no pay for directing the choir at St. Gabriel. She finds it the best suits the 20-member group and teaches it at each section at Wednesday evening practices.

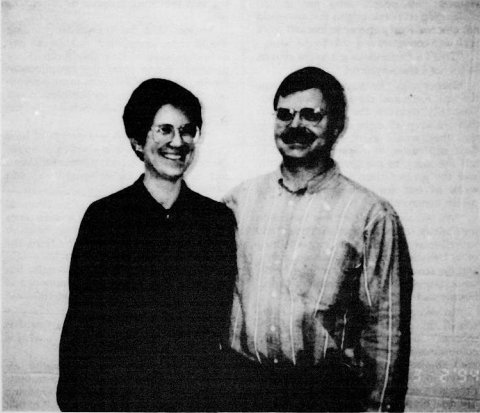
The most difficult part of directing is "being gone for certain holidays," Kim says. "My parents live 400 miles away and spending Christmas with them is very important to me." This year the National Science Teachers Association meets during Holy Week, but Kim will fly in Easter morning to be with the choir at 10:30 a.m. Mass.

And the best thing about the choir, Kim says, is "it's a fun group of people. It's really an enjoyable and rewarding thing to do."

Father Eckstein said of Kim, "She's very talented in music, enthusiastic and cheerful, and always has a pleasant smile."

When asked how she overcomes stress, how she keeps that smile, Kim said, "Of course some days are better than others, but yes, I'm pretty much an upbeat person. I try to see the light shining at the end of the tunnel and trust in the Lord that things will work out. I've been blessed."

Kim is in the current Rite of Christian Initiation for Adults (RCIA) class and is preparing to join the church. Father Eckstein said Kim is a very sharing person in her RCIA group and is very devoted to her in-laws, Dick and Rita Giessing.



ACTIVE COUPLE—Kim and Marvin Giessing are parishioners at St. Gabriel Church in Connersville. Kim, who is in the process of joining the church, is choir director, a member of a folk group and a cantor. Marvin serves on the Board of Total Catholic Education. Both also are science teachers at Connersville High School. (Photo by Joan Lingg)

St. John parish council gives OK to start new elementary school

by Peter Agostinelli

The parish council of St. John the Baptist Church voted Feb. 7 to proceed with its plans to start a new grade school for next fall.

The parish, located in Starlight, has debated the issue since last year, when the council rejected a similar proposal to start an elementary school.

Gene Renn, president of St. John's school board, said the school will build onto the existing parish preschool and kindergarten. After a first grade class opens in time for the 1994-95 school year, a grade will be added each year until the school offers kindergarten through sixth grade.

Renn said he's very excited about the vote. He's witnessed the discussion and planning that parishioners and church leaders have contributed to the elementary school project since it was first considered.

"I'm kind of relieved, because it's been kind of a grind to get to this point," Renn said. "Our parishioners are facing waiting lists at the nearest Catholic schools."

The closest Catholic schools are Holy Family School in New Albany and St. Paul School in Sellersburg.

Renn said parishioners have struggled

over the past year with concerns that a school would pose financial burdens on the church. Even though the board rejected plans for a school last year, it did give approval to starting a kindergarten while agreeing to examine the school proposal at another time.

St. John also operates a child-care center. There's hope that the center may work as a feeder system for the new school.

The next step for St. John's parish council will be the appointing of a search committee to interview candidates for the positions of principal/teacher and a part-time teacher.

Renn said staff members already have good facilities to work with. The parish owns a school building that once housed a Catholic school serving Starlight since the early part of the century. The building—which has ten rooms and a gymnasium—was most recently leased to the local public school system as an elementary school. The school system closed it in 1991 to cut costs.

A final stamp of approval from the Archdiocese of Indianapolis is all that St. John's people are waiting for. It would make way for the first Catholic school started in southern Indiana since the 1960s.

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Plans for center city schools are announced

(Continued from page 1)

cultures and people who are in the challenging economic plights that we would not otherwise get a chance to live and work with on a consistent and meaningful basis.

"That's a tremendous gift to the church, so it's not a one-way street."

Elsener said, "Because of these things, the task force and the archbishop enthusiastically received the recommendation that we keep all eight schools—not only that they would exist—but to promote their expansion, to market them, and to tell the story to the greater community and the greater church of the beautiful work of our teachers, principals, and parish communities."

"We wanted to reaffirm that the reason the Catholic school has been so effective and so well-received in the center city is because of its Catholic nature, its academic quality, and its sense of community it brings to the school population in the community it is in," Elsener said.

"In recognizing that, we want every school in partnership with the archdiocese, to make a clear, dedicated commitment to see that the schools truly are Catholic—that the Gospel message is shared in every way and that they truly progress academically with each individual student," he said.

"We want to address the financing, which has been the big issue in center city schools," said Elsener. "The principals in the center city have the toughest job because they have to go beyond serving student bodies and their families."

"The task force decided that the best thing the archdiocese could do is take a greater

leadership role in communications, marketing, and providing financial resources," he said.

Elsener said the four-phase funding would come from: what parents can pay in tuition; support from the 18 center city parishes; funds from the archdiocesan family; and from the community—corporate and civic support for the mission and good work of Catholic Schools in the center city.

"We have to work out details of how that will work together—what portion of the responsibilities each partner will bear. But we're committed to doing this," said Father Coats.

"Our leadership and the financial management of center city schools does not mean we'll take over the operation of the schools," Elsener said. "We think the parish-run schools, focusing on the neighborhood needs, have great strength, but they just need a broader commitment and assistance in providing the materials and finances."

"The larger church, seeing this need is going to respond," he said. "That's what is called for in the plan."

"We hope we're ensuring quality; we hope we're ensuring communications and marketing; we hope we're ensuring finance and development. With all of that the schools will grow and expand in every way and the church's presence in the center city will be profound and recognized as a great service to families, students, and graduates in the larger community," Elsener said.

"We believe in the schools. And the support is really there." He explained that

officials from the archdiocese were to meet last Monday with Educational Choice Charitable Trust staffers. This year, the trust paid partial tuition for 710 students from needy families who attend Marion County Catholic schools.

Elsener said, "A big part of this financial development we want to do is directed toward aid to families, because affordability is a big issue. The model and leadership on this has come from the example of Choice Charitable Trust," which was started by Golden Rule and has contributions of many other corporations and businesses.

"I was encouraged by the reaction of the business and civic community in the task force that our schools were important," he said. "From my personal perspective, it was edifying and encouraging. It makes me think that if we tell our story better, more often, and more forcefully and apply consistent financial management, we're really going to move forward."

"I think there's going to be a ton of support for us," said Elsener.

Father Coats said, "We want to affirm that the schools we have will have a strong Catholic identity. That's very much at the heart of the positive contribution that our schools have to make to the inner city of Indianapolis."

"One of the very short-sighted strategies we could adopt would be to suggest that we compete with the public schools," said Father Coats. "As a citizen of the city, I care very deeply about the success of the public schools. If they become excellent, that still won't change the need for Catholic schools. We need to be

competitive. Academic excellence needs to be part of who and what we are. We need to be known for that."

"Students are also going to be put very much in touch with the Catholic faith, with a sense of Catholic identity and our moral perspectives and values," he said. "My concern is sacramental availability. We teach the Gospel, but we preach through the prism of the Catholic faith. To me, the Eucharist is at the core of being Catholic. If we don't have Mass regularly, we're teaching the kids something—that it isn't that significant or important."

Father Coats said that one message he learned by attending Mass daily was "that the Mass was the most perfect of prayers."

"We shouldn't talk about parish and school as if they are separate things," said Father Coats. "One of the very important ministries that a parish conducts is the passing on of the faith through evangelization." He said that the school is the best mechanism known to accomplish this.

Father Coats said, "We recognize the fact that in the inner city, the parents and the parish itself need to be supported. 'The burden is falling on very few people' in some center city parishes, he said. 'They simply don't have all the resources that are necessary to make this ministry available, so the archdiocese is committed to helping that happen.'"

"One of our goals will be to make sure we do everything in our power to see to it that those children who need tuition assistance in order to attend our schools get all the help they possibly can," said Father Coats. "We want to see all of our schools full."

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Father Coats to spend two weeks in New Albany Deanery

Busy schedule to allow vicar general to meet with many people there

by Margaret Nelson

"I'm booked solid," said Father David Coats of his Feb. 21 through March 4 schedule.

Father Coats, vicar general for the archdiocese, is trying something new. He's going to the New Albany Deanery to live for two weeks. The dean, Father James Farrell, pastor of Sacred Heart in Jeffersonville, has sent him a tentative schedule.

"In doing this, I definitely want to have the opportunity to meet with the deanery-level boards—like the pastoral council, the board of education, and the principals' advisory council," said Father Coats.

"I'll meet with the Catholic Charities board, the St. Elizabeth of Southern Indiana board, and all other groups and individuals the deanery pastoral council have determined. They helped put the rest of the schedule together."

Father Coats will start right at attending the deanery pastoral council meeting next Monday night. On Tuesday, he'll attend a breakfast at St. Mary of the Knobs with deanery youth ministers. He'll meet with Joan Smith, director of St. Elizabeth's of Southern Indiana. Afterwards he'll visit the facility she manages, which serves women in crisis pregnancies and families who adopt the babies.

On Wednesday, Father Coats will meet at Providence High School with the principals' advisory board. That night he'll attend a meeting of the deanery board of total Catholic education.

Father Coats will be there for the St. Elizabeth's board meeting on Thursday. And sprinkled in between the meetings, he'll have appointments with groups and individuals at the Aquinas Center in Clarksville.

Later, Father will meet with principals and with teachers, the Southern Indiana Directors of Religious Education, and attend a gathering of deanery priests and their staffs.

The visit won't be all work. The vicar general will attend "Main Event," a fundraiser at Our Lady of Perpetual Help

Church in New Albany. And he'll watch Providence play basketball against Henryville on Feb. 26.

"My intention is to spend time in as many institutions, parishes, schools and other agencies and talk with folks who live there and those who receive their services," said Father Coats.

"The whole point is to lavish some time and concentrate some effort on trying to determine how better the archdiocese can serve and relate to the New Albany Deanery."

"At the end of this process, we want to evaluate what we learn and we hope to be able to respond very positively," he said.

"If this proves to be as helpful as we think it could be, we would look forward to extending this possibility to other regions," said Father Coats.

He said that he has roots in the New Albany Deanery. His grandparents originally came from St. Mary of the Knobs.

"Personally, I'm very excited about doing this. I look forward to it. I think it's going to be fun," said Father David Coats.

Father Farrell said that the pastor of St. Anthony, Clarksville, hopes Father Coats will participate in the dedication of the new parish office there on Feb. 27.

Besides the present schedule, Father Farrell hopes Father Coats can be in other parishes on the weekend and say Mass with school children during the week.

"My hope for the visit is that the people in the New Albany Deanery and its leadership will have a greater awareness of their sense of belonging to the archdiocese," said Father Farrell. "And I hope that in turn the archdiocese will be able to help, not only the New Albany deanery, but all deaneries to recognize that we have a common purpose and a common mission as the archdiocese of Indianapolis."

"And I hope that we can all begin to realize that we are the archdiocese," said Father Farrell.

Those who wish to talk personally with Father Coats are invited to call Georgia Leonard, 812-945-0354, at the Aquinas Center for appointments.

There will also be a public forum on Thursday, March 3 at 7:30 p.m. at Mt. St. Francis.

Faith Alive!

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The gift of good speech integrates a person's life

by Br. Cyprian L. Rowe, FMS

I am a psychotherapist. Psychotherapy is not unlike confession. It is like a psychic place to which one repairs when things fall apart.

In psychotherapy, a person shares—through the gift of speech—his or her loss of meaning and direction. If the psychotherapist is able to help the “lost” person, it is often by helping the person rediscover the way to talk, inside and out, about the experience of him- or herself in the world.

The loss of the power to communicate entails a loss of self. When such a loss occurs, we fall away from the ways we order and direct our lives.

That is why the counselor or psychotherapist tries so hard to help the client repossess the power to “speak” to communicate.

These rules guide me:
➤Speech is violent if it is designed to hurt and not to celebrate life and to teach.

➤Mental health can be restored only when a person can respond to speech in his or her surrounding environment. To misunderstand what we hear results in responses that not only are inaccurate but also sick.

➤Speech is a means of active involvement with others. Along with times of silence, communication is necessary to prayer. Remember also its importance in prayer.

➤Healthy relationships exist only when there is creative speech and creative silence. The gift of good speech integrates the life of the person who feels “lost” with all those in his or her world.

St. James was no fool. He knew, and continues to tell us through Scripture, about the potential violence of speech. He knew that those whose tongues are gentle and who communicate in just ways are those whose hearts are striving for union with the Lord.

And while some don't believe it, those who negotiate their lives with grace and conduct themselves with a sense of unselfish possession are often those whose tongues communicate truth, and peace, and justice.

Those who are clinically “healthy” in body and spirit are those who understand the gift of speech.

The gift of speech is one of God's treasures. Remember that John's Gospel speaks of Christ as the Word made flesh.

The mystery here is that now we who are flesh have the possibility of shaping a language of the heart and mind that can transform creation, making it Christlike.

But one who loves speech must also treasure silence. Not the kind of silence that

backs away from the world, but a silence of contemplation.

I'm talking about the kind of contemplation that allows us to listen attentively to others, to listen for the voice of God in the world around us.

People who are clinically ill do not understand the gift of creative silence.

One who treasures the gift of speech treasures the humanity of every other person. So rather than drowning out other people with an ocean of prejudices and preconceptions, this person wants to hear others' voices and thus to begin to know who these others really are, what they are really like, what they really mean.

Recognizing that the other person is made in God's image gives birth to the conviction that the other's voice needs and deserves to be heard.

The person who treasures the gift of speech must also treasure the gift of listening.

I find it interesting that in Ghana no one would ask “Do you understand Twi?” (or any other language); rather one would say, “Do you hear Twi?”

When we hear what others communicate, we can begin to understand them. So listening prepares us to respond and prepares us for what we will say and how we will speak.

One who treasures the gift of speech listens and then acts—after what is heard is clear.

One of the most apparent failings of people who have the greatest difficulties clinically is their inability to provide themselves with the inner silence of attention that permits them to hear.

In this situation, the words spoken to a person fly off, glance off, explode—whatever—but they are not heard and comprehended.

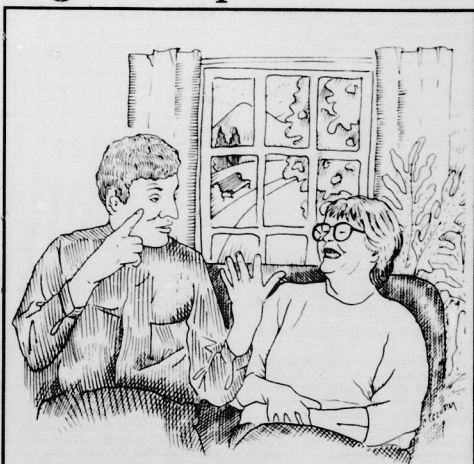
Finally, I believe that a person who treasures the gift of speech will attempt to communicate as clearly and as exactly as possible.

Even in fun, language can be controlled so that its aim suits its goal.

Whether in the psychotherapeutic relationship or in just, whether in prayer or play, speech always is intertwined with our encounter with God.

The way we speak is a sign of God's presence and it can lead toward God. So the way we speak to others deserves our care and attention.

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine in Baltimore and serves on the faculty of the Graduate School of Social Work at the University of Maryland in Baltimore.)



TREASURE—One who treasures the gift of speech treasures the humanity of every other person. Rather than drowning out other people with an ocean of prejudices and preconceptions, this person wants to hear others' voices and know who these others really are. (CNS illustration of a photo by Michael Hoyt)

Strive to listen attentively and think before speaking

by David Gibson

People's efforts to speak, with each other may prove stressful if what they say is based on misunderstanding.

It is important not to respond as fast as possible to every word that comes from another's mouth.

Listen attentively, and think before speaking.

Remember, also, that talk is cheap. The way people speak to each other may go wrong if the speaker forgets that words need to be backed by actions.

The integrity of words with actions makes the words believable.

To speak well we need to try to speak

clearly; to speak clearly we first must think clearly.

Naturally, if we abuse speech by deceiving or confusing others, our attempts to communicate will be at great risk of failing.

Human speech can get all tangled up if it comes out in tones of hostility, anxiety or contempt. Then our words may become communication blocks.

Finally, the gift of speech doesn't work as well as possible if we consider it a tool for proving, our points but not a means of admitting we were wrong or of saying “I don't know.”

Human speech is a gift from God, but not one to take for granted.

(David Gibson edits Faith Alive!)

QUESTION CORNER

Good listening skills are important

This Week's Question

What is the biggest cause of a breakdown in human conversations?

“Lack of listening skills! . . . Conversation is not a monologue of telling, but a give-and-take of trust with words.” (Marie McConnell, St. Cloud, Minn.)

“Fear. Fear of listening, for then one might have to act: fear of speaking, for then one would have to trust.” (Ann M. Livingston, Lafayette, Ind.)

