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Pope defines God's plan for families

Says it is based on a man and woman married for life and open to children

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II has defined God's plan for the family as being based on a man and woman married for life and open to the possibility of having children.

In a "Letter to Families" marking the 1994 celebration of the International Year of the Family, the pope said he wanted to speak to every family throughout the world about the beauty and power of their witness to humanity.

"The family has its origin in that same love with which the Creator embraces the created world," the pope said in the 102-page letter released Feb. 22.

The letter urged families to give new energy to praying together and to reaching out to families who are suffering.

Emphasizing true love as a person's complete gift of self to another, the pope said most people will fulfill their vocation to love through marriage and family life.

"The beauty of love and the beauty of the human being who, by the power of the Holy Spirit, is capable of such love," are fully realized only within a family based on the stable bonds of marriage, Pope John Paul said.

The pope criticized attempts to define as a family unions between unmarried people or between people of the same sex. He condemned abortion, the "use" of another person in sexual intercourse outside of marriage and the selfishness of couples who refuse to have children.

He also criticized men who fail to take

full responsibility for the children they help conceive, and he urged societies to recognize that a woman's efforts with and on behalf of her young children are "so great as to be comparable to any professional work."

The pope said the modern family is "placed at the center of the great struggle between good and evil, between life and death, between love and all that is opposed to love."

Real love has very little to do with most depictions of love on television, in the movies and in advertising, he said. Real love, he said, "contains the acknowledgement of the personal dignity of the other and of his or her absolute uniqueness."

"Love causes man to find fulfillment through the sincere gift of self," he said. "To love means to give and to receive something which can be neither bought nor sold, but only given freely and mutually. By its very nature the gift of the person must be lasting and irrevocable."

Love is an act of personal freedom, but "freedom without responsibilities is the opposite of love," the pope said.

When a man and a woman love each other, they are united, "rather than closing them up in themselves, opens them toward a new life, toward a new person."

While procreation is not the only purpose of intercourse—it is "in itself a mutual communion of love and of life"—as parents, a couple "will be capable of giving life to a being like themselves, not only bone of their bones and flesh of their flesh, but an image and likeness of God—a person," he said.

(SEE THE POPE, page 24)



AFRI-FEST—To celebrate Black History Month, students at St. Andrew's School in Indianapolis hold flags of African countries: Mia Dendy, Tanzania; Kellee Thomas, Zimbabwe; Sidney Davis (hidden), Tunisia; Amy Wallace, Swaziland; Stephanie Chambers, Nigeria; and Ryan Smith, Mozambique. The symbolism of each flag and a brief history of the country was read as each flag was displayed. See story on page 10. (Photo by Margaret Nelson)

Cemetery planned in northeast Indianapolis

by William R. Bruns

The Archdiocese of Indianapolis has signed an agreement to purchase approximately 39 acres in northeastern Marion County for the purpose of constructing a fourth Catholic cemetery in the county.

The purchase is contingent upon the results of a feasibility study being conducted by independent consultants and upon a favorable ruling from zoning authorities. It is also contingent upon consultation with the archdiocesan Council of Priests and the Finance Council.

Gene Harris, director of Catholic cemeteries for the archdiocese, said that the Catholic Cemeteries Association of Indianapolis has entered into an agreement to buy the property, which is owned by John and Glen Hague Real Estate and located at 8815 Haverstick Rd.

The site is in the southwest quadrant of the Interstate 465 and Keystone Ave. (U.S. 431) interchange. The property is within 15 to 20 minutes driving time (in funeral procession) of 17 parishes in northern Marion County and southern Boone and Hamilton counties.

The new cemeteries will be the only Catholic-owned and -operated cemetery in northern Marion and southern Boone and Hamilton counties.

The purchase will be made from funds of the cemetery association dedicated for cemetery use and will not affect the operating budget of the archdiocese.

Catholic Cemeteries Association has been searching for property for a northside cemetery for several years. The three present Catholic cemeteries are in southern Indianapolis and marketing surveys have indicated that most Catholics who live in northern Indianapolis would prefer a site closer to their homes and parishes. The new site has burial ground sufficient to meet the needs of the projected Catholic population in the area for at least 75 years.

The surveys also indicate that two-thirds

Will be at junction of Interstate 465, Keystone

of those Catholics have not yet purchased burial space and that 80 said they would purchase space in a northside Catholic cemetery if one were available.

Indianapolis Archbishop Daniel M. Buechlein said, "There has been much interest over at least the last 15 years for the establishment of a Catholic cemetery on the north side of Indianapolis. I am pleased that our Catholic Cemeteries Association is in a position to take advantage of the availability of this property and to acquire it at this time."

"I also think it's significant," the archbishop continued, "that this new cemetery would help us continue the time-honored Catholic tradition of setting aside blessed

(SEE NEW CEMETERY, page 2)

Charges of sexual abuse against Cardinal Bernardin are dropped

Accuser says he is no longer sure if his memories are accurate

by Catholic News Service

CINCINNATI—Steven J. Cook, who had accused Cardinal Joseph E. Bernardin of sexually abusing him in the 1970s, dropped his lawsuit against the Chicago prelate Feb. 28.

Cook took a federal judge in Cincinnati

in court papers that he is no longer sure if his memories of the alleged abuse, which arose out of hypnosis sessions, are "true or accurate."

He withdrew all claims "with prejudice," a move which precludes any further action against the cardinal in the matter.

Cook's allegation that Cardinal Bernardin had sexually molested him once in the mid-1970s topped network newscasts and made Page One headlines when he filed a \$10 million lawsuit against the cardinal Nov. 12.

The suit was filed in federal court in Cincinnati, where Cardinal Bernardin was an archbishop and Cook was a high school student preparing to enter the seminary in the mid-70s.

The Chicago archdiocesan Office of Communications said, "The withdrawal of charges is not part of any compromise or settlement. Neither the cardinal nor his attorneys, or anyone else, has offered anything in exchange for the action."

In a statement to U.S. District Court Judge S. Arthur Spiegel, Cook said that as a result of information learned since he filed his suit, he now realizes that the memories raised under hypnosis concerning abuse by Cardinal Bernardin are unreliable.

At a press conference in Chicago, Cardinal Bernardin addressed the same issue, saying he was "totally humiliated" by the charges, even though he was innocent.

"I trust that after reflection, appropriate persons will address this issue, so that others will be spared this travesty," Cardinal Bernardin said.

He said the experience has led him to a new commitment to reach out to victims of abuse.

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SEEKING THE FACE OF THE LORD

Thank God for the gift of our faith!

by Archbishop Daniel M. Buechlein, OSB

I can hardly believe it is March, and it hasn't come too soon! I don't know about you, but it seems to me that it has been a very long winter and I crave the first signs of spring. It may be a while before we see those signs, yet God sends good cheer in other ways.

As February ended I was reminded several times about how grateful we should be for the gift of our faith. That thought stuck with me as I celebrated Mass last Sunday and reflected on the faith of Abraham and the miracle of the Transfiguration of Jesus.

As February ended I hosted a group of seven bishops from around the greater Midwest, namely from Kansas, Illinois, Wisconsin and Minnesota (as well as Indiana). When I became a bishop in 1987 I was invited by Archbishop O'Meara to join the group which meets quarterly for prayer and reflection. It is one of the ways we bishops make sure we are on track and stay on track in our challenging ministry.

This gathering was timely for me as I celebrated the seventh anniversary of my ordination as a bishop on March 2. These bishops are an inspiration to me because, while they are only ordinary human persons, they give their entire lives, heart and soul, for God and



the church. They are full time witnesses to faith. Thank God for the gift of our faith!

Last week I made a quick trip to Jasper to visit my dad, who has been pretty sick. He had not been anointed with the oil of the sick for a while and so I asked if he would like to receive the sacrament again. His answer was an immediate "sure". And although he suffers chronically from severe memory loss, he responded perfectly and strongly to the prayers of the anointing rite. He knows his prayers, although he has forgotten many other things. He also offered his hands for anointing in a way that I knew he had done this before. The prayers and the sacraments obviously still mean a lot to him at the very depth of his being. He doesn't remember that I am an archbishop, but he remembers his prayers and the meaning of his faith. He is a wonderful witness of faith even in his elderly sickness. Thank God for the gift of our faith!

Lent adds its own special grace of faith. Lent means that Easter is on its way and Easter means that spring is on the way in more ways than one. Resurrection is the springtime that comes after the winter of the cross. One of the ways we prepare for Easter is the celebration of the Rite of Election of Catechumens (who seek baptism) and Candidates (who seek full communion with the Catholic Church through confirmation and the Holy Eucharist). First of all, I am impressed by the numbers of people who want to be baptized and those who are already baptized and want to become full members of the Catholic Church. I don't have

the final tally, but anyone who thinks our church is shrinking in membership should be present for the Rite of Election. I have presided at the ritual three times, twice in the cathedral and once in Terre Haute.

More than numbers impress me. The sincerity and enthusiasm with which the catechumens and candidates desire to become Catholic Christians is moving. I have no doubt that they have received the gift of faith and, clearly, their new found faith gives them a new lease on life. And clearly, their faith is so much more than a good feeling. Thank God for the gift of our faith!