“Not communicating feelings. We learned in Marriage Encounter that the communication of feelings is one of the most important factors that keeps a marriage alive. . . . Not being available for dialoguing is another cause in the breakdown of communications.” (Beti Colombe, Pittsburgh, Pa.)

“When people are in a conversation, there needs to be patience. Sometimes people will react before they get clarification on what they think they heard.” (Teresa Dominguez, Fresno, Calif.)

“People set different priorities. If it is not important to

one person what the other is saying, then they stop listening.” (Mike Truax, Hemet, Calif.)

“We're too busy thinking of our wants, needs and desires to pay attention to the other person's wants, needs and desires.” (Cathy Horvater, Spring Valley, Ohio)

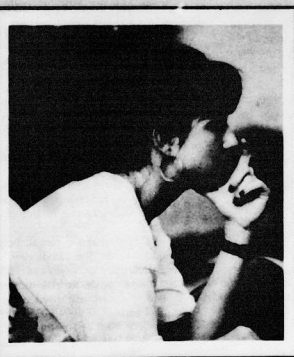
“Not realizing that there is more than one way of looking at things. . . . We don't take into account that each person has a different way of understanding. . . . because of our unique personalities and experiences.” (Lana Cain Robinson, Muncie, Ind.)

“We're too quick to answer and judge. They may be saying one thing and we think they are saying another.” (Cecelia Lingenfelter, Fresno, Calif.)

Lend Us Your Voice

An upcoming edition asks: What do you do at home to make Sunday special?

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



How we speak can be thought of as a virtue

by Fr. David K. O'Rourke, OP

Aggression and violence can mark the way people speak to each other.

Of course, people can speak in ways that convey respect for another person and acknowledge the person's dignity. But human communication also can be exploited in order to coerce or threaten others.

I regard the way we speak as something worth working on. I even would say that how we speak can be a virtue.

When I was young and convinced that I would live forever, I didn't pay much attention to my health. But with the years creeping up on me, I changed my ways. Now I work at staying healthy every day.

All of which has something to do with the virtue. A virtue is nothing more than a good habit, something good that we work to develop, just as a vice is a bad habit developed by working at it.

The idea that we can have virtue in the way we speak may sound strange. We all were taught to avoid the use of vulgar words, of course. But beyond that, what does it mean to develop good habits in the way we speak?

First let me give an example of what not to do.

One of my friends is a contract negotiator in a tough industry. His job is to get the best deals and most favorable conditions for clients in a line of work where people are rough, pushy and demanding.

"You go to work knowing they are going to push you," he told me, "and you go to work already prepared to push right back."

He has trained himself to think of others as opponents or adversaries. He relates to others in an adversarial way. He talks the way he thinks and relates.

But then he started to carry these speech patterns home.

Whereupon his wife called a halt.

"When you ask Billie if he's done his homework," she told him, "or you ask me, 'What's for supper?' it sounds as though you expect us to give you an argument."

He had to begin to learn to keep aggressive words and attitudes out of his speech. His wife and children weren't his adversaries, after all, and they didn't like being talked to as though they were.

That is what we shouldn't do. We shouldn't train ourselves to speak aggressively in ways that treat others as adversaries. But what does it mean to work at good habits of speech?

In my preaching, I sometimes have to talk about controversial topics. My challenge is to address the topic without bringing in the controversy. I have to explain something that people might be fighting about in the press or on the TV news without using fighting words—words or images or examples that coerce or manipulate people, or even violate their inner privacy.

That is where virtuous speech comes in. It involves working to cut out the emotionally charged language and consciously not using the words and images used by people who like to create controversies.

Finding words that express clearly and accurately what I want to say rather than using the ready-made slogans that so often serve only to steam people up without informing their minds takes time and effort. And time and effort are two key building blocks of the good habits we know as virtues.

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



EFFECTIVE COMMUNICATION—Getting your ideas across to another person is not merely a matter of opening your mouth and uttering sounds. You must begin with clear ideas and express them in a way that communicates effectively. (CNS photo by Antonio Perez)

Trust the Spirit for help in relating

by Fr. John J. Castellet

To get your ideas across to another person, you must begin with clear ideas and convictions and express them in a way that communicates effectively.

Paul was an effective writer, but not a skilled speaker. Still, he spoke with a power that more than made up for his lack of native ability. In his first letter he reminded his converts: "Our Gospel did not come to you

in word alone, but also in power and in the holy Spirit and (with) much conviction" (1 Thessalonians 1:5).

Without effective communication, life can be a maddening mess of misunderstanding. In situations where we have to make ourselves clear to others, we feel the need for a power mere words don't have. That power is available if we trust the help that the Spirit is anxious to give.

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

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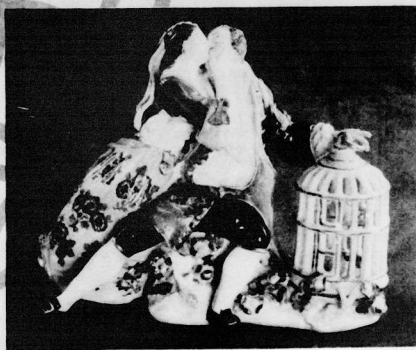
George Cochran Lambdin, 1890-1896
The Consolation, 1861, 1865
Oil on canvas
James E. Roberts Fund
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A Wedding Kiss

His fingertips touch her soft cheek
she tries to cover that hand with hers
Her eyes from first cast down and meek
rise slowly to meet her lover's
They stand blended from just blending
in a well-wish and rice shower
Radiating love shimmering
what's hap'ning is a thing larger
Filling then spilling their way
they smell and taste what's beyond them
As they drink and taste love's bouquet
life fresh yet ancient, their lips brush

by A.J. Weidekamp

(Andrew Weidekamp is a member of St. Thomas Aquinas
Parish in Indianapolis.)



Johann Joachim Kaendler, 1706-1775
Lovers with a Birdcage, c. 1736-40
Hard paste porcelain
Gift of Mr. and Mrs. John H. Bookwalter
© Indianapolis Museum of Art



Robert Indiana, b. 1928
LOVE, 1966
Acrylic on canvas
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Tobit marks 20 years of ministry

Retreat for couples helps them prepare for challenges of marriage

by Mary Ann Wyand

Twenty years ago, a unique marriage preparation program called Tobit was born at the former Alvena Retreat Center in Indianapolis.

Franciscan Father Martin Wolter, with help from St. Pius parishioners Tom and Mary Weber of Troy, began a weekend retreat program for engaged couples which would evolve over two decades into a successful Christian marriage ministry that eventually spread to other dioceses as well as overseas.

Tobit team couples Steve and Helen James and Pat and Katie Gibbons, all of Immaculate Heart of Mary Parish in

Indianapolis, presented the 200th Tobit weekend for engaged couples in the archdiocese on Jan. 21-23 at Fatima Retreat House in Indianapolis. Father James Byrne, the pastor of Immaculate Heart, helped facilitate the Christian marriage preparation program in January.

Vatican Council II in 1965 recognized that the stability of society would be affected by the well-being of marriage and family. Helen James explained, "The need to prepare for marriage has never been more urgent than it is today. Couples are constantly being challenged by social norms working against commitment, marriage and family. Tobit remains the launching pad for couples to find ways to generate the time and energy needed to combat these challenges."

Reflecting on 14 years of service to Tobit as a team couple, James said she believes "God has to be smiling on a program that works hard to help others realize the importance of having God in their marriage."

Since Tobit's creation in 1974, approximately 4,000 couples have participated in the ecumenical weekend retreat designed to help couples grow closer to each other and to Christ.

"Steve and I feel the most important element of a successful marriage is to have God as a partner," Helen James said. "Faith provides a strong foundation to build upon. Other elements we feel are important include communication, forgiveness and humor."

Each Tobit weekend brings together "a unique blend of young couples in various stages of their relationships and with a multitude of attitudes and perspectives toward marriage," she said. "While some couples come on their own free will, many are required to attend a Tobit weekend to fulfill the marriage preparation requirements of their church. We also have a large number of couples from different faith backgrounds."

Team couples observe verbal and

nonverbal cues from the couples, James said. "We are not experts in marriage, but are there to present some tools to help in a successful marriage and to share some of our experiences of married life. We have served as a team couple for 30 weekends, and feel that each weekend is a chance for us to reflect on our relationship and renew our commitment to each other. Our hope is that each couple leaves with similar thoughts and feelings."

Pat Gibbons said in recent years the Tobit ministry has been blessed with a lot of volunteers and interest in the program.

"Tobit is based on simple concepts that haven't changed through the years," he said. "I think the team couples are one of the biggest benefits of the Tobit program. They act as moderators and are willing to share their own experiences. They're not marriage counselors or psychologists. They're ordinary married couples who go through the same challenges and excitements as anyone else."

(For information about future Tobit weekends, telephone Fatima Retreat House at 317-545-7681.)

Divorced Catholics bring experience and insight to the church

Dioceses now sponsor support groups, conferences and other activities for separated, divorced Catholics

by Father Bill Pomerleau
Catholic News Service

Catholics experiencing the death of a marriage sometimes feel angry, lonely and/or isolated from their parish community.

Yet according to those who minister to the separated and divorced, those who have worked through their grief enrich the church with their insights into the challenges of family life.

"When they are allowed to find their proper voice in the church, they bring

their greater experience of the journey from Palm Sunday to Easter," said Dorothy Levesque, executive director of the North American Conference of Separated and Divorced Catholics.

Levesque, a family life minister in the Diocese of Providence, R.I., has seen many divorced Catholics—even if they know that their rights to the receive the sacraments and participate in the life of the church continue after the breakdown of their marriages—withdraw from parish activities that seem "filled with happy people."

Some are angry, blaming others for the

difficulties they have encountered in their own relationships, while others project their problems onto others. And some divorced Catholics simply find it too emotionally painful to attend Mass in the parish where they worshipped as a couple.

"Church is a peaceful place, and they may not be feeling peaceful," she said.

Sulpician Father Bill O'Keefe, who advises local support groups of divorced and separated Catholics in the Diocese of San Jose, Calif., said that some Catholics whose marriages have failed occasionally are spurned by family members or friends who are misinformed about the church's teachings and disciplines on divorce.

While church teaching does not recognize divorce, Catholics who have not remarried are entitled and encouraged to participate fully in the life of the church. Until 1972, U.S. Catholics who remarried outside the church were subject to a penalty of excommunication. Even though this now-repealed sanction never applied to those who did not remarry, a few well-meaning but uninformed Catholics still believe that divorce cuts one off from the sacraments, Father O'Keefe said.

What began as a "truly grass-roots movement" in the U.S. church in the 1960s has helped to dispel this misunderstanding, Father O'Keefe said. Most North American dioceses now sponsor support groups, conferences and other activities for separated and divorced Catholics, while thousands of parishes sponsor activities on the local level.

"Years ago, the Catholic Church just didn't understand the human dynamics of separation and divorce. Nobody did," said Paula Ripple, who co-founded the North American Conference with the late Paulist Father James Young in 1975. In the past, secular and religious counselors often underestimated the emotional trauma that Catholics experience as their marriage dies.

"The church has really given leadership to the world of professional counseling, in understanding that most divorcing

people strongly believe in marriage," Ripple said. "Despite the Hollywood myth, divorce is rarely an experience that an individual enjoys."

But parish support groups of the separated and divorced, and similar groups of widows and widowers, are more than therapy centers for those in need of emotional recovery from the ending of a marriage. Many of those who have lived through the loss of a spouse through death or divorce now give their fellow parishioners advice on single parenting and the challenges of "blended" families after remarriage, she added.

The divorced are increasingly active in parish and diocesan marriage preparation programs. Having learned from experience that some couples marry for the wrong reasons, they help to "teach the skills a couple needs to develop a long-term relationship," Ripple said.

Levesque agreed that some divorced Catholics can offer unique insights into a variety of social problems that may have contributed to the breakdown of their marriages. They are helping the church to improve its ministry to those affected by physical and sexual abuse, alcoholism and emotional disorders, she noted.

Budget cuts have recently caused many North American dioceses to eliminate offices that coordinated and publicized services for the separated and divorced. However, parish-based activities are continuing to grow, Ripple said.

Yet, Levesque said, parish officials should continue to welcome the newly divorced into church activities.

"I remember one couple who was very involved in organizing an annual parish festival. After they divorced, others didn't know what to do. To avoid the appearance of taking sides with the man or the women, the parish invited neither to help out the next year," Levesque recalled. "No one wants to be hurtful, but sometimes it comes out hurtful."

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STARTING AGAIN—After a divorce, Catholics often feel cut off from the church and struggle to remain active in the church. In Rockford, Ill., the core group meets and make plans for the Phoenix Ministry, an organization for separated, divorced and widowed people. (CNS photo by Rita Pesavento, The Observer)

Bicultural couples need strong support from families, parishes

Race and culture are no longer barriers for many young people

by Laurie Hansen
Catholic News Service

Bicultural couples can enrich the U.S. church and society, but to do so they must receive strong support from their families and parishes, several church officials said.

The growing number of bicultural couples is a sign of hope in a nation sometimes divided along lines of race and nationality, the officials said in interviews with Catholic News Service.

But cross-cultural relationships often demand more compromising than do other relationships and require individuals involved to take the time to learn about their own and each other's customs and family histories before marrying, they added.

Bicultural couples give the world hope "that we can live in peace and creativity together," said Dolores R. Leckey, director of the National Conference of Catholic Bishops' Secretariat for Family, Laity, Women and Youth.

Couples of differing races and nationalities "come together not out of ideology, but out of love," she said. "While legislation is important to achieving equality, true equality must come out of recognition of the other."

Leckey has seen an upsurge in the numbers of bicultural marriages. "Race and culture are no longer barriers for many young people," she said. "My generation spends a lot of time talking about being multicultural, while another generation is getting on with it."

Yet she and other church officials note that couples of differing nationalities must address the same challenges that other couples face, along with a few extra ones. For example, Leckey said, an individual from outside this country may have a stronger sense of community or sense

of responsibility to family while the U.S.-native partner may be more individualistic.

Barbara Regnier, coordinator of marriage preparation for the Archdiocese of Los Angeles, agreed it is essential for bicultural couples to develop an understanding of each other's backgrounds, communities and customs.

She said young people marrying often do not understand the impact their family history has had upon them. "They may think it doesn't affect them, but it's part and parcel of who they are. And that's true whether or not they agreed with their upbringing," she said.

Regnier said bicultural couples can heighten cultural understanding in their parish communities, which she sees as a boon especially in a multiethnic archdiocese like Los Angeles. Support from parish and family is especially important for bicultural couples, she added.

Family objections to bicultural unions are fewer than they once were, she said. "Of course, it depends where you live. There are 91 languages spoken in the Los Angeles Archdiocese. Naturally there's a lot of intermingling and intermarriage," she said.

Cross-cultural marriages may require an extra dose of compromise that is otherwise needed, said Ronald Cruz, executive director of the U.S. bishops' Secretariat for Hispanic Affairs.

Cruz, who is of Mexican-American descent and hails from the barrios of Tucson, Ariz., speaks from personal experience. His wife of 23 years, Jane Ellen, is of Welsh and German descent and was reared in Tulsa, Okla.

To avoid marital tensions, an individual involved in a cross-cultural relationship should know himself or herself "culturally, faithwise and historically," he said.

"Problems can arise if the individuals haven't dealt with their own cultural identities," said Cruz. Young people, in particular, he said, are often so "infatuated with the whole notion of love" that they don't stop to think about their customs and traditions and how they correspond to the habits and traditions of their partner.



CULTURAL BLENDING—Bicultural couples often must make an extra effort to successfully blend traditions, familial expectations and customs. (CNS photo by Mimi Forsyth)

Cruz said a couple's cultural differences require special attention to understanding each other's family structure, recreational interests, the value each places on education, relationships with friends outside of the family, child-rearing philosophies, money handling and the place of work in their lives.

Support of a couple's parish and family are "pivotal to a successful partnership," he said. Cruz said the parish can reach out to and support bicultural couples by emphasizing its openness to everyone. "The parish is the body of Christ, which is made up of people of all different ages, economic groups and ethnic backgrounds. A parish should model and celebrate difference," he said.



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Wedding cakes are traditional symbol of fertility, abundance

The crumbly, dry cakes of the past have given way to lush, moist, flavorful, beautifully designed cakes

by Catholic News Service

The tradition of wedding cakes dates back thousands of years as a symbol of fertility and abundance.

Today, the bride and groom feed each other pieces of wedding cake as a sign of shared life.

The Roman tradition of a thin, dry loaf of cake, made of salt, flour and water, which was broken on the bride's head, has evolved to the present-day "groom's cake," which is cut into pieces and placed in small boxes as a keepsake for guests.

Yet, the crumbly, dry cakes of the past have given way to lush, moist, flavorful, beautifully designed cakes of the present that serve to symbolize the joyousness and celebratory nature of the wedding feast.

Taking this time-honored ritual seriously and taking the time to carefully select the right cake for this most significant occasion will pay off in the cake being the tribute to your tastes, your marriage and your guests that it ought to be. Oftentimes, the cake is given little attention, with so many other details the bride and groom are considering. But remember, the cake will be the last item at the meal, the item that will be most photographed, and therefore will color your memory and the memory of your guests about the entire feast.

There are some things to keep in mind to help you put the frosting on your wedding celebration.

First of all, check with the banquet facility you have chosen about whether it allows outside caterers to service their receptions.

Don't wait too long to order your cake. Three to six

months before the date is good time to consider, though some bakers who are most in demand will be booked up to a year in advance. If you know the baker you would like to work with, it is better to book the date well in advance and work out the details as you get closer. By locking in a date, you might also be able to lock in a price that may save you money.

Choose a baker who has a reputation for using the finest ingredients, for reliability, for creativity and for working well with customers. Ask friends and family members whom they have used, especially those whose weddings you have attended and particularly enjoyed the cake. If you are using a bridal consultant, obtain a list of culinary artists.

With some leads in hand, set up interviews in which you can review the baker's portfolio, discuss flavors and try as many as possible. Attend the meetings prepared with an estimated guest count, a color scheme for the wedding, if you've chosen one, a description of what you like in cakes and do not like, with photos from magazines if you have them, and ideas of how the cake can be personalized to truly make it a statement of your own special occasion.

From these interviews, you'll need to choose one baker that you think has the creativity, best sense of your desires and can work within your budget to execute the most important dessert you'll ever have.

Whoever you choose, you should do your best to insure in advance that the baker provides:

► A cake that is moist and flavorful and doesn't use a filling to hide a dry cake.

► A cake that has a smooth, tasty icing and not one that is gritty, greasy nor too sweet. Remember, cake design and number of slices needed are directly related.

► A cake that will serve the number of guests you are inviting, not being too large or too small.

► A cake that will be the right size to fit proportionally in reception room and fit with the other elements you are choosing for the wedding.



CAKE TO CELEBRATE—One of the first shared activities of most married couples is collaborating on cutting their wedding cake. (CNS photo by Mary Ann Evans)

► A way to transport the cake and to save the anniversary tier, if you choose to have one.

► A price quotation that includes all elements, such as delivery of the cake, the cake top and accompanying decorations.

► Assurances that the cake will be set up at the appropriate time.

If your cake budget is tight, you may want to consider a smaller "display" cake for the bride, groom and wedding party and a larger sheet cake for the guests. But, you should consider scrapping on items like elaborate centerpieces or table wine before cutting back on elements of a delicious conclusion to your celebration.

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Archdiocese of Indianapolis

Center City Commitment 2000 Action Strategies for Indianapolis Center City Ministries Commentary

The Background

In September 1993, Archbishop Daniel M. Buechlein, O.S.B., commissioned a diverse group of parish, archdiocesan, civic, and business leaders to begin drafting action strategies for the Church's center city ministries. The group, known as the Center City Task Force 2000, was appointed by the Archbishop to help respond to recommendations made in a variety of studies—some dating to 1977.

In a letter to the task force, Archbishop Buechlein said, "The Archdiocese's strategic plan commits our Church to some very important principles—including vital presence in urban, suburban, and rural neighborhoods; evangelization as integral to our archdiocesan mission; lifelong learning and sharing our faith; and stewardship of our resources.

"In the context of these principles, and the mission and goals of our archdiocesan strategic plan," the Archbishop continued in his letter, "I am asking for your help in carrying out one of the top priorities for 1993-94: to develop a satellite strategic plan for our center city ministries. Specifically, I am asking you to develop action strategies for implementing the recommendations which I inherited when I arrived here last year—including the 1993 Urban Ministry Strategy Committee Final Report, the 1992 Future Parish Staffing and Management Recommendations (as they pertain to the center city), and the general conclusions of the 1984 and 1977 studies."

This special report contains the statements of mission, values, and goals that are based on recommendations submitted by the Center City Task Force 2000 following more than three months of meetings and discussion. They also reflect the recommendations of other archdiocesan and pastoral leaders who were consulted by the Archbishop in the development of this plan.

The Mission

In the mission statement, *all* members of the

Catholic Community in central and southern Indiana—the entire Church that is this archdiocese—are called to embrace the Church's mission in the center city of Indianapolis.

Although the Church's commitment to vibrant parish life, education, and service is universal, the center city represents distinctive opportunities and challenges—reflecting the diverse cultures and gifts of individuals and communities in the region. Through the acceptance of the mission statement, the Church's center city ministries are affirmed as an integral part of the mission of the Catholic Church in central and southern Indiana.

The Values

By identifying and stating values, special attention is called to the distinctive characteristics of center city ministries.

The Goals

Long-range goals are intended to carry out the mission and reflect the values for center city ministry. They also set direction for all the Church's programs and activities in the center city of Indianapolis.

The Strategies

In order to accomplish the long-range goals, action strategies are designated as priority objectives for the three-year period July 1, 1994-June 30, 1997.

The Implementation Team

Archbishop Buechlein has appointed the Rev. David E. Coats, vicar general, to form and head the implementation team that will be responsible for working with center city parishes and schools to carry out the action strategies. He will be assisted by Ron Renner, director of the Archdiocese's Urban Parish Cooperative, as the staff person. The strategies are to be implemented by June 30, 1997. Timelines for individual action strategies will be determined by the team after consultation with local parish leaders.

I Center City Mission

We, the Catholic Church in central and southern Indiana, are called to be an evangelizing presence of Jesus Christ in the center city of Indianapolis through:

- vibrant parish communities
- worship that reflects the cultures and gifts of local communities
- lifelong faith formation
- ministries that respond to the communities' spiritual, societal, and recreational needs
- development of human, physical, and financial resources.

Working together in this vital ministry, we commit ourselves to generous sharing and effective use of our spiritual and human resources.

IV Center City Action Strategies

Goal 1: Ensure vibrant parishes

- 1.1 Promulgate the mission, values, and goals for center city ministries. Conduct an extensive awareness campaign, emphasizing themes of evangelization, stewardship, and the responsibility that all Catholics in central and southern Indiana have to be "an evangelizing presence of Jesus Christ" in the center city of Indianapolis.
- 1.2 Establish an archdiocesan office for urban and multicultural ministries to coordinate programs and activities involving the African-American, Hispanic, and other ethnic and cultural communities.
- 1.3 Provide resources and assistance to help center city parishes provide opportunities for spiritual growth and worship that reflect cultural diversity.
- 1.4 Promote social justice and community service through educational programs and partnerships between parishes in the center city and other regions of the Archdiocese.
- 1.5 Increase leadership development opportunities suitable to center city environments through recruitment and training programs.
- 1.6 Design and implement strategies for Church growth through evangelization and recruitment of Church members.
- 1.7 Anchor parishes in the needs of the community through parish planning and sharing of resources.
- 1.8 Adopt specific parish viability criteria—including a solid liturgical life, outreach to the community, stable or growing membership, and financial stability—and help parishes meet those criteria by June 30, 1997.
- 1.9 Reduce the number of center city parishes from 18 to 16 as follows:

Welcome members of Assumption Parish into Saint Anthony Parish, effective January 1, 1995. Designate the current Assumption church building as a chapel and make it available for use on special occasions, such as weddings and funerals, as long as there is available funding to sustain it.

Welcome members of Saint Bridget Parish into the Cathedral of Saints Peter and Paul Parish, effective July 1, 1994. Establish a campus ministry center under the patronage of St. Bridget for students at Indiana University-Purdue University at Indianapolis either at the current Saint Bridget site or at a new site as yet undetermined. Explore the options for continuing the Saint Bridget preschool and day-care programs in new facilities at the current site or at another site.

Goal 2: Affirm, strengthen, and promote Catholic schools

- 2.1 Ensure that all Catholic schools in the center city of Indianapolis maintain a strong Catholic identity as integral to their evangelizing mission. Affirm Catholic schools as the most effective means of evangelization of Catholics and others.
- 2.2 Continue and increase aggressive marketing and recruitment efforts for center city schools with appropriate follow-up. Ensure that all Catholic children in the center city have the opportunity, and are encouraged, to attend a Catholic school. Welcome children from all backgrounds and faith traditions.
- 2.3 Assist Catholic schools in the center city of Indianapolis to maintain and strengthen measurable standards of excellence over a three-year period. Provide ongoing training and assistance to help schools maintain these standards.
- 2.4 Create partnerships between center city schools and schools in other regions of the Archdiocese. Develop partnerships between center city schools and business and civic groups.
- 2.5 Stabilize and strengthen school funding procedures by:
 - 1) developing a uniform assessment for center city parishes' support of Catholic schools
 - 2) establishing standard tuition rates and collection procedures
 - 3) increasing financial aid assistance to families who qualify according to uniform standards
 - 4) coordinating existing fund-raising efforts and increased archdiocesan support through the United Catholic Appeal and new development programs to help meet the annual, capital, and endowment needs of Catholic schools
 - 5) increasing marketing and student recruitment efforts, including Choice grants.

II Center City Values

Worship, prayer, and healing

Parishes and schools that provide:

- stabilizing community influence
- safe, caring, and effective learning environment
- opportunities for the wider church to participate in the social gospel of service

Social and cultural diversity

Family and neighborhood vitality

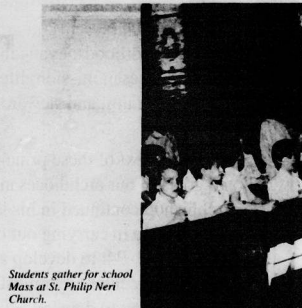
Development and enabling of people's gifts

Social justice and consistent moral standards

Public awareness of the Catholic Church's presence

Goal 3: Attract, train, and retain leaders for center city ministries

- 3.1 Develop a profile of characteristics needed for center city leadership. Identify positions and develop job descriptions.
- 3.2 Develop programs to recruit and train qualified applicants. Provide opportunities for ongoing formation and training of center city ministers.
- 3.3 Conduct performance appraisals and design support systems / recognition programs for center city ministers.
- 3.4 Provide effective pastoral leadership for center city parishes.



Students gather for school Mass at St. Philip Neri Church.



Volunteer adults help students keep up with their work at Holy Angels night program.

Center City Goals

1. Ensure vibrant parishes
2. Affirm, strengthen, and promote Catholic schools
3. Attract, train, and retain leaders for center city ministries
4. Promote effective and efficient use of physical resources
5. Raise awareness of the importance of center city ministries
6. Develop the financial resources needed to carry out center city ministries

Goal 4: Promote effective and efficient use of physical resources

- 4.1 Update and analyze pertinent data on demographics and finances of center city parishes.
- 4.2 Develop standards for maintenance and improvement of parish plants and evaluate existing facilities according to standards. Implement guidelines for operation and maintenance.
- 4.3 Where possible and appropriate, identify new opportunities and alternate uses for existing facilities.

Goal 5: Raise awareness of the importance of center city ministries

- 5.1 Inform, educate, and raise awareness about center city ministries through aggressive marketing and media relations efforts.
- 5.2 Involve more people in center city ministries through outreach programs to suburban and rural parishes, through the Rite of Christian Initiation of Adults, and through continuing education programs. Increase interdenominational cooperation.
- 5.3 Offer adult education opportunities that promote nontraditional use of facilities. Use schools for adult education programs.

Goal 6: Develop the financial resources needed to carry out center city ministries

- 6.1 Promote fiscal accountability and efficiency by implementing viability criteria, central purchasing, and shared services and by improved governance systems.
- 6.2 Increase broad community participation in center city ministries through corporate and civic partnerships, promotion of voucher programs, and strategies for positive legislative action.
- 6.3 Provide a comprehensive stewardship education program for parishes in the center city.
- 6.4 Develop alternative funding sources for center city schools, including assessment of center city parishes to equalize parish support for schools, uniform tuition rates and centralized collection, increased archdiocesan support through the United Catholic Appeal and fund-raising for capital and endowment purposes, outreach to the civic and business communities through coordinated fund-raising efforts, and increased financial aid for all qualified students.



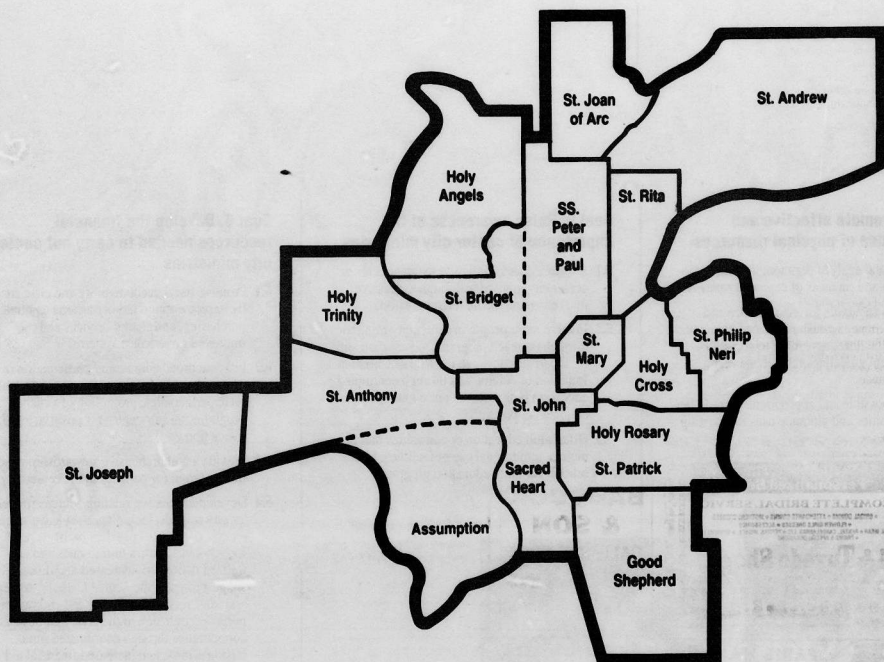
Students work together to solve math problems at St. Philip.



Above, Holy Angels students show African culture in a school dress day. At left, Holy Cross volunteer adds food to cartons for neighborhood poor.

Three generations of the Reuter/Daily family are active at St. Andrew.

Center City Parishes and Schools



— — — Former Parish Boundaries

Sacred Heart is a nonterritorial, German national parish

Holy Rosary is a nonterritorial, Italian national parish

The Roman Catholic Archdiocese of Indianapolis recognizes 18 parishes in the city of Indianapolis as "center city" parishes. Five of these parishes—Holy Angels, St. Andrew, St. Joan of Arc, St. Philip Neri, and St. Rita—operate their own elementary schools. Eleven parishes support three consolidated schools:

- St. Anthony, Assumption, Holy Trinity, and St. Joseph parishes support All Saints Catholic School (1-8)
- Good Shepherd, Sacred Heart, St. Patrick, and Holy Rosary parishes support Central Catholic School (K-8)

- Saints Peter and Paul Cathedral, Holy Cross, and St. Mary parishes support Holy Cross Central School (K-8)

In addition, St. Andrew, St. Bridget, and Holy Trinity parishes operate their own nurseries, day-care centers, and/or kindergartens.

All parishes in the center city support and are served by one of the four Indianapolis interparochial high schools: Bishop Chatard High School, Cardinal Ritter Jr./Sr. High School, Roncalli High School, and Seccina Memorial High School.

Wedding flower power doesn't require a fortune

Cost-saving and trendy tips that can help in the selection of flowers

by Catholic News Service

For a bride to have flowers on her wedding day is one of the oldest of wedding customs. Garlands were carried or worn by the women in a variety of ancient civilizations; wreaths of flowers were placed on the heads of medieval brides.

Today, brides carry real or silk flowers as a symbol of, among other things, new life, life in a new relationship, growth and fruitfulness.

Among the many things to consider when planning the floral decorations for your wedding are colors, formality of the occasion, the clothes chosen for the wedding and cost.

Here are some cost-saving, headache-reducing and trendy tips that can help in the selection of flowers for your wedding:

➤Choose flowers that are in season to keep costs down. Domestic flowers will be less expensive than imported. Less expensive varieties, like carnations, also can be used effectively.

Field flowers and Queen Anne's lace can serve as an attractive, more casual centerpiece for summertime weddings at a reasonable cost. With more September and October weddings than ever, dried summer field flowers tie the event to autumn in a natural, distinctive way.

➤Consider alternatives to a bouquet. A flower bracelet, worn over gloves across the

wrist, is a less expensive, practical, turn-of-the-century alternative that is appearing more frequently today.

As well, brides are often seen carrying a single flower, a prayer book or Bible or silk flowers, which can be used later as home decorations that have a great deal of meaning.

➤Check with parish officials on their plant needs for the church. Flowers you are considering may be just what the church will need for other upcoming liturgical celebrations. As well, the church may be purchasing flowers that you can use. For example, a sanctuary full of poinsettias, already there for the Christmas season, can be dramatic for a January wedding.

➤If you're having a reception at a banquet facility, do not leave it to the staff to handle ordering of flowers. This will give you less control of what variety and how fresh the flowers will be. There is often a substantial service fee or commission you'll pay for the caterer or facility to order flowers.

➤Consider the color of the bridesmaids' dresses and the style of the wedding gown to coordinate them to the floral arrangements.

➤Look into plant rentals rather than purchasing flowers. Rentals can provide more dramatic floral flourishes at less cost. Plants trimmed with lights can be an exciting touch to an evening reception.