Recently I was visiting with an elderly woman, who is afraid to die. She is confined to a wheelchair and rarely leaves her home. She has little opportunity to go to church to receive the sacraments. She told me she wished she could live her life over again because she would do things differently. How would she change? She said she would be kinder and more charitable to people. With hindsight, who of us would not want to change some of our past behavior?

I felt badly because this woman is a very good person and I have no doubt that she will go straight to heaven. It occurred to me that this woman of faith was losing perspective and needed the witness of faith in her life of confinement. I believe that by the end of the visit she knew once again that whatever the imperfections of her life, ours is still a loving and merciful God. She could review her life with the eyes of a balanced faith. Thank God for the gift of our faith!

EDITORIAL COMMENTARY

Cardinal Bernardin's vindication is good news

by John F. Fink
Editor, The Criterion

Last November, when the charges of sexual abuse were made against Cardinal Joseph Bernardin of Chicago, I said editorially that I assumed the allegations were false because anybody who knows the cardinal cannot imagine them being true. I am happy that he has been vindicated by his accuser's actions in dropping the charges.

I also believe that good can result from the cardinal's ordeal. For one thing, it was a prime example of how easy it is for an innocent person to be accused of an horrendous crime. And it has happened much too often to parents, grandparents, teachers, youth workers and others. Cardinal Bernardin said that he now has great empathy and sympathy for those who are falsely accused. Somehow our society has to figure out how to prosecute the utmost extent those who are guilty of these horrible crimes while protecting the innocent from false accusations.

Another good that resulted from this case was that the secular media actually gave as much space and time to reporting the cardinal's vindication as they did in reporting the accusations in the first place. This week's story was on Page One in newspapers and was among the top stories on the evening television news programs. The cardinal was interviewed sympathetically on the morning TV shows. It seemed that the newsworld were glad to do this because they knew all along that he was innocent and wanted the opportunity to report it.

Another good thing about this case was the opportunity the public had to witness the heroic holiness of Cardinal Bernardin. He gave a perfect example of

how to react to what he correctly called a "public humiliation." All along he had said that he was praying for his accusers, and he now says that he will continue to do so. The cardinal also continued to carry on his work for the church, calling

his difficulties a "distraction." That was putting it mildly.

While expressing happiness about the outcome of Cardinal Bernardin's case, we must also continue to feel compassion for the victims of sexual abuse—by anybody, but

Msgr. Joseph Brokhage dies

Msgr. Joseph D. Brokhage, 80, died suddenly on Monday, Feb. 28. His body was received at St. Peter and Paul Cathedral on Wednesday before the evening Prayer Service.

The Mass of Christian Burial was celebrated on Thursday at the cathedral. Burial was at the Priests' Circle at Calvary Cemetery.

After his ordination in Rome on March 9, 1939, Father Brokhage became assistant pastor of St. Joan of Arc Parish for a year and then Holy Rosary in Indianapolis for six years.

After graduate studies in moral theology at Catholic University, Father Brokhage became assistant pastor at St. Thomas Aquinas in 1948. In 1949, he was named archdiocesan synodal examiner.

In 1951, Father Brokhage became pastor of St. Leonard in West Terre Haute and instructor at St. Mary of the Woods College.

He became founding rector of the Lahn School of Indianapolis in 1955, where he continued for 17 years. He added the pastorate of Holy Rosary in 1956. He was named censor of books in 1957 and papal chamberlain in 1964.

Named domestic prelate in 1967, Msgr. Brokhage was appointed pro-synodal judge for the Metropolitan Tribunal. He was reappointed in 1983, with the title of archdiocesan pastor.

He became pastor of St. Catherine in 1972. At the same time he was named director of personnel for priests and seminarians, a work he continued after being named pastor of St. Matthew in 1973. From 1974 to 1982, he served as archdiocesan personnel director for priests.



Msgr. Joseph D. Brokhage

In 1975, Msgr. Brokhage was named administrator of St. Maurice, Napoleon, adding the same work with Immaculate Conception in Millhouses in 1980. Even after his retirement in 1991, he continued for a year as priest minister of these two parishes as well as the mission at St. Dennis in Jennings County.

Though Msgr. Brokhage was a Vincennes native, he did not become part of the Evansville diocese when it was formed in 1944 because he was assigned to an Indianapolis parish at the time.

New cemetery being planned

(continued from page 1)
ground for the burial of our dead. In the full context of Christian life, death is a part of the continuum of our existence and being buried in the midst of the Catholic community is a sign of our participation in that continuum.

The archbishop also said that, if the new cemetery becomes a reality, it will be dedicated to Mary, mother of Jesus, under the title of Our Lady of Peace.

The Diocese of Lafayette, which is the adjacent diocese to the north of the archdiocese, is also supporting the development of a Catholic cemetery. Lafayette

Bishop William Higi said that the news that the Catholic Cemeteries Association has an agreement to purchase land for a northern Indianapolis cemetery is most welcome.

"The dramatic growth of parishes along the southern boundary of the Lafayette Diocese in Hamilton and Boone counties has long suggested the need for a Catholic cemetery in that area," Bishop Higi said. "I am extremely pleased and grateful that such a facility will now be available to the members of our Lafayette Diocese as well as to the Catholics of the Archdiocese of Indianapolis."

especially by priests. It is an issue in the church, an issue the extent of which has only recently been known and understood. It is an issue, though, that our bishops are facing. An article about a report of what they have done so far is on page 20 of this issue.

I hope the public can realize just how vulnerable priests are in this matter. When someone sues a priest, the person usually includes the priest's diocese in the suit, whereas that can't happen in the case of a parent or a teacher.

One place where that has become clear is the Archdiocese of Santa Fe. There some 45 priests have been accused of abusing about 200 people over a period of 30 years, and the archdiocese is now defending itself in about 35 separate lawsuits. The plaintiffs are demanding almost \$50 million from the archdiocese and insurance companies are refusing to pay settlements. That archdiocese is facing possible bankruptcy.

The reason why there have been so many cases in Santa Fe is because priests from about 11 other dioceses were sent to a center there that specialized in treatment for pedophilia. At the time it was considered to be a moral problem. After it was thought that if people were cured, they were given assignments in that diocese. Obviously, they weren't cured. Today, finally, much more is known about the compulsion to abuse young boys than was known before.

But not everyone who is accused is guilty, as Cardinal Bernardin's case makes clear. So does that of Divine Word Father Ponciano Ramos, who had been pastor of a church in Indianapolis. We must be able to protect the innocent while prosecuting the guilty.

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High schools get help with development efforts

by G. Joseph Peters

To improve the capacity for financial development of its six parish-sponsored high schools, the archdiocese is working with a national consulting firm.

The high schools are Shawe Memorial in Madison; Our Lady of Providence in Clarksville; and Bishop Chatard, Cardinal Ritter, Roncalli, and Socinia Memorial in Indianapolis.

Last fall, Catholic School Management, Inc. (CSM) began "limited institutional assessment" of each of the high schools to prepare for a possible consultation. The firm is the largest educational consulting firm in the nation that serves only Catholic clients.

The CSM assessment teams reviewed

background information provided by the schools and confidential narratives provided by individuals in each school community. Then they spent three days at each school, conducting individual and focus group interviews.

Final reports were given to the six schools in January. On Jan. 31, CSM president Richard Burke reviewed the reports with the Office of Catholic Education (OCE) resource team, comprised of representatives from the education secretariat, the chief financial officer, and the director of stewardship and development for the archdiocese. The resource team collaborates to gather necessary resources for continuous improvement of Catholic education.

Burke told the resource team, "You have six very viable (interparochial) high schools

in the Archdiocese of Indianapolis." He noted that the schools have excellent support from their local communities, thus they "have a tremendous potential for future development."

Major strengths in most schools include strong interpersonal relationships; friendly, caring students; caring, committed faculty; strong academic programs; excellent extra-curricular and co-curricular programs; good provisions for individual differences; well-perceived religion programs and excellent student retreats; and strong parental and Catholic community support.

To mount effective development efforts, most of the schools should address these needs: mission clarification; strategic planning; changes in the governance model (boards of education); standardization of practices in guidance and counseling; comprehensive development plans, office structure, and staffing; and addressing and enhancing some business practices.

Burke further emphasized that the six schools are uniquely different. Therefore, their recommendations are tailored to meet the needs of each school as well as those of the archdiocese.

At a recent meeting of the principals and representatives of the governing bodies of the interparochial high schools, the resource team discussed the assessments and announced plans to sponsor the ongoing results-oriented consultation.

Fully implemented, the three-year plan calls for CSM consultants, each accompanied by a resource team member, to be on site at each school once a month for 10 of those months. Consultants will also spend one day each month with

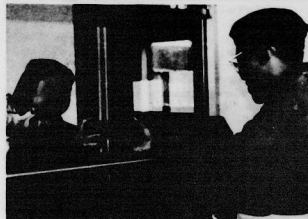
representatives of the resource team to report, coordinate efforts, and address overall directions for archdiocesan schools. (Contracts will be for one year at a time.)