➤Require that real flowers be fresh. Ask for a written guarantee from your floral supplier that the flowers used were recently purchased, are fresh and will look fresh through the time of the event. Remember, you're spending too much money on flowers not to get a guarantee. Be wary of vendors who balk at such a request.



FLORAL DECISIONS—Arrangements for attendants' hair, wrist bouquets and dried flowers are among the options to consider when choosing flowers for a wedding. (CNS photo by Marlene L. Desautels)

➤Negotiate the price of flowers. Bulk purchases should reduce the cost of each arrangement. Having someone pick up the flowers also could reduce costs.

➤Check references or seek out referrals. The key is finding someone you can work with, whose reputation has been established and whose reliability is unquestioned.

➤Always comparison shop. Get prices from several florists. Check for any hidden costs, like delivery and set up charges.

Ask about the cost for permanent, rented and temporary containers. Many times, greenery will hide the containers and the temporary variety are considerably less expensive. If you choose rented containers, negotiate in advance replacement prices for those that are taken by guests.

Before making a commitment, ask to see fresh samples of a floral arranger's work, not in photos, but with real flowers that you can see and touch.




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Couples can prevent conflicts over money

We frequently marry someone who has different financial experiences

by Susan Matthews
Catholic News Service

While marriage represents a couple's investment in each other, money serves as one of the primary obstacles to happiness and stability in the relationship.

Why is money the root of so many conflicts in marriage?

"Frequently, we tend to marry people who have different past financial experiences," said Joanne McGuigan, a marriage therapist from St. Katharine of Siena Parish in Wayne, Pa.

"You'll have one who comes from a spendthrift family and another who comes out of an extremely thrifty family," she said.

"In addition, while dating or engaged, a person is able to buy clothes and give gifts at their own rate," she said. "Now they're married and find out that their partner

doesn't believe in the same kind of gift giving or their partner is saying, 'Hey, we need to put something into saving.'"

What steps can be taken to counteract these built-in problems before the wedding day?

First, the therapist recommends "get rid of all your debt before entering marriage." While many couples think they can handle each other's past debt, tension results when they come to realize how much of their current income is going to pay for expenses each rang up before the marriage.

Second, the engaged couple should examine the place material goods and spending money plays in their lives. McGuigan said that she encourages couples in marriage preparation programs to discuss what purchase of clothes or a car, for instance, means to them. "It's clear there are a lot of emotional issues wrapped up in money and what we use money for," she said.

Third, the couple should put their money, time and/or talent where their faith is.

"I often ask couples in light of their own Christian commitment what they put into their budgets that reflects that commitment,



LEARNING TO SHARE—Engaged couples in pre-Cana classes talk about their finances as part of preparation for sharing a household. Barbara Sheen and Michael Corey compare a financial list at classes at St. Mary's Church in Shrewsbury, Mass. (CNS photo by Marlene L. Desautels)

such as charitable donations," McGuigan said. "Younger people have a limited amount of money they really can't afford to donate a lot, so I talk about donating time and energy."

Fourth, the engaged couple should work together to create a financial plan. Dealing with the issues of saving, spending, budgeting and planning for the future is crucial, the therapist said.

"Really talk your priorities out and recognize there will be things you don't agree on," McGuigan advised. "We have to be willing to listen to each other and find out the emotional undertones of what the person is proposing."

Knowing that conflict will arise, the couple has to learn "to negotiate and

realize no one is going to have their way all of the time."

Among the issues that financial consultants and family counselors urge engaged couples to consider talking about before marriage are:

- Insurance for health, life, disability, property and possessions and car.
- Career and income goals and spending priorities.
- Taxability and the filing of taxes.
- Housing.
- Investments.
- Budgets, covering all major expense items and clearly noting the amount of discretionary income available.
- Wills.

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Church has special blessings and prayers for all occasions

There are blessings for engaged couples, the wedding rehearsal, the marriage bed, a new home, and more

by Mary Ann Wyand

Engaged couples can begin married life together with a variety of blessings and prayers.

There are blessings for everyone and nearly every situation, including a ritual blessing for an engaged couple, prayers for before and after a wedding rehearsal, a wish for a marriage filled with love and affection, a blessing for the marriage bed, a prayer before moving into a new home, and blessings for wedding anniversaries.

In "Prayers for the Servants of God," Edward Hays includes four prayers for use at a wedding rehearsal.

Before the rehearsal, Hays advises the couple to offer a prayer to the Lord, "who created the mystery of human love and who takes great delight in marriage."

As a couple, the man and woman ask God to "make us mindful that our preparation is part of the prayer of this marriage." The blessing concludes with the couple's wish that "the reverence and respect, the devotion and prayerfulness of this practice, find its harvest fulfillment in the beauty and joy of the wedding celebration."

Following the rehearsal, Hays suggests that family members and friends pray that "together we may surround these two, who so love one another, with all the grace and love at hand."

Another prayer for use before a wedding rehearsal, listed in the same book, asks that "our practice be a pattern of prayer and devotion that will shape the beauty and grace of the ceremony of marriage between these two who so love one another. May the spirit of love which has united them and brought them to this point in their lives be the spirit that will surround this entire time of preparation."

In the book "Catholic Household Blessings and Prayers," published by the U.S. bishops' Committee on the Liturgy and the United States Catholic Conference, there are blessings for a son or daughter before marriage, upon moving into a new home, and for anniversaries.

Parents offer the blessing for their grown child about to be married by thanking the

Lord "by whose goodness we live and by whose grace we love one another."

On behalf of their son or daughter, the parents ask the Lord, "who gave you into our care and made you a joy to our home," to bless and keep their child.

In Edward Hays' book "Prayers for the Domestic Church: A Handbook for Worship In the Home," the author presents a variety of blessings to help transform the home into a domestic church.

"The frequent and devout blessing of the people and objects of our day-to-day life will lead us to meet the Divine at every turn," Hays writes in the introduction. "Our prayer will seek the sacred in all the events that confront us, in all the states of life in which we find ourselves," and "encourage this meeting of God's grace at every moment."

The "Handbook for Worship In the Home" even includes a prayer for a newlywed couple's marriage bed.

"We rejoice that your son, Jesus, spoke of your kingdom as a wedding feast of love and joy," the blessing begins. "This bed which we share shall be a place of sleep; may it also be a place of love and joy. Make it, Lord, a holy place. Open our eyes to see it as sacred, since within it we shall recommit ourselves, in love and hope, to one another."

A "Table Blessing, Prayer for a Wedding Anniversary," included in Hays' book inspires the couple to "remember that blessed day when we were youthful of heart, filled with dreams, and surrounded by boundless hope as we pledged ourselves to one another."

The blessing continues with reminders to "rejoice in the good times—in the affection, success, laughter and happiness of these years together," and also to "embrace the suffering—the misunderstandings, injuries and times of separation that have been a part of our lives lived together."

For "like sun and rain," the blessing states, "joy and sorrow have been mixed together to create the rainbow of love that has surrounded our marriage. For these times and gifts, we are grateful."



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FIRST SUNDAY OF LENT

The Sunday Readings

Sunday, Feb. 20, 1994

Genesis 9:8-15 — 1 Peter 3:18-22 — Mark 1:12-15

by Fr. Owen F. Campion

The Book of Genesis, the source of this weekend's first scriptural reading, is first in the sequence of the Bible not because Genesis is the oldest of the Scriptures, but because it refers to circumstances and events that long preceded any of the other history in the Bible. It is the biblical work, of course, that tells of God's creation of all things, living or inanimate. It recalls the fact that the first humans rebelled against God, and their rebellion brought havoc upon themselves and all their descendants through time. And Genesis is the place in the Bible in which the story of Noah and the flood occurs.



Sadly, Genesis has been a theological battleground at least since the theories of Charles Darwin about the beginnings of earthly life came forward a century and a third ago.

All too often men and women have lost themselves in details, forgetting that the interests of Genesis are purely religious, its purpose to say that God is responsible for everything, that God is the Creator and keeper of life, that God changes life, from time to eternity, at will. Nothing is beyond, or equal to, God's power.

The story of the flood illustrates the poignancy of humanity's rebellion before God. While the condemnation of the wicked reveals the justice and order of God, Noah and the ark represent the fact that no matter how evil people may allow themselves to become, God always can be their redeemer.

St. Peter's first Epistle, this liturgy's second reading, is one of two epistles attributed to the apostle Peter. This Scripture, as it now stands, was written between 70 and 80 A.D., and it says itself that Babylon was its place of origin.

However, this probably means Rome, since Babylon evoked the worst associations of sin and evil in the Jewish mind, a place as diabolical as Rome, the center of the empire's false religion, the seat of greed and exploitation, the capital of the emperor whose bloodthirsty policies reached out for Christians.

As is the case for all the New Testament, First Peter had as its goal the catechesis of Christians about whom even the most fervent Christians of the time knew

little, certainly not as much as they wished, and also the reinforcement of the Christian community in faith.

This weekend's reading proclaims Jesus as the Redeemer, the new Noah who rescues God's people from peril as they are awash on a threatening sea, a sea tossed by sin and evil. The epistle reminds its readers that God's water, the water of baptism, is not a danger to fear, but a salvation to be sought.

St. Mark's Gospel furnishes this weekend's Gospel reading. It recalls "a time that Jesus spent in the desert, in the wilderness, quite likely in the territory between Jerusalem and Jericho.

After this time of meditation and communion with God, Jesus came back to the busy life of the people, to call all who heard him to "reform."

Reflection

This week the church began its period of Lent. Ash Wednesday is an important religious day for many, but many more begin their formal, public Lenten worship with this weekend's liturgy.

The first reading from Genesis and the second reading from First Peter both remind us how unholly circumstances were at the time of Noah, the time before the great flood laid waste to the world. It was a reality with which the early Christians could identify. They lived uneasily in the Roman Empire, a virtual realm of evil. Serious, severe natural disasters and risks beset them, events such as earthquakes, storms, and dangers at sea.

These readings, however, calmed anxieties rising from these perils and dangers. God is the Redeemer. God is on earth, in human experiences, in the person of Jesus. No one has need to fear if Jesus becomes that person's savior and Lord.

All people are in effect standing in the rainfall watching the waters rise around the hull of the ark. The ark is the church. Eternal life is within the ark, notwithstanding the angry waters all around. The gangway to the ark is wide and beckoning. God awaits the just. The choice to walk the gangway and board the ark is in each person's decision.

The Lord calls us all to the security of God's ark, but we must choose for ourselves whether or not to answer the Lord's call. If we answer his call, eternal life awaits. But, to be honest, our answer must be free of selfishness and sin. Thus, the Lord invites us to reform. This is our Lenten opportunity.

Daily Readings

Monday, Feb. 21
Lenten weekday
Peter Damian, bishop
and doctor
Isaiah 19:1-2, 11-18
Psalms 148:10, 15
Matthew 25:31-46

Tuesday, Feb. 22
Chair of Peter, apostle
1 Peter 5:1-4
Psalms 23:1-6
Matthew 16:13-19

Wednesday, Feb. 23
Lenten weekday
Jonah 3:1-10
Psalms 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, Feb. 24
Lenten weekday
Easter C12, 14-16, 23-25
Psalms 138:1-3, 7-8
Matthew 7:7-12

Friday, Feb. 25
Lenten weekday
Ezekiel 18:21-28
Psalms 130:1-8
Matthew 5:20-26

Saturday, Feb. 26
Lenten weekday
Deuteronomy 26:16-19
Psalms 119:1-2, 4-5, 7-8
Matthew 5:43-48

THE POPE TEACHES

The laity share in evangelization

by Pope John Paul II
Remarks at audience Feb. 9

Continuing our catechesis on the laity in the church, we now turn to their participation in the royal mission, the kingly function of Christ, to whom all power in heaven and on earth has been given.

The risen Lord entrusted this power to the church for the preaching of the Gospel to all people (cf. Matthew 28:18). As disciples of the Lord, the lay faithful share in the church's mission of evangelization for the establishment of God's kingdom everywhere on earth.

The Second Vatican Council teaches that the lay carry out this task precisely through their presence and activity in the affairs of

the world. They have a duty to acknowledge the positive value of the temporal order and to work for its development in accordance with the plan of God the creator and the grace of Christ the redeemer.

In the fulfillment of their kingly office, the lay faithful are called to "help each other toward greater holiness of life even through their secular activity, so that the world may be penetrated with the spirit of Christ and more effectively attain its purpose in justice, love and peace" (*"Lumen Gentium,"* 36). In a word, "Christians should be in the world what the soul is in the body" (cf. *Ibid.*, 38). This is the royal road to be followed by all who have become heirs of Christ's kingdom and are called to work for its growth.

SAINT OF THE WEEK

Polycarp was one of the early church's bishops and martyrs

by John F. Fink

Next Wednesday, Feb. 23, the church observes the feast of St. Polycarp, one of the most famous of the group of early bishops of the church known as the "Apostolic Fathers." These were the direct descendants of the apostles. They learned about Jesus directly from the first bishops of the church.

In Polycarp's case, it was St. John the Evangelist who was his mentor. Polycarp then became the bishop of Smyrna (present day Izmir, Turkey) and became highly respected by the Christians. He, in turn, trained his own disciples, including St. Irenaeus.

In the year 107, St. Ignatius of Antioch (least day Oct. 17) was being led to Rome to be martyred. As he passed through Smyrna, Polycarp met him and kissed his chains. Ignatius then asked Polycarp to care for his church in Antioch, a request he put in writing later during his journey. Ignatius wrote seven letters during his trip from Antioch to Rome, five of them to various churches in Asia Minor, the sixth to Polycarp, and the seventh to the Christians of Rome. Polycarp shortly thereafter wrote a letter to the Philippians, a letter that still exists.

The churches in Asia Minor recognized Polycarp's leadership by choosing him to travel to Rome to discuss various matters, chief of which was the date for the observance of Easter—a serious controversy at that time. Polycarp was unable to persuade Pope Anicetus to accept the date of the Eastern Church, nor was the pope able to persuade Polycarp to follow the practice of the Western Church. They simply agreed to continue their respective customs.

Nothing more is heard about Polycarp until the time of his martyrdom in the year 155. By this time he was 86 years old. It took place, according to the historian Eusebius, during the sixth year of the reign of Marcus Aurelius. That's

when a violent persecution erupted in Asia Minor. Polycarp hid but was betrayed by a slave who was threatened with torture.

The account of Polycarp's martyrdom, doubtlessly somewhat embellished, is the earliest preserved description of a Christian martyr's death. He was brought to the place where the people were assembled and to the proconsul. He was then ordered to "swear by the genius of Caesar, and I will discharge you; revise Christ."

Polycarp replied, "I have served him for 86 years and he has done me no wrong. How then can I blaspheme my king and my savior? If you require of me to swear by the genius of Caesar, as you call it, hear my free confession: I am a Christian; and if you desire to learn the doctrines of Christianity, appoint a time and hear me."

The proconsul ordered a crier to announce three times in the middle of the stadium, "Polycarp has confessed himself a Christian." Then he ordered that Polycarp should be burned alive.

The executioner was going to nail him to the stake, but Polycarp assured him, "He who gives me grace to endure the fire will enable me to stay quite still on the pyre." They therefore bound him and lighted the fire.

Then, the account by the church of Smyrna says, "Like a ship's sail swelling in the wind, the flame became as it were a dome encircling the martyr's body. Surrounded by the fire, his body was like bread that is baked, or gold and silver white-hot in a furnace, not like flesh that has been burnt. So sweet a fragrance came to us that it was like that of burning incense." The flames did not harm him.

Then the order was given that Polycarp should be killed with a spear. As this was done, "a dove came forth, and such quantity of blood as to quench the fire."

The centurion had Polycarp's body burned to ashes.

MY JOURNEY TO GOD

Clicks I Love to Hear

When I was little I loved to lay my head on my mom, just to hear her heartbeat. It always made me feel safe and secure.

The way I see it, the beating of my mother's heart was probably the first thing I heard. (A preborn baby may hear outside noises, but the constant and secure sound is that of a mother's heartbeat.)

On Jan. 17, my mom underwent quadruple heart bypass surgery and placement of a mechanical heart valve.

On one of my visits to the hospital to see Mom after the surgery, I sat down on her bed next to her. (Funny how, in times of stress and uncertainty, even though I am 27 and married, I still go back to the most secure place I know—right next to my mom.)

As we sat there chatting, I kept hearing a clicking noise. I finally figured out that it was my mom's heart valve!

The doctors assured us that we will get used to the clicking sound and not even



hear it after awhile. But the thing is, I don't mind hearing it at all.

I used to love to hear the beating of my mom's heart, but now I am pretty fond of the clicking too!

Thank you, God, for the technology that will give my mom a longer, more productive life, and thank you for the precious gift of a mother's love.

by Becky Bowman

(Becky Bowman resides in Indianapolis. She wrote this essay as a tribute to her mother and as a reminder that February is National Heart Month.)

Entertainment

VIEWING WITH ARNOLD

'Heaven and Earth' is a meditation on Vietnam

by James W. Arnold

In "Heaven and Earth," filmmaker Oliver Stone's intention is to complete his trilogy on Vietnam ("Platoon" and "Born on the Fourth of July") by describing the "Vietnam experience" from the other side—not only Vietnamese, but also female.