The consultants will produce a comprehensive development plan for each school during the first year. It will include a communications program, a marketing plan for image and enrollment, staffing for its development office (if necessary), and training of the school staff in its development role. After the first year, implementation of the plan and enhancement of fund-raising efforts will be the focus.

Working with the resource team, the consultants will identify which development efforts can best be accomplished by the archdiocese and which are best done at the local level. It will also help the archdiocesan staff to assist in future efforts of local schools.

Joe Hornett, chief financial officer for the archdiocese, announced a funding partnership for the consultations. The archdiocese funded this year's limited assessment and the necessary extra consultations. Beginning next year, the archdiocese will fund two-thirds of the cost of ongoing consultations. The high schools will be billed for the remaining one-third, but Hornett said they can anticipate that the annual allocation for the United Catholic Appeal would be increased next year to assist the schools with the payments.

The OCE resource team, having studied the success of CSM in other dioceses, expects the consultations will "pay for themselves" over the next few years, by increasing enrollment and support for the six interparochial high schools.



RENOVATION—At left, Daughters of Charity Sister Nancy Crowder, director of the Holy Family Shelter, takes a bowl of salad from the cook, Jane Wickliffe, after the completion of renovation of the kitchen, dining room and other areas of the shelter. Below, Sister Nancy chats with Cindy Dawson near the newly-renovated front door and handicapped-accessible ramp. The changes were made after the facility received a grant for \$80,000. (Photos by Margaret Nelson)



Agencies get \$979,344 from UW

Four Catholic agencies will receive \$979,344 from the recent United Way of Central Indiana (UWCI) campaign. They are Catholic Social Services, Catholic Youth Organization, St. Elizabeth's Home and St. Mary Child Center Inc.

The funding will support programs that address community problems, such as teen pregnancy, shelter for the homeless, care for dependent adults, and individual and family stress.

"United Way is pleased to be able to support the efforts of these four agencies," said Irv Katz, UWCI president. "The programs they provide are an important part of the fabric of caring that holds this community together."

Catholic Social Services will receive

\$587,319. The agency's programs include counseling to families, children and individuals, a homeless shelter for families and adult day care for frail elderly.

Catholic Youth Organization will receive \$75,580 to fund a variety of youth development programs. St. Elizabeth's Home will receive \$151,506. The agency provides residential and outpatient maternity services, licensed child placement, adoption services and outreach counseling for new mothers.

St. Mary's Child Center Inc., which will receive \$164,939, provides a pre-school program for three-to-five-year-old children who are at risk of or have developmental delays; a diagnostic clinic for school-age children with learning or behavior problems; and a summer school tutoring program.



PRESENTERS—Eldercare programs and other aging issues are described to interested groups by speakers from Catholic Social Services. Shown after speaking at the Chevy Truck and Bus Plant in Indianapolis are (from left) Julia Dadds, Senior Companion director; Sue Ann Ley, CSS associate director; and Mary Anne Martin, Retired and Senior Volunteer program co-director. They have also talked to General Motors Post-Retirement employees, United American Workers retirees, Dow employees and a group at St. Christopher. Those wishing a presentation may call Marianne Downey at 317-236-1516.

INDIANA GENERAL ASSEMBLY

Major bill against violent crime is nearing the governor's desk

by Colleen Williams

Members of the Indiana General Assembly took aim at violent crimes and gun accidents in the state with legislation that is nearing the governor's desk. The legislation addresses one of the top priorities of the Indiana Catholic Conference (ICC).

A number of criminal gang and gun control bills were melded into a single major piece of legislation, Senate Bill 410, which includes most of Governor Evan Bayh's crime package. SB 410 attempts to curb dangerous and reckless use of guns by children, create gun-free school zones, and enhance penalties for crimes committed with guns.

In its current form, SB 410 would make it unlawful for a child to knowingly, intentionally, or recklessly possess a handgun, or for an adult to permit a child to possess a handgun, transfer juveniles ages 16 and older to adult court for offenses of criminal gang activity or intimidation, carrying a handgun without a license, or unlawfully possessing a handgun.

The bill also would prohibit carrying a gun without a license or possessing a firearm in or near a school or on a school bus, enhance prison sentences for crimes committed with assault weapons and for certain third-time felony convictions, and prohibit all local gun ordinances, except for existing ones in Gary and East Chicago.

Several exceptions—for legal use of guns such as in hunter's safety courses and organized competition, and for law enforcement officers—are present in the bill.

The board of the Indiana Catholic Conference (ICC) had selected gun control as a top priority for the ICC in the 1994 session. Expressing the concerns of the ICC board, Bishop Dale J. Melczek, of the Gary Diocese, urged legislators to find some solutions to protect innocent citizens.

In the cities of Gary, East Chicago, Hammond, as well as many other cities within our state, handguns are a cause of tragic deaths of all too many innocent victims," said Bishop Melczek. "We can't live to too many examples of people whose lives have been ended all too prematurely or

who have been maimed for life by the reckless use of fire arms," he said.

The views of the ICC board were further expressed to the legislature in an ICC position paper distributed to House members prior to debate on SB 410.

Another bill approved by the House and Senate takes action against criminal gang activity. HB 1063 would allow a court to impose the death penalty for crimes of criminal gang activity and drive-by shootings.

Bobby Small, representing the governor's office, said in a previous committee hearing that HB 1063 is also part of Governor Bayh's crime package. The bill was introduced separately, he said, so that those who may want to vote for gang control but are morally opposed to capital punishment would not be put into a "squeeze" play of deciding between the two.

The legislature quickly moved bills into conference committees to work out differences between the Senate and House. The final gavel closing the session may come as early as this week.

Catholic Women to meet March 10

The Indianapolis Deanery Council of Catholic Women will meet at St. Michael the Archangel Church on March 10.

Father Albert Ajamie, pastor of St. Thomas in Fortville and moderator of the ACCW, will be the speaker. He will discuss "The Role of the laity since Vatican II." Father Ajamie will listen to the members' views on women's roles in the church. There will be a time for questions and discussion.

The prayer service will begin at 7 p.m. Father Ajamie will talk after a short business meeting. There will be reports on the Christmas fundraiser that benefits the veterans and the collections for Birthline. The NCCW will begin participating in an international project, the Madonna Plan.

The local group considers participation in the National Project Life as one of its most important works.

Light refreshments will be served. Those wishing further information may call Kathy Burn at 317-924-0769.

FROM THE EDITOR

Those books that try to debunk the Bible

by John F. Fink

Several people have spoken to me about an article that appeared in the Jan. 10 issue of *Time* magazine titled "Jesus Christ, Plain and Simple." It told about three new books that try to strip away the traditional Gospel accounts of Jesus—in effect, to debunk the Gospels. I read the article at the time of its publication, but simply put it aside. I figured that you either have received the gift of faith or you don't. Those who have faith shouldn't have it shaken by the books.

After hearing from others, though, I thought I should explain what is in the Bible and what is not. Not everything written about Jesus made it into the New Testament, just as not everything written about the Jews made it into the Old Testament.

ONE OF THE BOOKS mentioned by the *Time* article was "The Lost Gospel." The subject is what the author referred to as "The Book of Q," a book of quotations from Jesus that predated the Gospels. Many of these quotations are in the Gospels.

There's nothing new about this except for the fact that this was a "lost" Gospel. Catholic Bible exegetes have long referred to material that appears, almost exactly the same, in the Gospels of Matthew and Luke as "Q." It comes from the first letter of the German word *Quelle*, meaning "source." These are written and oral traditions that Matthew and Luke used, in addition to the Gospel of Mark, when they wrote their Gospels. This is why the three "synoptic" Gospels of Matthew, Mark and Luke are so similar and differ from the Gospel of John.

Another of the books in the *Time* article is "The Five Gospels." The fifth Gospel is "The Gospel of Thomas."



The existence of this book has not been unknown either. It is part of what the church calls apocrypha, books which have some resemblance to the canonical books in subject matter but which have not been recognized as canonical by the church.

There are many such books. The names of some of them are "The Protevangelium of James," "The Gospel of Thomas," "Arabic Gospel of the Infancy," "History of Joseph the Carpenter," and "The Gospel of Peter." There are also the "Acts of John," "Acts of Peter," "Acts of Paul," and "Acts of Andrew," as well as Paul's correspondence with Seneca and numerous other epistles.

THESE VARIOUS NARRATIVES about Jesus began to appear about 40 years or so after his death. Mark's Gospel was written about the year 70. Matthew's and Luke's about the year 85, and John's between 90 and 100. But, as stated, there were those others, too. In fact, the first verse of Luke's Gospel says, "Since many have undertaken to compile a narrative of the events that have been fulfilled among us."

The "Infancy Gospel of Thomas" had a lot of pious legends that continued to be popular even into the Middle Ages. One story, for example, told about the child Jesus making some clay sparrows that came to life and flew away when he clapped his hands. In another story, after Joseph made a mistake and cut a board too short while working as a carpenter, the child Jesus stretched it to the proper length. But not all the stories in this Gospel were quite so charming. In another story, a child hit Jesus on the shoulder and died immediately. A teacher suffered the same fate when he hit Jesus on the head.

Eventually the church had to decide which of the many writings told the story of Jesus the way the church wanted it to be told. The technical term for designating which books belong to the Bible is the "canon" (which means "measurement"). The formation of the Christian canon took a very long time. In fact, the church did not make an official

decision about the canon until the Council of Trent in the 16th century. Long before that, though, the choice of which writings were to be included was well established.

By the year 200 the church accepted as inspired Scripture the Gospels of Matthew, Mark, Luke and John; the letters written by Paul; the Acts of the Apostles; and the First Letters of Peter and John. By a century later, the 27 books now in our New Testament were generally agreed to. The canon containing the 27 books was published by a regional council of Carthage in 397.

From 382 to 406, St. Jerome translated both the Old Testament and the New Testament into Latin. This translation, called the Vulgate, became the official version of the Bible, and it lasted through the centuries. The Council of Trent formally declared it to be the authentic text to be used in the church.

SOME THINGS IN THE apocrypha, though, remain part of Catholic tradition. For example, the Bible doesn't tell us the names of Mary's parents, Joachim and Anna; we get those names from the "Protevangelium of James." The apocryphal gospels were important in the whole development of devotion to Mary. The "Protevangelium of James" and "Pseudo-Matthew" give us a biography of Mary not found in the Bible, including an account of her consecration as a virgin in the Temple and her assumption into heaven.

It is also from apocrypha that we get the traditions of what happened to the apostles after Christ's ascension into heaven. And many of our popular images of heaven and hell come from their descriptions in apocrypha.

Our faith, though, is not dependent upon what is or isn't in the Bible. The Christian faith preceded the Bible. No amount of debunking can explain how that faith has been able to survive for nearly 2,000 years if it wasn't being guided by the Paraclete whom Jesus sent.

THE BOTTOM LINE

Wall of differences was torn down at Christian-Jewish conference

by Antoinette Bosco

I never could have guessed that in February I would participate in a Mass in a chapel in Jerusalem along the Via Dolorosa, said to be the path traveled by Jesus as he carried his cross.

The opportunity to visit Jerusalem as a journalist came about when I was invited to a historic conference of Christians and Jews that attracted about 500 spiritual leaders from 97 countries.

The conference was devoted to key issues facing religion in a world growing more secular and alienated from moral, ethical and religious values.

At the outset of the conference, four of us gathered near the altar in the chapel known

as the Church of the Flagellation. The celebrant was Bishop Cornelius Eusa of Kumbo, Cameroon. He was joined by Holy Family Sister DeChantal St. Julien of New Orleans, her sister, Margie Cretien of Los Angeles, and myself.

There we were, in a spot so closely associated with the scourging of Jesus. And our readings were appropriate for the occasion. Then Bishop Eusa spoke of how we must not rail against pain, but must know that our suffering is our partners' pain with God in bringing salvation to the world.

If ever we could understand that teaching, it would have to be in a privileged moment like this—where Jesus began his walk of torment. The Mass was a wonderful opportunity for the four of us who had just met to prepare for the conference just getting under way—a conference devoted to healing the pain of religious division.

The speakers included rabbis, the Latin patriarch of Jerusalem, the archbishop of

Canterbury, the Vatican's Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, and Cardinal Carlo Maria Martini, archbishop of Milan.

The conference chairman, Rabbi David Rosen, a key player in the recent and historic accord between the Vatican and Israel, commented that the "spectrum of participants was unprecedented."

The gathering quickly took on a shape of its own. "The wall of differences was torn down," said the Rev. Angelwisy Malambugi, pastor of the Moravian Church in Tanzania.

Frequently, someone from the Protestant or Jewish faiths would comment on the Vatican-Israel accord, seeing it as the removal of a longstanding obstacle to mutual understanding.

Rabbi James Rudin, director of interreligious affairs of the American Jewish Committee, said he was impressed with Cardinal Ratzinger's remark that even as a child he could not understand how

some Christians condemned the Jews for the crucifixion of Christ.

Professor Marvin Wilson of Gordon College said he "passionately believes that the church is losing its way if it doesn't rediscover its Jewish roots."

For me the conference was an opportunity to speak personally with bishops from the Philippines, Panama, Hong Kong, Holland, the United States, Burma, Cameroon and many more countries.

Bishop Eusa became my friend, telling me about his youth on a farm and about his 15 brothers and sisters. He told me his pastoral work, visiting villages to hear people's problems, joys, fears and hopes.

When the conference ended, Rabbi Rosen asked each of us to sign a scroll and light a candle. His final words expressed both his goals for the conference and his personal hope that all of us would go back to our homelands "to heal the world in the presence of God."

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THE HUMAN SIDE

Parish life is thriving despite the church's current difficulties

by Fr. Eugene Henrick

I brooded a little when I heard that "the Chicago Archdiocese is considering putting laypeople in charge of some parishes because of a priest shortage." But my mood changed as I thought about it more.

I recalled serving Mass at Resurrection Parish in Chicago, which had 10 priests. Masses overflowed, devotions abounded and there was a wonderful sense of parish unity and pride.

I tried to sooth my nostalgia by telling myself that what seemed idyllic then was probably not that great. This thought boosted me until I found myself mentally reviewing current "indicators" of the church's health.

The number of seminarians continues to drop. Dioceses that once enjoyed outstanding financial support are now studying ways to avoid bankruptcy. Many financially troubled dioceses are cutting programs,

which in turn is lowering morale among church ministers and others.

Forty percent of U.S. dioceses now have one or more parishes administered by someone other than a priest.

Court cases against priests continue to grow in number.

A fairly good number of sisters and priests no longer work well together. Fighting between liberals and conservatives sometimes becomes intense.

Anyone who reads news about the church must be saddened by the decline of priestly and religious vocations, the disunity and the financial pressures.

But when we take a second look at how many of our Catholic people really do care about the church's mission, and the forms of service this is taking, we can't really be sad.

Studies of parishes are revealing that parish life not only goes on despite the current difficulties, but that in many ways it is thriving.

For example, some parishes have built homes for the aged or have created innovative lay-ministry programs that serve the sick, the divorced, separated, singles and those who have left the church.

Parishes are designing programs to better

welcome and serve the diverse cultural groups whose presence in society is expanding. And all liturgical celebrations that once reflected only one culture are now coming to life as communities adapt and adjust to the needs of multiculturalism.

Numerous Catholic schools are models of how to educate youth who might otherwise end up in gangs or on drugs.

Parishes are much more efficient from a financial point of view thanks to growing lay participation.

Priests are devising new ways to give each other support in the new roles they fulfill, and they're helping each other cope with and respond to the changing priest-hood statistics. More priests are continuing their education.

The church has restructured its screening procedures to try to ensure the suitability of those who serve it as ministers.

A closer look into church life reveals that we're in an age of unique innovation, responding to current needs with services that once did not exist.

When we step back and study this we also see that society at large is undergoing great changes. In many ways the church, like society, is being shaken up.



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To the Editor

A rise of interest in religious life

A recent *Los Angeles Times* article indicated that nuns appear to be dying out as an institution. That is not the experience of the Sisters of St. Benedict, a community of 243 women religious based in Ferdinand, Ind.

Fifty years ago, 13 women were part of the basic Life program. These are women who are seriously discerning a call to religious life. Today, 153 women are part of this program.

Our community averages 50 new inquiries each month. Of these 50 who inquire about the community, an average of 10 express a desire to keep in touch with us in order to decide if this way of life is for them. In the last two years, six women, ranging in age from 22 to 43, have made the decision to join the

community at Ferdinand. This indicates a resurgence of interest in religious life, contrary to the perceived notion that nuns are a dying breed.

Sister Jane Michele McClure, OSB
Immaculate Conception Monastery
Ferdinand

Haiti needs help more than ever

On Feb. 7, 1991, a hopeful Haitian people inaugurated progressive priest Jean-Bertrand Aristide as their president. For the first time in Haiti's history, the aspirations of the poor majority found expression in a popular government with a vision for participatory and real development. Today Aristide remains in exile while a brutal military regime under the leadership of General Raoul Cedras continues its murderous terror upon the country of Haiti.

Attacks on President Aristide continue in the United States. There is a long history of closeness between U.S. military and intelligence agencies and Haitians who have turned out to be the country's tyrants and plunderers. That history makes Haitian democrats wonder whether the American government is really committed to the return of President Aristide.

The Haitian people are being held hostage in their own country. They cannot depart their country, no matter how grave the danger, no matter how systematic the persecution, no matter how great the fear. If they construct boats and try to flee, they are "rescued" at sea, only to be turned back, not by the navy of their own murdered government but by the United States. The United States is penning Haitians inside their own borders, where they face extreme violence and death.

Now Washington is again frustrated with

President Aristide, who is embarrassing the Clinton administration for wanting to focus on the Haitian refugee problem.