His narrative is based on the autobiographical books of Le Ly Hayslip, who in a harrowing 40 years went from a peasant village girl to only partly assimilated American war bride/mother. En route she endured most of the terror and humiliation a woman can experience in a land ravaged by war and abuse.

Despite Stone's cinematic skills, the project is too ambitious for more than partial success. Still, it's a brave and lonely effort at empathy by a haunted man, who clearly cares about a people and culture that many Americans neither know, or want to know, much about.

Especially now, when no one wants to feel guilty about Vietnam anymore. This movie is unrelenting in its sense of guilt.

"Heaven" begins with life as it was before the French and Americans came to "fight communism." Idealized by Robert Richardson's helicopter camera sweeping the green hills, thatched-hut villages, sky-reflecting rivers and rice paddies, life was difficult, but simple and attuned to nature and Buddhist tradition.

When the foreigners arrive, the viewpoint differs radically from other Vietnam movies. The camera peers through high grass as choppers land in the distance, and soldiers

come running toward "us." Napalm scorches the air overhead, bombs fall. "We" flee and soldiers pursue.

The personal misery of Le Ly (newcomer Hiep Thi Le) reflects the travail of her country. The existing harmony of life, balanced between spirit and nature, "heaven and earth," is destroyed. Alternately, she's recruited and brutalized by both the VC and the ROK.

As a suspected guerrilla, she's tortured by the ROK (creatively, with ants and snakes), then accused by the VC of being an informer. About to be shot in a thunderstorm on the edge of a muddy grave, Ly is raped instead (one marvels at the sexual appetites of executioners) and forced to flee to corrupt Saigon. Pregnant then a single mother, she survives by selling contraband to young GIs.

Typical of the Americans is an MP, trying to persuade her to offer sex to two soldiers who "beat the odds and want a Vietnam memory." As he ups the price to \$400, he says, "What will this (do to you) that hasn't been done already? ... Do it for anything, do it for [expletive] world peace."

She's finally loved by a kind Marine sergeant (Tommy Lee Jones), who supports and eventually marries her and takes her and their children back to San Diego. (There are some sharp satirical jibes here, as the movie looks at America's stuffed refrigerators and supermarkets through a peasant's eyes).

American plenty is not the solution either. For all his good intentions, the Marine is haunted by his own Vietnam nightmares and a career built by death and weapons selling. In despair, he self-destructs. Le Ly returns to Vietnam to face some happy reunions but also bitterness and rejection for her flight to America.



'HEAVEN AND EARTH'—Actress Hiep Thi Le stars as the young Vietnamese woman Le Ly whose serene life is torn apart by events before and during the Vietnam War in "Heaven and Earth." The U.S. Catholic Conference classification is A-III for adults. (CNS photo from Warner Bros.)

The film will touch again many of Stone's generation who, like him, cannot forget. It should also reach many Catholics, because Stone essentially wants to say that Vietnamese religion and culture, shattered by the war, are based on family, land and spiritual traditions, all values we cherish.

Stone, like him or not, is a Jeremiah, the most consistently moral filmmaker currently at large. The persistent theme in all his work is as a prophet, decrying America's lost moral compass.

The film's problems are mostly practical. How do you cover so much plot, stuffed with high drama and outrage, with virtually no relief, in a mere 140 minutes?

Then there is the casting of the character Le Ly, who is in almost every scene, and speaks or narrates tons of Stone's dialogue. Hiep Thi Le is lovely, and usually credible, but inexperienced.

A virtual saint, she grows, ages and becomes wise. She comes to see the role Buddha ordains for her—as a kind of reconciler of two lands and ways of life.

Near the end of the movie, she says, in words that could've been spoken by St. Bernadette, "The gift of suffering brings us closer to God."

Another problem in the film involves

explaining Buddhist beliefs. Some are poetic and lovely, and relatively easy to communicate.

But too often ideas must be expressed in "words of wisdom" by parents, elders or monks. In English, they inevitably recall thousands of bad movie characters offering fortune-cookie style advice. E.g., "If you walk only on sunny days, you'll never reach your destination."

Everybody, even the Americans, talks too much in this movie, and Stone should know better.

(Awesome but flawed; scenes of atrocity and violence; satisfactory for adults.)
USCC classification: A-II, adults.

Recent USCC

Film classifications

Belle Époque	A-II
Body Snatchers	A-III
The Getaway	A-II
My Father the Hero	A-III
My Girl 2	A-II

Legend: A-I—general audience; A-II—suitable for all ages; A-III—suitable for teens; R—restricted; NC—no one under 17; unrated—no restriction.

Documentary chronicles modern African expedition

by Henry Herx and Gerri Pare
Catholic News Service

The final African expedition of Scottish explorer Dr. David Livingstone is duplicated by his great-grandson in the documentary "In the Footsteps of Dr. Livingstone," airing Wednesday, Feb. 23, on PBS. (Check local listings to verify the program date and time.)

Joining a team of environmentalists is retired Dr. David Livingstone Wilson as they proceed from Zanzibar, in what is now Tanzania, through Burundi and Zambia, much as Livingstone had in 1871 while searching for the source of the Nile River.

Their goal is to record social and environmental changes wrought in the ensuing century—and they are numerous.

Livingstone's diary descriptions of abundant wildlife and forests do not compare with today's reality.

The program gives a good sense of the historical setting in which Livingstone, presumed lost, was ambitiously tracked

down by New York Herald Tribune reporter Henry Morton Stanley, whose greeting, "Dr. Livingstone, I presume?" became world famous.

The welcoming warmth of villagers all along the way is evident, especially when they hear Wilson is a descendant of Livingstone, a humanitarian still much admired by Africans. In extremely remote areas where white men have never been seen, the travelers are distressed to see toddlers terrified and crying hysterically as they approach.

One tragic dimension, however, not present in the late 19th century was the widespread presence of AIDS, now accounting for many households with only very old and very young relatives, a generation of parents lost to the epidemic. Several Irish runs are shown providing play time—and one daily meal—to orphans of the plague.

There are positive notes, too, as individuals and governments are gradually learning how to greatly reduce poaching by hiring the impoverished natives to protect the wildlife, making it less likely they will become poachers.

The narrated history lesson and update on current conditions in Southwest Africa prove of greater interest than the mostly colorless visuals along the trip.

With the daunting problems the area is facing, a brief segment shot in Jane Goodall's chimpanzee refuge provides a measure of comic relief.

Though the pace lags at times, it's usually an interesting journey and one of a people bravely struggling with adversity.

Executive producer Bill Kurtis hosts this special edition of "The New Explorers" series, which is appropriate for family viewing.

TV Programs of Note

Sunday, Feb. 20, 8-9 p.m. (PBS) "Phantom of the Forest." A "Nature" program documents how the people of the British Isles are restoring their great forests and with them the goawkaw, the largest of the world's true hawks.

Tuesday, Feb. 22, 9-10 p.m. (PBS) "Red Flag Over Tibet." In this "Frontline" program, longtime China observer Orville Schell visits Tibet, whose occupation by China during the last 40 years left tens of thousands of Tibetans dead as well as 6,000 Tibetan monasteries and temples destroyed. As one of Tibet's most sacred lakes is being developed for Chinese hydroelectric power, Schell chronicles the history and culture of Tibet, the Chinese point of view, and why Tibet's survival has become an international issue.

Tuesday, Feb. 22, 10-11 p.m. (PBS) "Saddam's Latest War: A Commentary by Michael Wood." Wood travels to the Iraq border to interview refugees as Saddam Hussein's slaughter of Shiite Muslims continues, with engineers draining the southern marshlands of Iraq. This action is forcing hundreds of thousands of Hussein's own people over the border into Iran.

Thursday, Feb. 24, 10-11 p.m. (PBS) "Disordered States." This rebroadcast examines three countries' differing approaches to caring for schizophrenics. The program is the last in the "Medicine at the Crossroads" series exploring contemporary medical issues.

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

Christopher Awards honor artistic excellence

by Catholic News Service

NEW YORK—Chris Burke, a spokesman for the National Down's Syndrome Society who starred in the ABC series "Life Goes On," will be honored with a youth award as part of the 45th annual Christopher Awards to be presented on Feb. 24.

The Hallmark Award of Fame was named to receive a special Christopher Award for its long-standing commitment to excellence in television drama.

Other winners of Christopher Awards include the writers, directors and producers of four movies, six TV specials and 11 books.

Burke will receive the James Keller Youth Award, which is named for the founder of the Christophers. The award is given to individuals who have made a significant contribution to the well-being of young people.

Movies named to win Christopher Awards are "In the

Name of the Father," "Schindler's List," "Rudy" and "Shadowlands."

Television specials honored include the PBS productions "Something Within Me" and "The American Experience: Eisenhower" as well as ABC's "There Are No Children Here."

Among the books named to receive awards are "Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States" by Sister Helen Prejan, a Sister of St. Joseph of Medaille; "Having Our Say: The Delany Sisters' First 100 Years" by centenarians Sarah and A. Elizabeth Delany with Amy Hill Heath; and former Beirut hostage Brian Keenan's "An Evil Calling: The Five-Year Ordeal of a Hostage."

Young people's books winning awards include "It's Our World, Too! Stories of Young People Who Are Making a Difference" by Phillip Hoose, and "Anne Frank: Beyond the Diary" by Ruard van der Rol and Rian Verhoeven, and translated by Tony Langham and Plym Peters.

QUESTION CORNER

Crucifix may have skull, crossbones

by Fr. John Dietzen

Enclosed with this letter is a copy of a crucifix I have. At the bottom is a skull and crossbones. Why would a skull and crossbones be included on a crucifix? (Illinois)

A We don't see those symbols often any more, but they used to be quite common. Possibly a combination of reasons explains their presence. One comes from the event for the location where Jesus died. The Gospels of Matthew, Mark and John give the name of the place of crucifixion as Golgotha, an Aramaic word which all three translate as the Place of the Skull, or Skull Place.

Like, in his narration of the passion and death of the Lord, identifies the place by the Greek word for skull, which is



"kranion." Latin translations of Scripture continued the tradition by naming the place "Calvaria," Latin for skull, which of course gave us our English "Calvary."

One reason for use of the skull and crossbones comes through the great Scripture scholar Origen, who died in 254. He recounted a legend that our Lord's death took place on the spot where Adam was buried. No evidence exists to prove this, but the story inspired the skull and crossbones in many Christian depictions of the crucifixion.

Q In the biblical story of Adam and Eve and the devil, or the snake, the devil says, "That's not true; you will not die." God said this because he knows that when you eat the fruit of the tree of knowledge of good and evil, you will be like God. Why would Satan want them to be like God and have God's knowledge? (Missouri)

A Clearly, the devil in this creation story (Genesis 3) did not intend for Adam and Eve to become like God. His words were a seductive lie.

Until the fall, the couple were on extremely intimate terms with God, even walking with him in the cool of the evening (Genesis 3:8). This closeness and intimacy resulted from their recognition of the order of creation: God was God and they were not. As long as they acknowledged this fact of life, a wonderful harmony and openness existed between them and between them and God, a happiness and communion we can hardly

comprehend. It was this harmony, this happiness that the devil set out to destroy.

In their pride, Adam and Eve forgot, or ignored, the fact that no matter how much they pretended otherwise, they were in reality not God's equal. By rejecting their relationship as creatures to the Creator, they destroyed the harmony of creation, and their whole world began to disintegrate. They became alienated from themselves ("I was afraid because I was naked"), from God ("The man and his wife hid themselves from the Lord God"), and from one another ("The woman you put here with me" gave it to me), and their children killed each other.

One division and hatred after another piled up until their very speech became a sign and instrument of estrangement (Chapter 11). It is into this awful mess that the Lord enters (Chapter 12) and begins, with Abraham, the long story of his redemptive love, once again bringing us together, reconciling us to each other and to God.

As in other elements of the creation story, the sin of Adam and Eve is the story of ourselves. Every serious sin committed since then follows the same pattern of pride, rejection of God's dominion, deliberate blindness to what is happening, disintegration and alienation, and finally a need for the forgiving and healing grace of Jesus Christ.

(Send questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Detailed family history is a priceless keepsake

by Dr. James and Mary Kenny

Dear Mary: I have read your columns about capturing a family's history by talking with older relatives. My difficulty is drawing them out. My aunts and uncles just can't seem to get started. Not everyone is talkative about "the good old days." (Pennsylvania)

Answer: If your relatives are not natural storytellers, the burden falls on you. You must become an interviewer.

Two guidelines might help you. First, do your homework to draw out their memories. Second, record your history using techniques with which you are both comfortable. If you ask your relative to write down memories of childhood, you will probably get nothing. Giving the person a tape recorder with the same instructions will probably also fail because your subject must have some starters to begin to reminisce.

Start with what you already know about some family history or event. Ask leading questions. If you ask questions that can be answered yes or no, that is probably all you will get as a response. Instead, talk a little about the event, then say, "Tell me more."

Chicago Tribune columnist Bob Greene and his sister D.G. Fulford have written a book, "To Our Children's Children" (Ballantine). They offer hundreds of questions designed to help someone recall events from childhood and growing up.

If you rarely see your relative, consider a telephone interview. Many elderly enjoy talking on the telephone. You can make notes as you talk without disturbing your relative.

Old photos or photo albums are another good way to trigger memories. Go over the pictures yourself, point out people or scenes you recognize, and ask questions about the persons and places you don't know.

When your questions are effective, let your relative talk. When you get little, try another question, another photo, another way to trigger memory. Have lots of questions ready, but do not interrupt with another question when the memories are already flowing.

Today the choices of ways to communicate have greatly expanded. Will you use a tape recorder, a video camera, or a combination of media?

Whatever your choice, use something familiar to you. Even note-taking can disturb your subject if you appear more interested on your notebook than on your relative.

If you have never used a tape recorder, you probably cannot capture an interview smoothly the first try. Your efforts to fiddle with this gadget might intimidate your relative and spoil the interview. On the other hand, there are small battery-operated tape recorders that can be set on a table scarcely noticed.

Recording an interview with a video camera can be the most rewarding because this technique captures your relative's face and expressions as he or she relives family events. On the other hand, if you have little experience or skill with a camcorder, you are unlikely to get a memorable interview. In addition you may make your relative uncomfortable.

If you are interested in audio or video recording, you might consult "A Family Remembers" by Paul McLaughlin, published by Self-Counsel Press, 1704 N. State St., Bellingham, Wash. 98225. The book's subtitle is, "How to create a family memoir using video and tape recorders."

Consult a local library or bookstore for further help. Sometimes family stories do not come easily. Prepare yourself with questions, photos or other memory stimuli. Decide the most effective way to record your efforts.

Finally, do not limit yourself to a single interview. Consult different relatives on different occasions. Family memories are worth the effort it takes to capture them.

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

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The Active List

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

February 18

Holy Family, St. Andrew and St. Mary, all in Richmond, will hold a 50 and over eucharist and pitch-in dinner at 11:30 a.m.

Our Lady of Providence Junior High School is taking applications for students who would be entering either the 7th or 8th grade in the fall of 1994. Those interested in applying must call the assistant principal's office at 812-945-2538 no later than today.

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

Positively Singles will take their Friday Rendezvous to Whirligigs in Kaddison at the Crossing. For more information, call Carson Ray at 317-576-4749 or 317-594-0415.

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor

for a Lenten Meatless Buffet from 5-7 p.m. Free-will offering. Way of the Cross at 7 p.m.

St. Michael Youth Athletic Committee will sponsor a Lenten Fish Fry in the school cafeteria from 5-7:30 p.m. Carry-out is available by calling 317-926-0516 after 4 p.m.

St. Paul's School Booster Club will have their annual fish dinners during Lent at Father Walsh Hall, Yorkville, from 4:00-7:30 p.m. Adults \$4.50; children 10 and under, \$2.25.

St. Simon Church, 8400 Roy Road, will have a Lenten Fish Fry from 5-7:30 p.m. Mass will be at 5:30 p.m.; Way of the Cross, 7 p.m.; speaker at 7:30 p.m. For more information, call the parish office at 317-898-1707.

February 19

Nancy Fowler from Conyers, Georgia will speak at the Indiana Convention Center in downtown Indianapolis today at 2 p.m. She

will speak on the Blessed Mother's message to America about Mass, eucharist and prayer. For more information, please contact Sarah Vormöhr at 317-253-5317.

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

February 20

The regular monthly card party, sponsored by the Women's Club of St. Patrick's Church, will be held at 2 p.m. in the parish hall, 936 Prospect St. Euchre and Bunco will be played. Admission is \$1.25.

Young Parkinson's Support Group will hold its first meeting at 4 p.m. in the School of Nursing Building at the Indiana University Medical Center in Indianapolis. Additional information can be obtained by calling the association at 317-255-1993.

The Catholic Alumni Club of Indianapolis will attend the Beef & Boards performance of "Nunsense II—The Second Coming Meet in the lobby at 11:15 a.m. Tickets are \$26. Call Jan at 317-786-4509 for more information.