What is to be believed about U.S. policy toward Haiti? Who is in charge? Which side is America on? Credibility is the essential ingredient of any serious U.S. policy toward the Haitian junta. It is hard to believe that the United States has any credibility. Over the years thousands

of Latin American officers have been trained at the U.S. Army School of the Americas in Fort Benning, Ga. Even after the 1991 coup which overthrew President Aristide, Haitian military continued to be trained at Fort Benning.

Haiti needs our support more than ever. The Haitian people are crying for justice.

Joseph M. Zelenka

Indianapolis

INTERNATIONAL YEAR OF THE FAMILY



Family values honesty, loyalty, communications

(During the International Year of the Family The Criterion is publishing 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 BETTE LUX

Brian and Patricia Haehel "met" in the sixth grade at Waldron Elementary School. "We were very good friends through grade school and high school," that said. When asked about their first date, Brian kidded: "I asked her to go to the fair during our sophomore summer, and she said: 'I guess I haven't anything better to do.'"

In 1979 they were married at St. Vincent's Church in Shelbyville by Father Joseph Laugel. They have two children, Ryan, 13 and Amanda, 12.

Like thousands of other young couples, they find juggling careers with home and parental responsibilities challenging. Pat teaches the lower grades at Waldron, and Brian is operations manager for Polygon Distributors in Fishers. Brian works an average of 50 hours a week, shipping thousands of CDs and cassettes of top recording artists throughout the United States. "We're very understanding and empathetic with what we have going on," he said. "We both know we have roles we need to take care of."

"Brian is very supportive with the kids," Pat added. "He pitches in and encourages the kids to do the same. I really admire him. If there's anything I want to sound off about, we share those things. When I see some marriages, how people treat each other, I'm very thankful for Brian."

The Haehels identified honesty, loyalty, kindness, good communication and spending time together as vital family values for them. "If there's ever any question about truthfulness," Brian said, "I feel that our kids, to this day, have been completely honest with us. I tell them nothing's ever going to be so bad that you can't tell me."

Brian and the children spend many delightful Saturdays together so Pat has a chance to do her thing at home. "We hunt fossils," he said, "and we like to go to auctions. And we do a Sunday pilgrimage to my mother's house."

To make a marriage work, Brian emphasized the need for nurturing. "All those who are over 30 have gone through at least one point in their lives when they felt they were face to face with the devil himself. If you can work that out with your spouse, it gives you a strength knowing that you can make it through anything."

Regarding the role their faith and church play in keeping their marriage stable, Brian stated that the church "reinforces all the family values we talked about earlier. People who don't have a faith—and we just talked about those tough times—their marriages fall apart."

Pat is a cantor, Brian's a lector-eucharistic minister, and the children are servers at St. Vincent's Church. Pat credits the strong Catholic example of her parents (Kenneth and Thelma Wheeler) and grandparents as "inspiring me to carry on the tradition."

(Bette Lux is a member of St. Vincent de Paul Parish in Shelbyville. She wrote this originally for the parish's monthly newsletter.)



THE BIBLE AND BEYOND

Grace is God's perfect gift

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

by FR. JOHN BUCKEL

St. Paul the apostle often uses the term "grace" in his writings, a word that is extremely rich in meaning. This term is a translation of the Greek word *charis*, meaning "kindness," "mercy," and "gift." In Paul's letters the word grace also conveys the idea of love, compassion, and fidelity. Perhaps the most important aspect of grace is that it is associated with a gift which is freely given for the well being of the recipient.

Grace should not be considered as an abstract, impersonal reality. On the contrary, grace should be thought of in a very personable way. The Belgian theologian Peter Fransen has defined grace as the very presence of God. This notion can be better understood if we examine our relationship with a loved one. A close friend is one with whom we want to share our thoughts, our feelings, our joys and sorrows. As two people share more and more of their lives with one another, it is said that they become "part of one another." This is true to such an extent that when two loved ones are separated for a great length of time, they feel as if "a part of themselves were missing."

At a time of God's choosing and at his own pleasure, he communicates himself to us. We experience his presence within us. We call this "presence" grace. As two friends become part of one another, God also becomes "part of us" in a very real way.

Where God's presence exists, his divine

qualities also exist, for example, peace, joy, forgiveness and love. It is this divine presence which motivates us to become more loving individuals. Just as two close friends are able to bring out the best in each other, so too does God bring out the best in us through grace.

Where God's presence exists, people seek to be reconciled with others. They are more aware of the needs and hardships of others. Where God's presence exists, people seek not selfish pleasure but the will of God. Whenever we feel motivated to do a good act, God's grace is at work in us. Whenever we give alms or think of others first, grace is acting within us. Whenever we are motivated to pray we are responding to God's grace within us.

Grace should always be understood as a precious gift from God. As a gift, grace can never be "earned" or "deserved" for it would no longer be a gift. Grace has that wonderful ability to transform a person into a more loving individual.

Our heavenly Father has not dealt with the human race as we deserve, thank God! Rather, the divine response to human transgressions has been one of compassion, mercy, and love. Through the person of Jesus Christ who gave himself for our sins, God has offered humanity true liberty. Christian freedom is God's gift to those who are united with his Son.

In the same way that parents experience joy in giving to their children, so too does our heavenly Father enjoy immensely presenting gifts to his children. Through Jesus Christ, God has given the world a wonderful gift, namely, the gift of himself. We Christians are invited to respond to God's grace by giving of ourselves to our heavenly Father and to one another. In doing so, we participate in divine love and joy and become, as it were, like God.

LIGHT ONE CANDLE

On being an American Catholic

by FR. JOHN CATOIR
Director, The Christophers

Here are 10 reasons why Catholics are a precious gift to America. This is not to say that Protestants or Jews are any less important to the American experiment, but I think other groups can speak for themselves.

Practicing Catholics uphold the dignity of human life. In a world which marginalizes the weak and kills the unborn, practicing Catholics respect life at every level.

Practicing Catholics are not xenophobic, they do not fear or hate the stranger. In fact the qualifying word "practicing" because practicing Catholics are the ones who carry the spirit and values of our heritage. Xenophobia begins with grumbles but it can explode into race riots and murders. America needs a strong infusion of love, and practicing Catholics believe that Christ is "in the least of their brothers and sisters."

Practicing Catholics belong to the only pan-national organization that has survived the last 2,000 years of turbulent history. Catholics are a vital part of the religious fabric of this country, and they are a moral force which will not be blown away by the power of evil or the winds of change.

Practicing Catholics have a clear vision of their eternal destiny, a destiny which is rooted in the resurrection of Jesus Christ. American needs citizens who are capable of sacrificing themselves for the common good.

Practicing Catholics belong to an unbroken succession of people who are linked

to the formative Christian community in making Jerusalem. A sense of values and tradition is much needed in our country where people tend to dismiss the wisdom of the past as outdated and useless.

Practicing Catholics know that the Holy Spirit is the heart of every baptized soul. They invoke God's strength in the struggle for liberty and justice. Evil will triumph if good people do nothing, and Catholics are willing to fight the good fight to overcome evil with good.

Practicing Catholics know that in order to create an atmosphere of peace and tranquility, forgiveness is essential. America needs this spirit of forgiveness if it is to remain united and strong.

Practicing Catholics do not worship the almighty dollar. They may pursue prosperity, but they reject unbridled greed. America is a materialistic culture which needs a moral conscience in economic matters, and the Catholic Church contributes to that discernment process.

Practicing Catholics believe that God wants them to keep the family together. America needs strong families if it is to survive and the Catholic Church through its Catholic school system and other means of education, promotes good family values.

Practicing Catholics have a deep knowledge of God's love. They realize that the greatest honor anyone can give to Almighty God is to live joyfully because of the knowledge of his love. Catholics contribute in a meaningful way to our nation's spirit of joy and celebration.

Catholics have played an important role in making America the great country that it is and they are proud to be Americans.

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

CORNUCOPIA

Why Norwegians are Olympians

by Cynthia Dewes

What can be said for a people who eat fish marinated in everything from vinegar to lye, and who drink something similar to vinegar and lye, called aquavit, which marinates them?

How do we account for the internationally-acknowledged serenity of a nation in which snow lies banked to the tops of first-floor doorbells for about nine months of the year and the sun never stops shining, day or night, during the other three?

Of course we speak of Norway, host to the recent Winter Olympic Games and media extravaganza, and stunning winner in many Olympic events.



Now, the recent Olympic games were more than mere athletic contests, as every commentator from Tom Brokaw to the hosts of "Inside Edition" were wont to tell us, and tell us, and tell us. All serious: U.S. reporters dutifully moralized about the Kerrigan-Harding affair, and expressed the usual "will the underdog win?" angst about this speed skater or that ice dancing couple.

If the athletes were attractive, their grace and beauty were naturally expected to prevail. If they were homely, it was their grit at J. gumption we were pulling for. Just the usual American TV standards of personal worth and patriotism, as applied to the Olympics.

More perceptive analysts, however, may have grasped the heavy-duty implications of Norwegians mounting such an event in Norway. And here's where we get to the fish and the aquavit and trolls

and reindeer and even a national hero named Ole Bull, if you can believe that.

No doubt the first Norwegian gave persons invented snowshoes, skates and skis so that they could get around the vertical Norwegian landscape in winter. After falling down and suffering concussions for a few generations, they finally figured out how to remain erect and be mobile at one and the same time.

(Anthropological footnote: this is approximately the same time they developed their singsong patterns of speech, trying to tell the latest Lena and Ole jokes to one another while having to maneuver steep inclines.)

It was the dawn of the Winter Olympics, a pastime surely unknown to the ancient Greeks who dreamed up the original Olympics. I mean, running around with a flaming torch might fit in anywhere, but bobsledding just does not come to mind when we think of Greece. From these simple beginnings evolved other creative northern touches such as the luge and the Nordic Combined. If we're plummeting toward certain death, let's do it with style, right?

All of this is in keeping with the Norwegian sense of humor, which is so unique that Norwegians are actually amused by trolls. Stranger yet, they do not laugh when mentioning the name of Ole Bull, their most famous composer and violinist, nor do they bat an eyelash at guys whose names are riddled with little dots above the vowels.

In Norway life is not just an Olympic game, it's one big morality play. It's a constant drama of conflicting darkness and light, winter and summer, giving in or overcoming. We can learn a lot from the Olympic games and we can learn a lot from Norwegians.

check-it-out...

The music of Bach, Brahms, Messiaen and Barber will be featured in two 20-minute Lenten organ concerts at St. John Church, 128 W. Georgia St., on March 16 and 23. The presentations are part of the "Music at St. John's" series, conducted under the supervision of John Sittard, the church's director of music. The concerts will be presented following the 12:10 p.m. liturgy, at about 12:45 p.m.

On March 16, Indiana University graduate student Colleen Kelsey will play the music of J.S. Bach and Charles-Marie Widor.

On March 23, IU undergraduate students Joanna Centry and Robert Ridgell will play a dual recital featuring the music of Brahms, Oliver Messiaen and Samuel Barber.

All the concerts are free and open to the public. For more information, call the parish office at 317-635-2021.

St. Lawrence Parish, located at 46th and Shadeland Ave., will host the Catholic Committee on Scouting meeting, March 6 at 1:30 p.m. For more information, call St. Lawrence Parish office.

St. Anthony Parish in Clarksville will present "Be Not Afraid Holy Hours," on March 13 at 6 p.m. Healing Through Consecration, a series of nine one-hour programs for videotape (nine weeks), is to be used with St. Louis de Montfort's 33 day Preparation for Total Consecration to Jesus through Mary. It focuses on the Marian spiritualities of St. Louis de Montfort, St. Maximilian Kolbe and Pope John Paul II. Father Robert Bayer will hear confessions during the holy hour with eucharistic adoration and Benediction afterwards. For more information, call The Apostolate for Family Consecration at 614-765-4301.

"Medjugorje in America," will sponsor a day of prayer Lenten retreat with Jesuit Father Richard Foley on March 13, from 1:50 p.m. at Fatima Retreat House, 5353 East 56th St. His topic will be "A Day with the Mother of Sorrows." Father Foley is regularly seen on Mother Angelica's EWTN cable network. For more information, please call 317-888-0873 or 317-259-7076.

Scott and Kimberly Hahn will present

"Jesus in the Family," Seminar on March 12 from 12:5 p.m. in the St. Lawrence Church sanctuary. The couple have been married for 14 years and are parents of four children. Kimberly homeschools their children and leads a weekly women's Bible study in their home. Scott is a former Presbyterian minister. He entered the Catholic Church at Easter in 1986. He is currently an assistant professor of theology and scripture at Franciscan University of Steubenville, Ohio. The Hahns have written and produced many tapes and books on their personal conversion, Bible study and discovering the holiness of family life. For more information, call Mary Lynn Cavanaugh at St. Lawrence at 317-543-4925.

vips...



Matthew J. and Anna L. Dillane are celebrating their 50th wedding anniversary on March 4, 1994. They were married in 1944 by Father Joseph Beechem at St. John Church. The couple are currently members of St. Mark Church in the Indianapolis South Deane. Both are volunteers at St. Francis Hospital and for the St. Vincent de Paul Society. Matthew is a member of the Monsignor Downey Council of the Knights of Columbus. A celebration will be held on March 5 at the K of C. The Dillanes have three children, Matthew J. Jr., Susan M. Powell and Theresa A. Dillane. They are the grandparents of four.



Herbert H. and Thelma Louise Murphy will celebrate their 50th wedding anniversary on March 11, 1994. The couple were married at St. Bernard Church in Dayton, Ky. They will celebrate with Mass at Holy Name Church, of which they are members, on March 13. Father Larry Voelker will preside. Herbert is a retired employee of RCA Consumer Electronics and Thelma worked as a clerk for Beech Grove City Hall Sanitation Department. They are the parents of Eileen Louise Hugbitt, Marilyn Steigerman, Shaun Murphy and John Kevin Murphy.

At the Council of Priests meeting on Jan. 26, the following were elected to the executive committee: Father Stan Herber, chairman; Father Larry Voelker, vice-chairman; and Father Joseph Schaedel, secretary.



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New-born infant boy is left at St. Elizabeth's

If the mother had come to St. Elizabeth's before the birth, she could have received help confidentially

by Mary Ann Wyand

"Baby Blessing" made headlines last week in central Indiana after his discovery on a doorstep at St. Elizabeth's on Chucman Ave. on the Indianapolis southside.

Indianapolis police officers found the healthy 6-pound, 14-ounce newborn boy at 1 a.m. on Feb. 21 outside the licensed child placement agency operated by Catholic Charities.

Police officers searched the grounds of St. Elizabeth's shortly after midnight because staff members reported that the agency's burglar alarm had been set off twice on Sunday evening.

Officers discovered the infant with the

placenta and umbilical cord still attached wrapped in blankets inside a plastic laundry basket.

A note placed in the basket read: "Please make sure he gets a home."

St. Elizabeth's staff member Lisa Flover told police the building security alarm went off about 11 p.m. on Feb. 20 but she thought it had malfunctioned so she reset it without calling the police.

Mary Rose Nevitt, executive director of St. Elizabeth's, speculated last Friday that the person who left the hours-old baby on the rear doorstep set off the alarm a second time so staff members would discover the infant before morning.

Nevitt said an unknown woman left a message about the baby on the agency's

answering machine about 5 p.m. on Sunday. "I just called to let you know I dropped my baby off at the conference room entrance," the woman said in the recorded telephone message. "Please make sure he gets a good home. Thank you."

The infant was finally found eight hours later and treated at Wishard Memorial Hospital, where he was cleaned and fed and given antibiotics. Wishard nurses nicknamed him "Baby Blessing."

The irony of the situation, Nevitt said, is that the baby will be placed in a foster home for six months by Marion County Family Advocacy Center officials before becoming eligible for adoption. Had the mother contacted St. Elizabeth's, the infant could have been placed in an adoptive home right away and the adoption would have remained confidential.

"If the woman would have come to St. Elizabeth's before the birth," Nevitt said, "she could have received help. It's too bad she didn't know that she could come in and speak with us and that it would be kept

confidential. Now we have no social or medical history for him, and we won't if she doesn't come forward. She also could have been helped medically. I'm really worried about her. She needs medical attention because of the danger of infection and other problems."

St. Elizabeth's also offers counseling for unwed mothers who choose adoption, she said, and the woman could have received emotional support from staff members and unwed mothers who have chosen adoption.

"What was going on that made her feel she had to do it this way?" Nevitt asked. "There were big tire tracks in the parking lot. She must have been desperate and afraid, and she turned to the church in the way she knew how, by leaving her baby at St. Elizabeth's. Obviously she trusted us, and that's what we're here for, to serve people in need. But because she left the baby outside, it became a legal matter. Had she come to St. Elizabeth's, we could have helped her with pre-natal care, labor and delivery, making her decision, and supporting her afterward."