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the

Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Bridget, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

St. Paul, Sellersburg, will meet for prayer, prayer and sharing from 7:45-9:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

Parenting using S.T.E.P. for parenting teens from 7-9:30 p.m. at Cathedral High School, 5225 E. 56th St. For more information, call Elizabeth Baratz at 317-542-1481.

The final parenting using S.T.E.P. class for ill ages from 7-9:30 p.m. at St. John of Arc, 500 E. 42nd St. Contact John Tryon at 317-283-1518.

St. Patrick, Terre Haute will host an all-deanery dance for youth at 7 p.m. Cost is \$2.

February 21

Parenting using S.T.E.P. for early childhood from 7-9:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave., Suite 5

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For more information, call Judy 317-783-8554.

Parenting using S.T.E.P. for all ages from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 217. For more information, call Sue Sanderoff or Mary Anne Schaefer at 317-236-1500.

An evening of hospitality for separated and divorced Catholics

will take place at St. Malachy Church in Brownsburg. The evening will begin at 7 p.m. with Mass, celebrated by Father Roger Gaudet. For more information, call the Family Life Office at 317-236-1586.

February 22

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

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EDUCATION SERIES

Year of the Family

This series will offer information and practical suggestions on how our families work, what are some of the problems in families and how we can function within them better. Presented by David Bethuram, Director, Family Life Office.

Families are a Sign of Hope. February 18, 7:30 p.m.

What does the Catholic Church teach about families? How do we celebrate our faith with our families? Practical ideas based on the liturgical year, rituals and traditions.

Families are Challenged by Change. February 25, 7:30 p.m.
Stress in families. What are the top ten stresses on family life? How do we handle them? How does God help us to handle family stress?

Family Strengths. March 4, 7:30 p.m.

What are the strengths (and the weaknesses) of family life in the world today? How can we build on the strengths and improve our family life? How do you deal with the natural changes in family life cycles such as birth, death and empty nests?

Families Need Support. March 11, 7:30 p.m.

What are the types of support that families can find today? Conflict: is it healthy? How do I make conflict a means not of destruction but of growth?

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March 6

Retreat for Divorced/Separated

March 18-20

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

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☆☆☆
The centering prayer support group of Beech Grove Benedictine Center will meet from 6:30-8 p.m. at the center. Call 317-786-7581 for more information.

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

☆☆☆
The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-642-8805.

☆☆☆
Parenting using STEP for all ages from 7:30-9 p.m. at St. Ann Church, 2862 S. Holt Rd. For more information, call Laura Risch at 317-244-3750.

February 23

The Our Lady of Lourdes Adult Catechetical Team invites all to attend a Lenten educational series presented by Father Robert Green. The topic will be "Who is God?" The seminar will be held

from 7-9 p.m. in the school cafeteria located at 30 S. Downey Ave.

☆☆☆
The Catholic Alumni Club of Indianapolis will travel downtown for dinner at the Tellers' Cage, located on the 35th floor of the NID building (formerly NIB). Meet at 7 p.m. Reservations must be made to Anne Marie by Feb. 21 at 317-784-3313.

☆☆☆
Parenting using STEP for all ages from 8-11 a.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave., Suite 5. For more information, call Judy Fuhr at 317-783-8554.

February 25

Assumption Church in Indianapolis will present a mission weekend at 7 p.m. each night. The topic will be, "The Three R's: Repent, Renew and Rejoice."

February 24

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

☆☆☆
A pro-life rosary will be prayed

at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

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

☆☆☆
The final parenting using STEP class for all ages from 8:30 a.m. to 10 a.m. at Holy Cross, 125 N. Oriental St. Contact Mrs. McGrath at 317-638-9068.

February 24-25

The Beech Grove Benedictine Center will hold a Lenten retreat called, "Restoring Your Spirit." Dr. Gerald May will speak. The retreat is co-sponsored with the Indiana Office for Campus Ministry. For more information, call the Benedictine center at 317-788-7581.

February 25

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

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

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

☆☆☆
St. Michael Youth Athletics Committee will sponsor a Lenten Fish Fry in the school cafeteria from 5-7:30 p.m. Carry-out is available by calling 317-926-0516 after 4 p.m.

☆☆☆
St. Simon Church, 8400 Roy Road, will have a Lenten Fish Fry from 5-7:30 p.m. Mass will be at 5:30 p.m. Way of the Cross, 7 p.m.; speaker at 7:30 p.m. For more information, call the parish office at 317-898-1707.

February 25-26

Kordes Enrichment Center in Ferdinand will offer a retreat, "Dreams: Psyche's Path to Spirit

itual and Psychological Wholeness," beginning at 8 p.m. on Friday until 1 p.m. on Sunday. For more information, call Kordes at 812-367-2777.

February 25-27

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

February 26

The Archdiocesan Office of Worship will present a workshop for contemporary music ensembles with Scott Soper. The workshop will be held at St. Pius X, 7200 Sarto Drive. The workshop will last from 9:30 a.m.-3:30 p.m. Cost is \$8; lunch is \$5. Brown bag lunches welcome also. For more information, call 317-236-1483.

☆☆☆
The Catholic Alumni Club of Indianapolis will go to the movies at Glendale Cinema on N. Keystone. Meet at the theatre south of the shopping center at 6:30

p.m. to decide on a movie. For more information, call Mary at 317-255-3841.

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

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council #138, Johnson Co., 7 p.m.; St. Pius X, Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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March 1st through Good Friday

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

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

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

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Youth News/Views

CYO event recognizes outstanding musicians

Outstanding student musicians and vocalists from the Archdiocese of Indianapolis will perform on stage at the Children's Museum's Lilly Theater in Indianapolis at 7 p.m. on Feb. 20 during the Catholic Youth Organization's annual Honors Recital.

Performers represent the top award winners from the CYO Archdiocesan Music Contest held Feb. 12 at Bishop Chatard High School in Indianapolis.

The CYO Honors Recital at the Lilly Theater is free and open to the public.

Students scheduled to perform in the recital are as follows, listed by category.

Piano Solo, Class H-1—Melissa Headly, Lawrence Central High School, Indianapolis.
Piano Solo, Class H-2—James Broome, Greenfield Central School, Greenfield.

Piano Solo, Class A—Hye Young Moon, Guion Creek School, Indianapolis.

Piano Solo, Class B—Ryan Torvik, St. Michael School, Greenfield.

Piano Solo, Class C—Eric Smith, Our Lady of Mount Carmel School, Carmel.

Piano Solo, Class D—Rachel Snoberger, Tri-West School.

Piano Solo, Class E—Abel Contreras, St. Thomas Aquinas School, Indianapolis.

Vocal Ensemble—Our Lady of Lourdes School Choir, Indianapolis.

Vocal Duet, Class B—Katie Stark and Elise Ragozzino, St. Luke School, Indianapolis.

Vocal Quartet, Class B—Marissa Wagner, Stephanie Shaw, Liz Cheek and Niki Hurlie, St. Mark School, Indianapolis.

Vocal Trio, Class B—Erin Arthur, Sarah Shanabrook and Emily Caito, St. Lawrence School, Indianapolis.

Vocal Solo, Class B—Charissa Ford, Little Flower School, Indianapolis.

Vocal Duet, Class C—Sarah Martin and Mary Martin, St. Monica School, Indianapolis.

Vocal Solo, Class C—Mary Martin, St. Monica School, Indianapolis.

Vocal Duet, Class B—Liz Cheek and Niki Hurlie, St. Mark School, Indianapolis.

Vocal Duet, Class A—Kevin Koke and Ross Hendrickson, St. Luke School, Indianapolis.

Vocal Solo, Class A—Heather Kreuzman, St. Barnabas School, Indianapolis.

Vocal Solo, Class A—Bryn Chapman, Clay Junior High School, Carmel.

Vocal Trio, Class A—Allison Brammer, Shayla Whitey and Christina Hively, St. Lawrence School, Indianapolis.

Clarinet Solo—John Bush, St. Mark School, Indianapolis.

Clarinet Duet—Terry Miller and David Hammes, St. Matthew School, Indianapolis.

Violin Solo—Myung Won Koh, St. Luke School, Indianapolis.

Cello Solo—Bong Ihn Koh, St. Luke School, Indianapolis.

Trumpet Solo—Nick Blandford, St. Mark School, Indianapolis.

Saxophone Solo—Jay Fox, Shawe Memorial Junior High School, Madison.

Flute Solo—Jade Stanley, St. Vincent de Paul School, Bedford.

Flute Duet—Stephanie Goul and Laura Holz, Christ the King School, Indianapolis.

Flute Solo—Mickey Colvin, Broad Ripple High School, Indianapolis.

Snare Drum Solo—Curt Hefner, St. Richard School, Indianapolis.

Trombone Solo—Craig Thedwall, St. Matthew School, Indianapolis.



CRITIQUE—Holy Spirit School eighth-graders Annie Lutholtz (from left), Nicole Farrell, Erin Lord and Jenny Griffin of Indianapolis talk with Catholic Youth Organization judge Shirley Dreyer after performing the song "Amazing Grace" in the quartet division of the CYO Archdiocesan Music Contest on Feb. 12 at Bishop Chatard High School. Dreyer is the director of religious education at St. Jude Parish in Indianapolis. She has been judging the piano and vocal competitions of the CYO music contest for more than 20 years.

Applications are due March 8 for the Archdiocesan Youth Council

Application packets for membership on the Archdiocesan Youth Council are now available from parish youth ministry coordinators or by calling the archdiocesan Office of Youth and Young Adult Ministries.

Any high school-age youth may apply for membership on the council. For more information, telephone the Office of Youth and Young Adult Ministries at 317-236-1439 or 800-382-9636, extension 1439, by March 8.

Marian College will offer a campus preview day for high school students on Feb. 26 beginning at 10 a.m. The Franciscan college is located at 3200 Cold Spring Road on the Indianapolis westside.

Registration begins at 10 a.m. at the Marian Hall Auditorium, followed by a

continental breakfast, welcoming program, faculty meetings, tours, and a luncheon.

Marian's theater department will present the musical "Working" based on a novel by Studs Terkel that evening.

To register, call Marian at 317-929-0123 or 800-772-7264 by Feb. 24.

St. Mary of the Woods College in Terre Haute is planning a sneak preview campus visit day for high school junior and senior women and their families and friends on Feb. 26.

The day begins at 9 a.m. in the lobby of Le Fer Hall on the Woods campus. Tours and meetings with faculty members and students are among the attractions.

For more information, telephone The Woods at 812-535-5106 or 800-926-SMWC.

Terre Haute youth study social justice issues

by David Delaney

Thirty-five teen-agers from the Terre Haute Deaneery spent three days together recently attempting to learn more about some of the world's major social issues.

The teens joined 13 adults for a social justice conference called "I Want to Live" held Jan. 14-16 at the Merom Conference Center in Sullivan County.

Tom Reichert, a social concerns coordinator from Lafayette, was the guest speaker.

"The idea was to raise their awareness of social concerns and how they could make a difference," explained Janet Roth, the youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute.

During the conference, the teens dealt with a number of topics which addressed different forms of violence in the world.

They also watched a film about Dr. Martin Luther King Jr. featuring his examples of non-violence. The movie focused on a wide range of human issues, including unemployment, human rights, women's rights, homelessness, apartheid and racism, respect for life, homosexuality, and social justice.

One highlight of the weekend retreat was a global awareness dinner on Jan. 15. Most participants received a meager meal to give them a small indication of what it might be like to be hungry.

"This doesn't even begin to touch the surface of being hungry," workshop presenter Valerie Sperka, the youth ministry assistant at St. Christopher Parish in Indianapolis, told the youth.

Many teens ate only broth and crackers during the global awareness dinner that evening. Others had more to eat, and two teen-agers even dined on steak dinners. The idea was to approximate the various levels of food distribution eaten by the world's inhabitants. Some of the youth who didn't get steak, or some of the better offerings such as beef and noodles, seemed a little disappointed.

Throughout the retreat, "the kids were good about listening to another person's point of view," St. Ann youth group member Lisa Thomas explained. When she first heard about the three-day retreat, Lisa said she didn't think she would enjoy it. But "it was a lot of fun."

The weather was cold at the Merom Conference Center, located on the bluffs high above the nearby Wabash River. At

one point, the wind blew hard against the windows.

Lisa said when she heard the sound of the chilling winds she was inspired to pray for the homeless.

St. Joseph parishioner Patrick Sponsler of Terre Haute said he liked meeting other teen-agers during the retreat.

"Everyone was so open, not like at school," Patrick said. "They weren't acting. They were being themselves."

As one of the younger participants, Patrick said he learned a lot and feels he is better informed now on how to form his own opinions on world issues.

"It's interesting to be with a group of young people who share similar beliefs," Alissa Madden reflected. "The kids accepted everyone else and were real genuine."

Alissa said the retreat was an effective way to "charge up" her spiritual life. She also said she believes the Catholic Church is doing a good job keeping up with the times.

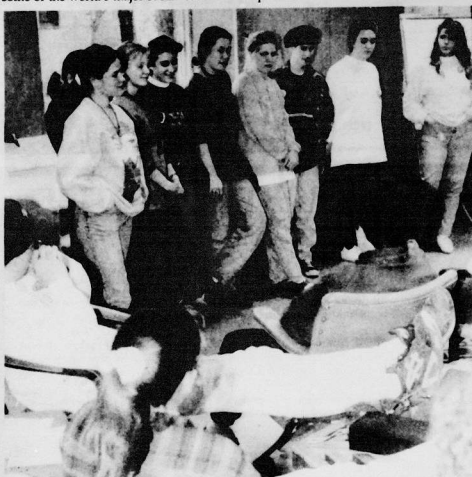
St. Benedict youth group member Nick Schaler said he came to the "I Want to Live" retreat with certain beliefs and that during the three-day conference his beliefs became more defined.

Nick said he saw the purpose of the retreat as providing teen-agers with a few days to learn more about themselves and their shared beliefs.

"We discussed issues that are important in the world today," he said. "I'm willing to listen (to other opinions), but I stick to what I believe."

Sharon Loftus, an adult leader, said during the retreat each teen-ager "learned that every person can do something to help bring about change for the good."

Retreat participants also discussed ways to help the hungry. Their ideas included supporting the missions, giving food items to local charities, and writing to political representatives to help combat local hunger.



REFLECTION—"I Want to Live" participants from the Terre Haute Deaneery share ideas and opinions on social justice issues during a reflection time at the Jan. 14-16 retreat held at the Merom Conference Center in Sullivan County. Retreatants studied world hunger, prejudice, respect for life, and other issues. (Photo by David Delaney)

Campus Corner

Kerrigan's hometown shows support for skater, prays parish priests

By Mark Nacinovich
Catholic News Service

HARTFORD, Conn.—Nancy Kerrigan, who has been in the limelight for her Olympic figure skating and most recently the blow to her knee, is "down-to-earth and sincere" and a "nice normal kid," according to the priests in her hometown of Stoneham, Mass.

The figure skater, who won the bronze medal in the '92 Olympics and placed fifth in the '93 World Championships, was thrust further into the headlines Jan. 6 when a man struck her knee with a metal baton as she left an ice rink in Detroit, where she was competing.

The attack, allegedly arranged by Shawn Ward, a bodyguard of figure skater Tonya Harding, damaged Ms. Kerrigan's knee badly enough to prevent her from skating in the U.S. National Figure Skating Championships, but it did not prevent her from getting the U.S. team and training for the Winter

Olympics in Lillehammer, Norway, in February.

Father Scott Hendricks, associate pastor at the Kerrigan family's parish of St. Patrick's in Stoneham, said, "There's been an outpouring of sympathy in Stoneham; we've been praying for her at Mass."

The priest met Kerrigan last summer on Cape Cod, where the skater trains. "She was sincere and down-to-earth," he said in a telephone interview with the *Catholic Transcript*, newspaper of the Archdiocese of Hartford.

"She's a nice, normal kid," added Father John Hannon, pastor of St. Patrick's, the only Catholic church in the town 20 minutes north of Boston.

Father Hannon said he does not know Kerrigan too well, but says she was baptized and confirmed at St. Patrick's. He said the skater's family, her two older brothers, and father and mother, are "irregular churchgoers, like most Catholics."

The priest recalled Ms. Kerrigan as a girl devoted to figure skating and whose parents



HOPEFUL—Nancy Kerrigan has been named to the U.S. Olympic figure skating team despite an attack that injured her knee. (CNS photo from Reuters)

made "enormous sacrifices" for their daughter's sport.

Her father, like most who live in Stoneham, is a factory worker, said Father Hannon, describing the town as a close-knit blue-collar community where "everybody knows everybody."

Rosemary Geary, a St. Patrick parishioner, used to work at Stoneham arena, the ice rink where Ms. Kerrigan practiced as a teen-ager.

"She was super nice," Geary said. "She

was very normal, a lot like your own kid." She said the skater never let success "get to her head."

"I remember one time after she got back from the Olympics. She stood in the rink for a while talking to little kids and signing autographs. That impresses me more than her speaking to the president," added Geary. "She is very humble."

The parishioner went on to describe the skater as someone who has "done Stoneham proud, her family proud and herself proud."