Lenten penance services

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessorials 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., Chataud 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, Floyd's Knobs
March 20, 7:00 p.m., St. Mary, Laneyville
March 21, 7:30 p.m., St. Joseph, Corydon
March 22, 7:30 p.m., St. Mary,
New Albany and Our Lady
of Perpetual Help at St. Mary's
March 23, 7:00 p.m., St. Michael, Bradford
March 24, 7:00 p.m., St. Paul, Sellersburg

Indianapolis East Deanery

March 8, 7:00 p.m., 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, 7:00 p.m., St. Rita
March 23, 7:00 p.m., St. Bernadette
March 23, 7:00 p.m., St. Mary
March 23, 7:00 p.m., Holy Cross
March 24, 7:30 p.m., St. Thomas

Indianapolis South Deanery

March 10, 7:30 p.m., Holy Name
March 15, 7:00 p.m., St. Roch
March 16, 7:30 p.m., St. Barnabas
March 21, 7:00 p.m., St. Jude
March 22, 7:30 p.m., Our Lady
of the Greenwood, Greenwood
March 23, 7:30 p.m., St. Mark
March 24, 7:30 p.m., Nativity
March 24, 7:15 p.m., Sacred Heart
March 27, 4:00 p.m., Holy Rosary

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, Bristol
March 27, 7:00 p.m., St. Michael,
Cannelton at 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 9, 7:00 p.m., St. Joseph, St. Leon
March 15, 7:00 p.m., St. John, Enocksburg
March 15, 7:00 p.m., St. John, Dover
March 16, 7:30 p.m., St. Mary, Aurora
March 20, 8:00 p.m., Immaculate
Conception, Millhouse
March 20, 4:00 p.m., St. Maurice, Napoleon
March 24, 7:00 p.m., St. Peter, Franklin Co.
March 25, 7:30 p.m., St. Mary, Greensburg
March 28, 7:00 p.m., St. Louis, Batesville
March 29, 7:00 p.m., Holy Family,
Oldenburg

Connorsville Deanery

March 7, 7:00 p.m., St. Gabriel, Liberty
March 14, 7:00 p.m., St. Elizabeth,
Cambridge City
March 15, 7:30 p.m., St. Mary, Rushville
March 22, 7:00 p.m., St. Gabriel
March 22, 7:00 p.m., Holy Guardian
Angel, Cedar Grove
March 24, 7:30 p.m., St. Michael, Brookville
March 26, 12:05 p.m., St. Mary, Richmond
March 28, 7:00 p.m., St. Andrew, Richmond

Terre Haute Deanery

March 9, 7:00 p.m., St. Joseph, Universal
March 13, 6:00 p.m., St. Patrick
March 16, 7:00 p.m., Sacred Heart, Clinton
March 19, 11:30 a.m., St. Margaret-Mary
March 20, 7:00 p.m., St. Joseph, Rockville
March 22, 7:30 p.m., St. Benedict
March 23, 3:30 p.m., St. Ann
March 24, 7:00 p.m., St. Paul, Greencastle

Bloomington Deanery

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

Seymour Deanery

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

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SPOTLIGHT ON INDIANAPOLIS NORTH DEANERY

St. Joan of Arc Parish anchors neighborhood

by Mary Ann Wyand

Majestically situated at the corner of 42nd Street and Central Avenue, St. Joan of Arc Church anchors a scenic portion of the Indianapolis North Deanery that many people refer to as the "old city."

The Romanesque architecture of the stately stone church features massive pillars, decorative arches, and a lofty bell tower topped with a cross that is visible for blocks.

According to a popular story, the giant pillars were delivered to their present location via a specially-built extension of the nearby Monon Railroad.

The stone church dedicated in 1929 replaced a smaller white stucco church building with a red-tiled roof that resembled the California Spanish mission style of architecture and seemed culturally unrelated to the parish name.

Founded in 1921 and named for the popular French saint, St. Joan of Arc Parish continues to be a vital Christian presence in an area now known as the center city. However, when Bishop Joseph Chartrand named Father Alphonse Smith as the founding pastor in 1920 the parish boundaries extended north to the Hamilton County line.

About 125 families formed the nucleus of the new northside parish in 1922, but a major population shift during that decade quickly necessitated construction of a spacious new church.

St. Joan of Arc parishioners "lost" their first pastor in 1924 when Pope Pius XI appointed Father Smith as the bishop of the Diocese of Nashville, Tenn.

Successing Bishop Smith as pastor were Father Maurice O'Connor in 1924 and Father Clement Bosler in 1940.

By 1942, the parish population numbered 5,100 people. It peaked during the 1940s, then declined after Immaculate Heart of Mary Parish was established 15 blocks further north following the end of World War II.

Monsignor Bosler retired as pastor in 1969, and Monsignor Cornelius Sweeney assumed the pastoral leadership of the parish. Later pastor, were Father Harry Hoover, Father Donald Schmidlin and Father Thomas Murphy. Fathers Schmidlin and Murphy have remained active in St. Joan of Arc Parish since accepting new parish assignments in Indianapolis.

Archbishop Daniel M. Buehlein named Jesuit Father James Brichetto as pastor of St. Joan of Arc Parish last summer, then

presided at Father Brichetto's installation Mass on Oct. 30.

Today St. Joan of Arc parishioners are committed to two outreach ministries for youth, Father Brichetto said. Enrollment at St. Joan of Arc School, established in 1921, is approximately 20 percent Catholic and 80 percent non-Catholic. Year-round participation in St. Joan of Arc's Neighborhood Youth Outreach program also represents mostly local children and teenagers who are not members of the parish.

Fund-raising projects are currently underway to benefit both outreach youth ministries, and parish council members have consulted with Catholic Social Services officials about additional funding possibilities for the NYO ministry.

"Our school is making a lot of headway and getting a name for itself due to the state-of-the-art equipment in the classrooms," Father Brichetto said. "It's a delight to walk through the school because you don't hear any noise like you do in so many schools. The teachers are doing a good job, and the kids are doing a good job. I'm pleased with our school ministry."

St. Joan of Arc parishioners also are looking to the future, the Jesuit priest said, by evaluating the condition of the church interior and making plans to restore its beauty.

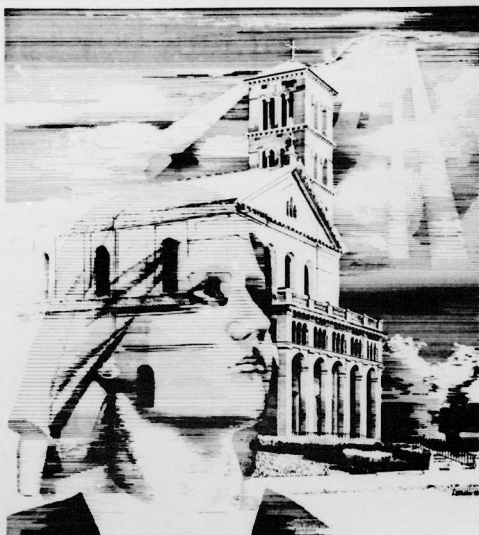
"We've got a strong move to get some kind of handicapped-accessibility into the church," Father Brichetto said. "We also hope to restore the inside of the church and we've progressed as far as getting the bishop's approval to investigate it and see what should be done and could be done."

He said parishioners also hope to renovate the original church building, which is now used as a gymnasium for the school, a gathering place for parish social events, and the NYO headquarters.

Funds raised during St. Joan of Arc's French Market each September benefit a variety of parish ministries, and the fall festival generates a lot of neighborhood and city interest in the faith community.

Father Brichetto said parishioners also are excited about a recent demographic study of the area, which revealed statistical information about the parish and the neighborhood through the year 2005.

"The survey pointed out the high percentage of young families in the area who have owned their homes less than five years," the pastor said. "It's a successfully integrated neighborhood."



PARISH PROFILE—St. Joan of Arc parishioner Leonard Bibeau of Indianapolis created this artistic rendition of a statue of the patron saint against a backdrop of the church facade for use on parish publications. The saint's image was taken from a photograph of a marble statue of St. Joan of Arc located in the rectory. (Art courtesy of St. Joan of Arc Parish)

Neighborhood youth love parish outreach programs

by Mary Ann Wyand

St. Joan of Arc's six-year-old Neighborhood Youth Outreach program is an important year-round ministry serving local children and teen-agers.

Most of the youth who participate are not Catholic, NYO director Tom Tolbert said, but they view St. Joan of Arc as a second home and enjoy "open gym" time.

"St. Joan of Arc is well-known in the neighborhood," Tolbert explained. "Even kids who have not been participating in the programs are aware that fun things for youth have been happening here. The unique thing is that 99 percent of the youth participants do not belong to St. Joan of Arc Church, yet they feel that this is their program and their home. They feel a sense of belonging."

Neighborhood Youth Outreach recreational activities include a variety of sports, arts and crafts programs, and regular African dance classes. Free meals and tutoring are other program incentives, and young people also can participate in NYO

Club, a Bible study group that meets weekly, as well as help with community service projects funded by grants from Youth As Resources and other corporate sources.

In recent years, NYO members utilized Youth As Resources grants to organize a "Garden Park Project" to beautify the neighborhood and a "Clowning Around the Neighborhood" clown ministry project to unify and entertain people of all ages.

This summer, Tolbert and NYO assistant director Barbara Hayes hope to involve the youth in staffing St. Joan of Arc's federally-funded summer meals program for disadvantaged children. Several years ago, the McDonald's Corporation donated a van to the parish for use in transporting NYO participants to a variety of sites for field trips and activities which range from swimming to cycling to attendance at basketball games.

Jesuit Father James Chambers, also assigned to St. Joan of Arc Parish, and University of Notre Dame students have helped staff the unique outreach program.



FUTURE PLANS—Jesuit Father James Brichetto and members of St. Joan of Arc Parish are looking to the future with plans for restoration of the interior of the Romanesque church. Plans also call for construction of a special entrance for handicapped persons. Parishioners are currently researching the project and talking with chancery officials about possible improvements. (Photo by Mary Ann Wyand)



INSTALLATION MASS—Archbishop Daniel M. Buehlein celebrates Mass during the Oct. 30 installation of Jesuit Father James Brichetto (left) as pastor of St. Joan of Arc Parish in Indianapolis. Raymond Nathan of Memphis (right) assisted the archbishop as the master of ceremonies. Father Brichetto was trained for the priesthood at the former Jesuit seminary in West Baden. (Photo by Mary Ann Wyand)

St. Joan of Arc School staff focuses on families

by Mary Ann Wyand

During the International Year of the Family, St. Joan of Arc School officials plan to focus on family relationships in the school environment and work to build unity by organizing family groupings among students of all ages in the fall.