Catholic bi-athlete to keep Olympics in perspective

By Colette Cowman
Catholic News Service

BOISE, Idaho—Ntala Skinner, a member of the U.S. Olympic Biathlon Team, said the most important thing to her is "being happy side."

"Too many times people try to figure out what will make them happy instead of just being happy," said Skinner, 20, a member of Our Lady of Snows Parish in Sun Valley.

She loves her sport combining cross-country skiing and shooting and is thrilled to have her dream of competing in the Olympics come true. But she says it isn't

everything to her. She makes certain to keep her life in perspective.

"I really feel blessed in a lot of ways," she said in a telephone interview with the *Idaho Register*, Boise diocesan newspaper, from her hotel room in Ruhpolding, Germany. She and her teammates were competing there in preparation for the Winter Olympics, which open Feb. 12 in Lillehammer, Norway.

"I've been able to see many different parts of the world and meet a lot of different people — no one is as lucky that way as I am," she said.

Skinner said she has always received "unbelievable support" from her family. "Mom and Dad have always been there,"

she said. "They have always given me all the support I needed. They remind me not to worry about things I can't do anything about."

She credits her family for her success as a biathlete. She started cross-country skiing in Pinedale, Wyo., as a toddler.

Karen Skinner, Ntala's mother, said she skied right up to the day Ntala was born. "She loved it," said Mrs. Skinner. "I always knew she was happy when I was skiing."

In 1988, when she was a high school sophomore, Skinner asked her parents if they could move from Wyoming to Sun Valley so she could have better coaching. The family moved a month later.

It was her brother, Ndi, who first

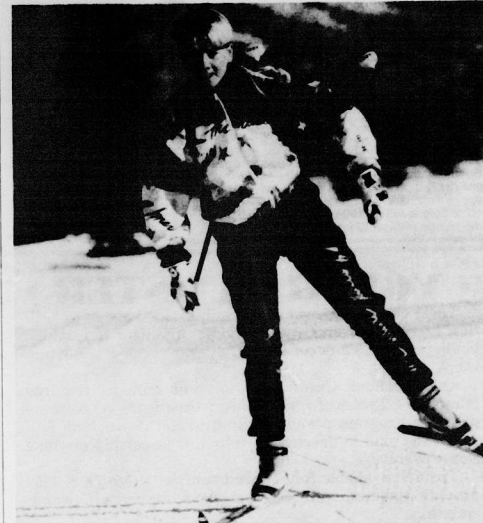
introduced her to the shooting aspect of biathlon. When she was 13 years old, he gave her his old rifle when he bought a new one.

Besides workouts with her team, the competitions and use of mental imagery, prayer is part of her training routine, said Skinner.

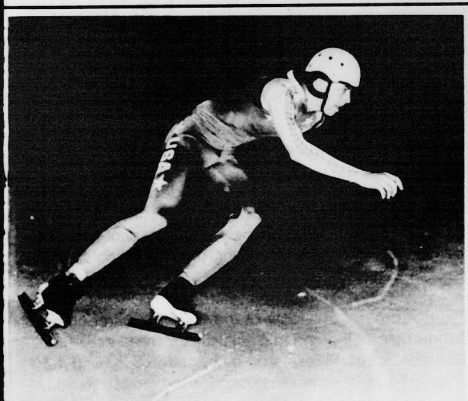
When she is training, she said, her prayer time is not structured. "It is like if I feel weak in one section, I pray for strength for that section," she said.

Her Catholic faith is definitely part of her life, she says.

"On the road I worship differently than I do at home, but I still travel with my Bible and I find strength in reading it," she said.



IDAHO OLYMPIAN—Ntala Skinner skis cross country near her home in Sun Valley, Idaho, as she trains for the Winter Olympics to be held Feb. 12-27 in Lillehammer, Norway. As a member of the Olympic Team, the 20-year-old will compete in the biathlon, an event that combines cross-country skiing and rifle marksmanship. (CNS photo by Mitchell Zachs)



OLYMPIC HOPEFUL—Brendan Eppert, a Catholic speedskater from St. Louis, is bound for the Winter Olympics in Lillehammer, Norway, after making the U.S. team as the fastest qualifier in the 1,000 meter race. (CNS photo by Richard Finke)

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Catholic groups urge more attention to Haiti

CRS official says trade embargo is adding to the suffering of Haiti's poor and middle classes

by Patricia Zapor
Catholic News Service

WASHINGTON—Catholic Relief Services, other relief agencies, a Catholic social justice organization and labor groups are pressing for outside attention to the worsening political and social conditions in Haiti.

"The international community needs to do much more to mitigate Haiti's

misery," said Michael R. Wiest, CRS deputy executive director, in congressional testimony Feb. 9.

A trade embargo imposed after the 1991 coup that ousted the island nation's first democratically elected president, Father Jean-Bertrand Aristide, is adding to the suffering of Haiti's poor and middle classes, Wiest told the Subcommittee on Western Hemisphere Affairs of the House Foreign Affairs Committee.

Food for the Poor commits to massive relief package for Haiti

by Vikki Alexander

DEERFIELD BEACH, Fla.—Reports of widespread hunger and increasing health problems among Haiti's indigent poor have prompted the Food for the Poor relief agency to prepare a massive food relief package for shipment to the country's capital, Port-au-Prince.

According to Ferdinand Mahfood, founder and director of Food for the Poor, the package will include approximately 480 tons of food—more than 24 tractor-trailer loads valued at more than \$366,000.

(Criterion editor John F. Fink traveled to Haiti with Mahfood last April and reported on Food for the Poor's efforts in Haiti in the May 14, 1993 issue.)

Mahfood said, "We have been monitoring conditions in Haiti since the embargo, and the situation there has become very serious in recent weeks. A staff member who just returned from Port-au-Prince reported a number of problems there. Fuel shortages have made it almost impossible to move people and supplies; the poor have used up most of their food reserves and massive unemployment is compounding the sense of despair. These people are in need of our prayers and our help."

Food for the Poor's immediate response to the needs in Haiti will include doubling its monthly shipment of rice to 240,000 pounds and arranging the purchase of 21 additional trailer loads of food. The extra food

shipments will include 120,000 pounds of flour; 120,000 pounds of oats; 120,000 pounds of corn meal; 120,000 pounds of soy flour; 120,000 pounds of dried fish; a trailer load of cooking oil and 125 cases of tomato paste.

The goods will be shipped by Food for the Poor's Florida headquarters to the agency's Port-au-Prince warehouse complex. From the warehouse it will be distributed to needy households, a network of church-based outreach programs. A portion will also be used by Food for the Poor's own feeding program which is currently serving between 1,500 and 3,000 people a day.

A recent gift from Food for the Poor supplied food and medical items to a social program run by Mother Teresa's nuns in the city of Jacmel. The nuns and other supplies are being used to care for malnourished children and those suffering with AIDS.

"We used nearly 100 gallons of fuel to deliver the relief shipment to Jacmel," Mahfood said. "Transportation is one of the hidden costs of relief work. When fuel is scarce and expensive, providing help becomes much more difficult."

Churches and individuals interested in contributing to Food for the Poor's special relief project for Haiti can make a tax-deductible contribution to the program by writing to Food for the Poor, Haiti Relief Project, Dept. 8376, 550 SW 12th Ave., Deerfield Beach, FL 33442.

Officials say possible papal trip to U.N., U.S. is being considered

Might include New York, Newark and Baltimore as well as United Nations

by John Thavis
Catholic News Service

VATICAN CITY—Vatican officials said that discussions are underway on a possible visit by Pope John Paul II to the United Nations in October which would include other stops in the United States.

Tentative plans would have the pope making brief pastoral visits to New York, Newark, N.J., and Baltimore, said the officials, who are studying details of the visit that would be close to papal trip planning. The officials asked to remain anonymous.

They described the prospect of a trip as a strong working hypothesis at the moment.

Archbishop Renato Martino, the Vatican's permanent observer to the United Nations, is studying details of the visit that U.N. officials, but no decision has been reached yet, the officials said.

Archbishop Martino declined to comment.

Vatican spokesman Joaquin Navarro-Valls also would not comment Feb. 10 on the possible visit, except to say that official nothing has been decided. A final decision is expected by late March.

In Washington, Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops, said Feb.

10 that although there had always been "rumors about the possibilities of the U.N.," he was surprised to hear the pope might visit other cities.

"I've heard absolutely nothing about it," he said.

Msgr. Lynch explained that a visit to the United Nations would be in the protocol area of Archbishop Martino and Cardinal John J. O'Connor of New York. However, once the pope crosses the Hudson River into New Jersey, that visit would fall under the jurisdiction of the U.S. bishops' conference, Msgr. Lynch said. If that indeed is the plan, the conference official said he would normally be informed of it.

Vatican officials said the trip would take place in mid-October, after the United Nations opens its 49th General Assembly at its New York headquarters.

The visit would come in the middle of a synod of bishops on religious life—a scheduling conflict that presents problems but not insurmountable ones, Vatican officials said. The pope, who presides over the synod's general deliberations, would be absent during a period of group discussions and voting, when his presence is not required, they said.

Pope John Paul visited the United Nations during his first U.S. trip in 1979 and used the occasion to appeal for world peace and the protection of human rights. In recent years, he has emphasized the U.N.'s growing role in defusing tensions and coordinating humanitarian relief in international trouble spots.

At the same time, the high-ranking military and police officers who were to be pressured to leave office by the embargo "are reaping enormous economic benefits from the distortions to the economy that the sanctions are causing," he said.

The House hearing was held during a week of activities in Washington and around the nation aimed at heightening awareness of the steadily declining living conditions for most Haitians and at encouraging action by world leaders to restore the country's elected government. Events coincided with the third anniversary of Father Aristide's inauguration.

CRS, the U.S. bishops' overseas development and relief agency, is one of several agencies that have continued to provide food, medical care and shelter in Haiti since the coup and is committed to continuing there, Wiest said.

"As representatives of the Catholic community in the United States, we urge all parties associated with the ongoing political stalemate in Haiti to redouble their efforts to work toward a peaceful solution that gives the Haitian people a chance to decide their future," he said.

Another witness, John C. Hammock, executive director of the relief agency Oxfam America, urged tightening trade restrictions further, eliminating exemptions for U.S. companies that operate in Haiti, stringently enforcing the blockade and pushing allies to freeze assets and block travel of the Haitian military leaders and their supporters.

Several groups teamed up Feb. 10 to plead for American policy changes during a Washington press conference organized by the Haiti Public Information Campaign, a project of the Quixote Center, a social justice organization founded by Catholic activists.

A Hollywood filmmaker, a Haitian labor leader, an American journalist who specializes in Haiti and the director of a U.S. committee of union presidents pressed

President Clinton to change several policies on Haiti.

They asked for an end to negotiations with leaders of the coup, urged Clinton to "stop sending mixed messages," and asked for an end to summary repatriation of Haitians who try to reach the United States.

U.S. policies in Haiti failed "because they were designed to fail," said Laurie Richardson, co-director of the Quixote Center. She said there's a consensus among religious, labor and civic groups working in Haiti that the United States has allowed the situation in Haiti to worsen by permitting some exceptions to the trade embargo, by negotiating with the military junta and by failing to more strongly support efforts to return Father Aristide to office.

U.S. policies that turn back Haitians who try to leave while accepting fleeing Cubans with open arms are particularly abhorrent to people who voted for Clinton after he vowed to end that Bush administration order, said film director Jonathan Demme of Artists for Democracy in Haiti.

"I defy anyone to define the plan" behind U.S. policies, said Demme, whose group includes actors, artists, writers and athletes. Demme is best known for his recent film "Philadelphia" and his Academy Award-winning film "Silence of the Lambs."

Two labor leaders said despite the hardships of the trade embargo, Haiti's people will be better served by insisting that all trade stop.

Cajuste Lexiuste, general secretary of the Haitian General Confederation of Labor, and Charles Kernaghan, executive director of the U.S.-based National Labor Committee in Support of Worker and Human Rights in Central America, pointed to special exemptions they said are given to companies with U.S. ties, including assembly plants that produce softballs and baseballs used in the United States.

Monsignor Raymond T. Bosler tells it like it was, is and should be.



Msgr. Bosler with Archbishop Paul C. Schulte during Vatican Council II.

Msgr. Raymond Bosler, founding editor of the Criterion, shares thoughtful and informative memories about the Church before Vatican II, the Church as he sees it today, and the church he hopes will evolve in the future.

A captivating memoir by a man who has known both the "old" and the "new" Church and who was an expert witness to the excitement of Vatican II.

Msgr. Raymond Bosler may be "an old priest longing for a new church," but his memoir vibrates with the vitality of youth on every page. With clarity and wit he describes the Church as he knew it before Vatican II, the Church as he sees it today, and the Church he hopes will be filled with "new wine."

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† May they 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.

† **BACK, Donald**, 53, St. Gabriel, Connersville, Jan. 20. Husband of Rosemary.

† **BRICKENS, Jenny**, 70, Holy Spirit, Indianapolis, Jan. 25. Wife of Leonard, mother of Larry, Lenny and Stella Benefield, sister of Stella Davies, grandmother of seven, great-grandmother of 10.

† **BRUSMAN, Jessie**, 93, St. Gabriel, Connersville, Dec. 12. Father of Edward and Richard.

† **BUSING, Fred S.**, 80, St. Joseph, Universal, Feb. 14. Husband of Martha Jane; father of Gregory B., Jane F., Drake and Marlene Busing; brother of Frank, Gene, Providence Sisters Marcella, Dorothy and Eleanor.

† **BYRD, Marietta**, 41, St. Gabriel, Connersville, Jan. 20. Mother of

Darrin and Matthew, daughter of Raleigh and Edith Keith; sister of Wayne Keith and Delano Keith.

† **CAMPBELL, Mayme**, 99, St. Rose of Lima, Franklin, Feb. 6. Aunt of Alice Ann Carpenter; great-aunt of Maureen Carpenter and Jenny Gomo.

† **CARAWAY, Othel E.**, 81, St. Vincent Bedford, Feb. 8. Husband of Phyllis A. Brown, father of James, George, Charles, Daniel, Paul, Thomas, Stephen, Gregory, Vincent, Anne Fisher and Mary Swazey; grandfather of 24, great-grandfather of 11.

† **CARR, Alicia "Mitzi" Weidekamp**, 62, Our Lady of Lourdes, Indianapolis, Feb. 2. Mother of Karen Gorman, Rita Holden, Kevin, David, Dennis, Paul, Matthew, J. Patrick and Tony, sister of Evelyn "Lan" Weidekamp, Dorothy Cunningham and Lucille Perkowsky; grandmother of six, great-grandmother of one.

† **CONLAN, Gladys M.**, 80, Our Lady of Perpetual Help, New Albany, Feb. 3. Mother of Donald J. Rouck, sister of Edgar Rouck,

Pat Dallmann and Genevieve Fenger; grandmother of one.

† **CORTISET, James V.**, St. Luke, Indianapolis, Feb. 6. Husband of Eleanor M. Mariani Corti; father of Mary Ann Hiltz and Gloria J. Bierke; grandfather of two.

† **DWINGER, Richard F.**, 62, St. Mary, Greensburg, Feb. 11. Husband of K. Joan; father of Charles and Diane Roncone; brother of Leonard, Ed, Kathleen, Schneider, Rose Powers, Anna McCullough, Mary Veerkamp, Betty Harris, Ruth Hamilton and Esther Martin.

† **FACH, Maribelle**, 74, Holy Family, New Albany, Feb. 5. Wife of F. Roderick, mother of William G., sister of William Gay, Jack Gray and Robert Gray; grandmother of four.

† **GOSLIN, Grace T.**, 83, Holy Spirit, Indianapolis, Feb. 4. Sister of Myrtle A. Daum, Patricia J. Foley, Ethel Wyrant, Leo J. Bryant, Virgil E. Bryant and William G. Bryant.

† **GRAHAM, Walter P.**, 77, St. Lawrence, Indianapolis, Jan. 10. Lawrence of Dorothy Trevor Graham; father of Patrick, Mar-

garet and Dennis; grandfather of five.

† **GRIFFIN, Vera Mae**, 80, St. Columba, Columbus, Feb. 3. Sister of Charles Dorn, cousin of Nancy Tekulue.

† **HALLORAN, Joseph**, 84, Holy Name, Beech Grove, Feb. 4. Husband of Rosemary; father of Michael, Barry, Thomas, Devin, Kathy, Frederick and Patti Krippebrock; brother of Paul and Robert; grandfather of 12, great-grandmother of one.

† **HAWKINS, Norma**, 84, Sacred Heart, Clinton, Jan. 27. Mother of Nancy and Gary.

† **HELFFEN, Marjorie E.**, 97, St. Mary, Richmond, Feb. 2. Cousin of Libby Pfenniger and Marynele Herold.

† **HILBERT, Emma**, 67, St. Gabriel, Connersville, Oct. 31. Wife of Donald; mother of Melvin; grandmother of two, great-grandmother of two.

† **HUTCHINSON, Clara**, 83, St. Joseph, Rockville, Feb. 3. Mother of Ellen Wallace, Mary Ann Kremer, Paul Kremer, Richard Kremer and Robert Kremer; sister of Mel Gruenwald, Sally Smith

and Rose Edmonds; grandmother of 14, great-grandmother of 20.

† **KALB, Robert**, 79, Prince of Peace, Madison, Feb. 4. Husband of Mary Helen Carr Kalb; brother of Margaret Ann Burdage; brother of George, Anna and Martha Hill; grandfather of nine.

† **KANDERA, John P.**, 78, Sacred Heart, Clinton, Feb. 11. Step-father of Donna Weiler and Frank; brother of Mary Lois, Pearl Pelizzari and Josephine Jones.

† **KNAPP, Marjorie**, 78, St. Malachy, Brownsburg, Feb. 8. Wife of Roy, mother of Judith A. Katzenberger; grandmother of two, great-grandmother of one.

† **KNOEBEL, Diana**, 56, Prince of Peace, Madison, Feb. 3. Wife of John A.; mother of Kim Wasker; grandmother of one.

† **KRIBS, Edward F.**, 87, Nativity, Indianapolis, Feb. 4. Husband of Helen M.; brother of Marie G.

† **LAWRENCE, Alma E.**, 83, Sacred Heart, Jeffersonville, Feb. 6. Aunt of Kathleen Gehrmann and Hilda Marshall.

† **LEAKE, Louis**, 77, St. Christopher, Speedway, Feb. 3. Husband of Anna; father of Fred Leake and Barbara Carrico; grandmother of Rose Konecniak; grandfather of four.

† **LUCAS, Louise B.**, 91, St. Columba, Columbus, Feb. 6. Mother of Peggy Dell; grandmother of five; great-grandmother of six.

† **LUCKING, Charlene M.**, 82, St. Gabriel, Connersville, Dec. 21. Aunt of several nieces and nephews.

† **MAHONEY, Genevieve**, 92, St. Anthony of Padua, Clarksville, Jan. 31. Sister of Marcelyn Grimm and Bernice Ehringer.

† **McKINNEY, Shirley**, 73, St. Agnes, Nashville, Feb. 8. Wife of John; mother of Janet Dorkh and Mary Lett.

† **MICHELL, William D.**, 75, St. Joan of Arc, Indianapolis, Feb. 7. Father of William D., Timothy D., Mary W. Feeney and Catherine A. Berger; brother of Harold and Virginia Cooper; grandfather of nine.

† **PELUM, Matilda**, 84, St. Gabriel, Connersville, Nov. 11. Sister of George, Marie Rippberger and Olivia Cooley.

† **PLUNKETT, Edward J.**, 76, St. Joseph, Shelbyville, Jan. 28. Father of Michael E., Gary A., Stephen J. and Sandra L. Carr; grandfather of eight; great-grandfather of two.

† **POPE, James**, 75, St. Agnes, Nashville, Feb. 2. Husband of Marie; father of Michael S.; son of Beatrice; grandfather of two.

† **SCHOETTER, Anthony**, 64, St. Gabriel, Connersville, Jan. 17. Husband of Mary, father of Larry, Rick and Philip; brother of Edward, Lawrence, Leonard, Robert Lorna and Dorothy; grandfather of three.

† **SEDLITZCK, Florence M.**, 74, St. Benedict, Terre Haute, Feb. 2. Mother of Mary Jo Lynn Sedlitzck Bauer; Patricia F.

Providence Sister Mary H. Feagans dies on Feb. 7

Providence Sister Mary Hilda Feagans died at St. Mary of the Woods on Feb. 7 at the age of 91. The Mass of Christian Burial was celebrated for her on Feb. 11 in the Church of the Immaculate Conception.

The former Esther Lillian Feagans was born in Logansport, Indiana; she entered the Congregation of the Sisters of Providence in 1918 and professed her final vows in 1926.

Sister Mary Hilda taught in Indiana and Illinois schools staffed by the Sisters of Providence. In the Archdiocese of Indianapolis, she taught in Indianapolis at St. Philip Neri, St. Joan of Arc and St. James, and in Terre Haute at St. Patrick.

One sister, Mary Hilda Corrie of Plainfield, Ind., survives Sister Mary Hilda. She is also survived by two cousins who are Sisters of Providence: Sisters Mary Justin Gootee and Ann Jeanette Gootee.

Sedlitzck Jones and Martha Anne Sedlitzck Trimble; grandmother of five.

† **SILICK, Kenneth**, 82, St. Mark, Indianapolis, Jan. 24. Father of Harry A. and Kenna Charlene Gartner; brother of Vivian Gold; grandfather of 13, great-grandfather of 30; great-great-grandfather of one.

† **STATZ, Ruth A.**, 73, Christ the King, Indianapolis, Feb. 7. Mother of Joseph Statz, John Intenbeck Jr., James Intenbeck, Walter Intenbeck, Dennis Intenbeck, Catherine Hutcom; grandmother of 10, great-grandmother of one.

† **STEPHEN, John W.**, 64, St. Joseph, Shelbyville, Feb. 7. Husband of Betsy; father of John R.; brother of Elizabeth Hess; grandfather of one.

† **TEMPEL, Gertrude**, 66, St. Martin of Tours, Siberia, Feb. 2. Mother of Sherri, Dan, Terry, Robert and Pat Mark; grandfather of 18.

† **THOMAS, Roseetta**, 84, St. Gabriel, Connersville, Jan. 5. Wife of Donald; mother of Angele Thomas and Carolyn Hinson; sister of Clarence Wolf; grandmother of six.

† **WADE, Tim A.**, 26, Holy Spirit, Indianapolis, Jan. 29. Father of Dillon A.; fiancé of Lori McCracken; son of Orval, Jr. and Barbara Manning; step-son of June Wade and Jack Manning; brother of Robyn White; step-brother of Rick Ferguson and Jeff McKinney; grandson of James Taylor, Orval, Sr. and Hazel Wade; step-grandson of Leonard and Dorothy Manning.

† **WAGNER, Rose L.**, St. John the Baptist, Osposid, Jan. 20. Sister of Benedictine Sister Mary Joanaita.

† **WILSON, Josephine G.**, 79, Catholic Community of Columbus, Columbus, Jan. 24. Mother of Judith Passo and David L. Wilson; sister of Ralph Peck and Raymond Peck.

† **WORKMAN, Martha Edith Mendenhall**, 87, Holy Name, Beech Grove, Jan. 22. Mother of George Weidman and Margaret Clark; sister of Sam Mendenhall; grandmother of 10, great-grandmother of 20.

Franciscan Father Aldric Heidlage dies at age 80

The Mass of Christian Burial for Franciscan Father Aldric Heidlage, 80, who died on Feb. 6, was celebrated on Feb. 10. Father Aldric was serving as assistant archivist of the Province of St. John the Baptist at St. Francis Center in Cincinnati before his death. He was a native of Oldenburg, Ind.

Father Aldric entered the Franciscan Order in 1931 and was ordained a priest in 1940. In his beginning years, he taught and served as principal at Catholic schools in Ohio and New Mexico. In his later years, Father Aldric served in pastoral ministry in Ohio, Michigan and Kentucky.

He received his clerical education at Holy Family, Oldenburg. He continued to Ohio, to study at St. Francis Seminary High School.

Father Aldric is survived by two brothers Franciscan Father Benno Heidlage and Robert Heidlage, and one sister, Kathryn Fischer.



Five years ago, Marla weighed less than the cake.

Maria Moss was born 12 weeks premature in The Women's Hospital-Indianapolis. Barely weighing a pound, she required immediate treatment in the hospital's Neonatal Intensive Care Unit.

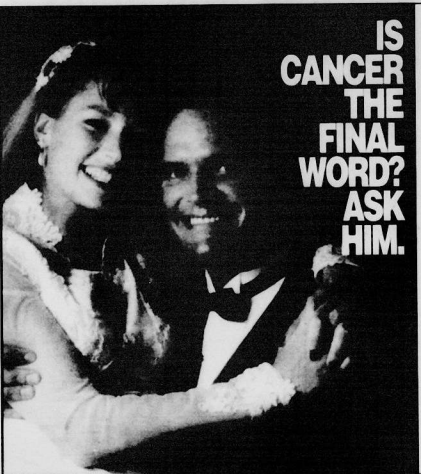
Two full-time, board-certified neonatologists, together with highly specialized neonatal nurses and respiratory therapists, worked as a team with Maria's pediatrician. With sophisticated equipment and tender,

experienced care, they nurtured her to safety. Maria's parents had planned from the start to have their baby at The Women's Hospital. They knew this special hospital offered the kind of environment and care they wanted for their birth experience. The fact

that Maria arrived three months early, made them all the more comfortable with their decision. They were expecting the best. And The Women's Hospital delivered. To find an Obstetrician who delivers at The Women's Hospital, call 872-1800.

The Women's Hospital-Indianapolis

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At the St. Vincent Cancer Center, we replace the fear of cancer with hope. Through early detection and sophisticated technology, cancer can be beaten. The St. Vincent Cancer Center combines teams of dedicated specialists with the most advanced cancer-fighting technology available. And that means hope. Early detection is your best defense against cancer. For screening and early detection information, see your physician or call 338-2273.

St. Vincent Cancer Center

Pope greets Lutheran pilgrims

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II, welcoming U.S. Lutherans to the Vatican, said he hoped divine guidance can help the churches reach full communion.

"I pray that Lutherans and Catholics will be ever more attentive to the guidance of the Holy Spirit, so that remaining obstacles to our full and visible communion in the apostolic faith and sacramental life may be overcome," he said Feb. 14 in a talk to pilgrims of the Evangelical Lutheran Church in America.

Pope visits mountains but avoids ski slopes

VATICAN CITY (CNS)—Pope John Paul II slipped off to the Italian mountains, but stayed off the ski slopes to avoid reinjuring a shoulder.

The 73-year-old pope, who dislocated his right shoulder last November, walked for about two hours Feb. 1 near the Montecristo resort area in the Abruzzi mountains east of Rome. The pope reportedly stopped to eat a sack lunch with a few aides who accompanied him.

In years past, the pope tried to ski at least once a season in the Abruzzi region, spending a half-day or more on the slopes. But doctors who treated the pope's shoulder have recommended that he avoid further strain for the time being, Vatican sources said.

The pope praised the results of a Catholic-Lutheran theological dialogue, which began in 1964. He said the talks have produced a number of significant statements on questions that have long divided Lutherans and Catholics.

Catholic Crossword

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The many U.S. Lutherans who come to visit the Vatican are also a sign of improved relations between Catholics and Lutherans in the United States, he said.

In remarks the same day to participants in a World Council of Churches graduate course in ecumenism, the pope talked about the value of prayer in striving for unity.

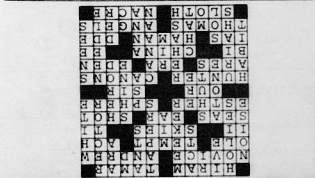
He said ecumenical process must leave room for spiritual inspiration, recognizing that the healing of divisions among Christians depends not only on human endeavors but on the acceptance of the divine gift of unity.

"With unshakable confidence we turn to the Father, who gives good gifts to those who ask him. And we shall never cease to follow the path of repentance, so that, purged of all mistrust, we can receive his grace when it is given," he said.

ACROSS

DOWN

1 King of Tyre	46 Shoe width	16 Actress Farrow
2 Absalom's sister	47 Iowa abbreviations	22 Make amends for sin
3 Religious aspirant	48 Fox of the Jews, in Esther	23 Closes
4 Patron saint of Scotland	50 Ike initials	25 "Let your light so—before men," (Matt 5:16)
5 Eric's to son	51 Doubling disciple	26 Sought to kill the baby Jesus
6 Greeting	53 Heaviness	28 Before
7 Roman 2	55 One of the Seven Deadly Sins	30 Pains
8 Heavens	56 Mother-of-pearl	31 Abbreviation
9 Musical note		33 Nun's garb
10 Red and Dead		34 Belonging to Bathsheba's husband
11 He that hath an—let him hear" (Rev 2:7)		35 Re-summarize
12 Fired a gun		36 Promised land
13 Old Testament book		37 Matthew 19:24 item
14 Orb		38 Old-time daggers
15 "Father,"		41 Edge
16 Knight's title		42 Talk
17 Nimrod was a mighty one		43 Luke 2: prophets
18 Sacred books		44 Our sin
19 Gr. war god		45 Not a Dame coach
20 Age		46 Parish
21 Genesis garden		47 Gergelyman
22 Both (Prel)		48 Month Abor
23 Mission field		49 Biblical color of purity



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Symposium on new catechism attracts 500 church leaders

Participants from across the country hear Archbishop Levada call it 'a symphony in four parts'

by Robert Pfahm and Ed Langlois
Catholic News Service

PORTLAND, Ore.—The new "Catechism of the Catholic Church" is a "symphony in four parts," Archbishop William J. Levada of Portland told about 500 church leaders gathered for a symposium he hosted Feb. 7-11.

The symposium drew participants from across the country and elsewhere to take an in-depth look at the catechism.

The catechism contains four sections, dealing with faith, the sacraments, the commandments and prayer. In his keynote address, Archbishop Levada, who helped write the document, expressed hope that a copy of the new compendium of Catholic doctrine regarding faith and morals soon would be used in every Catholic household.

Just days before the long-planned symposium got under way, the head of the Vatican's Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger, said the English-language edition of the catechism had been cleared for publication. Copies should be available for purchase by late May or early June.

Approval had been held up for months while Vatican officials ensured that the wording of the 600-page English edition would be appropriate for use in all 22 nations where English is used.

Those at the Portland symposium represented a wide variety of church leadership, ranging from bishops and directors of diocesan offices to Catholic school teachers and volunteer lay catechists from small, rural parishes. They represented 50 archdioceses and dioceses.

Archbishop Levada said the four pillars of the catechism emerge as the natural framework of the Catholic faith: The creed presents the Christian mystery as the object of faith (what the church believes); it is celebrated and communicated in liturgy and sacraments (what the church celebrates); it is present to enlighten and sustain Catholics as God's children in their actions (what the church lives); and it is the basis for prayer, the expression of which is the "Our Father," (what the church prays in hope).

The catechism is meant to be a fundamental structure for the transmission of the faith, the archbishop told the packed conference room.

"In my own use of this catechism for preaching, teaching and writing, I am continually surprised to learn new things about my faith, and to see the inner logic and harmony of the mystery of Christ as not unfolded," Archbishop Levada said. He said the catechism can be a valuable resource for ensuring the security and conviction about the faith, which will enable Catholic people to put that faith into action, and to explain with charity and persuasion their reasons for doing so.

Scholarly presentations were given through the week by theologians and catechists invited by the archbishop. The new catechism comes in response to the busy-busy of multireligious culture, said Dominican Father Joseph A. DiNoia, executive director of the Secretariat for Doctrine and Pastoral Practices for the U.S. bishops.

In the past 40 years, particularly in the United States, Catholicism has become one of many options in what seems to be a supermarket of religions, ranging from long-established faiths to storefront pantheistic temples. The result for Catholicism, said Father DiNoia, is a need to establish its identity by setting down in writing what it believes.

Archbishop Levada and other members of the committee wanted to assert the need for clear doctrinal guidance to a world that mistakenly thinks it can only find the truth on its own, said Father DiNoia.

"God has something to say to us that we couldn't know before," he said. "God's offer of communion cannot be given to us on our own. It could come only from God."

Another speaker, Father Michael Maslosky of the Archdiocese of Portland, said the catechism's discussion of

revelation refers to God's communication with humanity as a revelatory dialogue rather than an imposition of law. The chapters on revelation, the first three in the catechism, closely follow Vatican II's "Dogmatic Constitution on Divine Revelation," a document that modified a 300-year-old image of God as stern lawgiver.

"What we are dealing with here is God's initiation of a dialogue that is self-revelatory," said Father Maslosky, director of the Archdiocese's Office of Ministry Formation. "And Jesus is the final word, the fullness of revelation."

Father Maslosky, who also is pastor of a parish in a troubled Portland neighborhood, said that many Catholics may be more comfortable with the old image because following commands is more clear cut than having a dialogue with God.

Mary Jo Tully, author, chancellor of the Archdiocese of Portland and former director of religious education for the Archdiocese of Chicago, said the combination of the new catechism and Pope John Paul's newest encyclical, "Veritatis Splendor" ("The Splendor of Truth"), offers a new look at morality. The distinctions between morality and spirituality are blurred, she said.

"We can no longer look at morality in terms of how little we can do," she said. "We've moved from a time when spirituality was for priests and sisters and morality for the rest of the folks."

Mgr. Francis Mannion, cathedral rector and diocesan theologian in Salt Lake City, said the catechism brings back rich and valued elements of Catholic tradition that have fallen into disuse and neglect since the Second Vatican Council.

Mgr. Francis Kelly, professor of catechetics at Pope John XXIII Seminary in Weston, Mass., said the catechism presents what Vatican II taught about the church. "The church is more than just the people of God," he said. "It is also a sacrament of Christ."

The catechism shows what is unchanging in the church, said Dominican Father Benedict Ashley, professor of moral theology at the Aquinas Institute in St. Louis. "The church is a mother who helps guide us," he said. "Her guidance is not meant to assert her power; like a good mother, her guidance is based on love."

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