"We want to give the school a community feeling," St. Joan of Arc principal Teresa Slipher explained. "Each family will have eight members representing the first through the eighth grade. We'll probably have our family groupings right after home-room period. They will read together as a family or practice their Spanish together. When we have our all-school Masses, they will sit together as a family."

Once a month, she said, "our Parent Teacher Organization sponsors a special lunch like a hot dog day or a pizza day, and we thought that instead of the students sitting with their classes on that day they can sit together as a family and eat as a family."

In the process of becoming a family, Slipher said, the students also will become friends in spite of their age differences.

Midway through her first year as St. Joan of Arc's principal, Slipher said she has relied on her 14 years of experience teaching in the Indianapolis North Dearey grade school to help parish administrator John Tryon with a variety of innovative new programs.

"We provide a wide variety of curriculum and a nurturing environment for children from full-day pre-kindergarten and kindergarten classes through the eighth-grade," she said. "We are pretty much a neighborhood school, and the addresses of the students reflect that."

This year St. Joan of Arc School offers two new daycare classes for preschoolers, and the school's pre-kindergarten program is currently serving 19 children. There are five openings for the remainder of the year.

In the fall, school officials will implement a new middle-school style of curriculum for junior high students which features elective courses.

And thanks to a gift from WRTV Channel 6 last September, St. Joan of Arc teachers can better communicate with parents via a new voice mail system installed at the school. Recorded messages are updated daily so parents can call teachers for a list of school and homework assignments or leave messages at any time of the day.

"Parents can call in at night and make sure that their children have all the homework assignments," Slipher said. "This increases parent and teacher communication and encourages parents to become more involved in their child's education. We were the only Catholic school selected to participate in the program. Channel 6 has been real good to us. They also came out to the school twice for interviews."

St. Joan of Arc School provides a hot breakfast and lunch program daily which is sponsored by the U.S. Department of Agriculture and executed by the Indiana Department of Education's Division of School and Community Nutrition Programs. The school also offers before school and after school daycare.

Beginning in kindergarten, the principal said, St. Joan of Arc students learn computer skills by using the Writing to Read program for an hour every day.

Students of all ages also have an opportunity to participate in a variety of extracurricular activities, including Student Council, Math Club, Science Club, Journalism Club, and a Young Authors program.

"All these clubs are an extension of the education the children are getting in the classroom," Tryon explained. "These activities let the students choose which areas they want to learn more about. The clubs play a very valuable role in what we're trying to do here."

Slipher and Tryon hope to boost the school enrollment from 160 students to 200 students next year.

"We're working hard to market the school and make it appealing," Slipher said. "It is an anchor in an area of Indianapolis that is rebuilding and changing. I think it's a pretty well-kept neighborhood considering how old some of the houses are, and I see a lot of people working on their houses to refurbish them. There are a lot of young families moving into the area who want their children to attend a school that they can feel good about and that is close by."

Strong parental involvement in school activities is evident by the fact that parents volunteer their time as secretarial staff in both the morning and afternoon, she said, and they are eager to help the school in other ways.

"It's been a great year at St. Joan of Arc School," Tryon said. "The enrollment is up over last year and we already have new people signed up for next year and paid in advance. We started a breakfast program to compliment the hot lunch program, and we are looking in the fall to add more computers to the junior high classes. We're also working with an educational software company to see what products they have that we can integrate into the total curriculum in language, math, science, art, music, and other areas. Our hope is that all throughout the next school year we're going to be able to add significantly to our computer capabilities."

St. John Parish in Indianapolis has "adopted" St. Joan of Arc School, he said, by

agreeing to sponsor school improvements with a monthly gift of \$500 for a variety of educational expenses.

"That gives us the financial where-with-all to plan and place the computer capabilities throughout the school over a period of time," Tryon said. "The first element of their support is the purchase of three overhead projectors on carts, one for each floor, this month."

Other much appreciated financial support for the school will come from the Martin Moore Foundation, an educational trust administered by a retired teacher.

Moore was looking at the center city schools, and he came to visit St. Joan of Arc," Tryon said. "After spending two

hours with us, he talked to the archdiocese and has pledged some money to the center city schools. He specifically said he was going to do something special for St. Joan of Arc School because he felt that was a program that needed to be duplicated. It's really good for us to get that kind of feedback because we have worked real hard the last 18 months to upgrade the school, turn it around, and make it a very positive learning environment."

Both Slipher and Tryon have invested a lot of "sweat equity" in the school during the past year, including voluntarily painting the interior of the building last summer. It was, they said, a labor of love.



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Photos: CRS/Sean Sprague

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NAP TIME—Five-year-old Heather Haynes of Indianapolis lets her hair down during afternoon nap time at the St. Joan of Arc Preschool. Heather and 18 other preschoolers are enrolled in St. Joan of Arc's new daycare program for youngsters. Heather's teacher is Kathy Freimuth. There are still five openings in the program, and interested parents are invited to contact the school. (Photo by Mary Ann Wyand)



INTERNATIONAL YEAR OF THE FAMILY

St. Rita's Black History Sunday
speaker cites importance of family

by Margaret Nelson

Precious Blood Father Clarence Williams from Detroit brought the Year of the Family message to the St. Rita Parish celebration of Black History Sunday.

"We celebrate the family—the most important thing God has given to us," said Father Williams. But he said, "We have many families resting on faulty foundations. We need to pull our families back together."

Father Williams said that possessions don't matter "unless we get the family together. When we put our family first, something good is going to happen to us."

The Detroit television priest said people don't talk about going home anymore. "It's just a house when God is not there. When the Holy Spirit is not there, it's just a house."

Father Williams cited studies that many parents never touch their children. "Civilization is falling apart because of a lack of communication." He said that people have "every degree but a degree to listen."

"We have sustained as a people because of the family," he said.

Father Williams said that, like Abraham who prayed for a son, "we forgot God when we got what we want. . . . When we're in need, we know God on a first-name basis. When we get it, we say, 'Who?'"

He said that after getting past "the problems we went into as black families, we got off our knees. We started living well, dressing well, driving well. . . ."

"Some of us look down (from the mountain) and remember, other look up and forget," said Father Williams. After people get the spouse and children they pray for, "We let so many things come between him and us. We need to get back together with God. The spouse and children will fall into place."

Speaking of abortion, he said, "We'll murder to get what we want. . . . We need to get back to the altar on those rusty knees. Like Abraham, we need to find God again."

He invited the men and then the women to stand. He cited black men and women who have contributed to history, asking the parishioners why those who "started with so little ended up with so much." He answered, "God. That's the only reason we're still here."

"Against all the odds, the black family still breaks all the records," Father Williams said. "We as a people need to look at who brought us this far. We need black men and black women who will be someone for more than themselves. It takes more than a couple to raise a child."

"Our family is heaven's heart for earth's heartlessness," he said.

Seven students from the Divine Word College in Epworth, Iowa, read the prayers of the faithful in their own languages,



CELEBRATION—Divine Word Fathers Anthony Clark, pastor, and William Kane, concelebrate with Precious Blood Father Clarence Williams from Detroit during the St. Rita Black History Sunday, Feb. 27. (Photo by Margaret Nelson)

and then in English. They provided music during the dinner that followed the Mass.

Awards were given to several St. Rita parishioners. And a proclamation from the governor marked Feb. 27 as "St. Rita Black History Sunday." The parish celebrates its 75th anniversary this year.



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Five years ago, Marla weighed less than the cake.

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experienced care, they nurtured her to safety.

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that Marla arrived three months early, made them all the more comfortable with their decision. They were expecting the best. And The Women's Hospital delivered.

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HISTORY—At left above, St. Bridget kindergartners sing "Swing Low" during the Holy Trinity Black History program. Above center, Holy Trinity pre-kindergartner (from left) Terrell Love portrays Archbishop Eugene Marino; Brandon Powe dresses as Isaac Murphy; Richard Williams, as Gen. Colin Powell; Tre'Nae Lowery as Shirley Chisholm; Sedara Trotter, as Daisy Bates; TaShae Thames as Patricia Harris and Tony Shelton as Bo Jackson. Above, pre-kindergartner Tony Gray poses as Father Kenneth Taylor, pastor. Students from All Saints School and St. Bridget Kindergarten were guests. (Photos by Margaret Nelson)

St. Andrew School
celebrates Afri-Fest

It was standing room only at St. Andrew's gymnasium when students celebrated Afri-Fest on Feb. 24.

Each class studied an African country and a representative carried the flag in a procession of flags. Then a brief history of the flag and the country was read.

The first-grade children presented an African folk song, "Tina Sing." And Holly Davis, Robert Marshall and Mathew Pipes acted out an African folk tale of "The Injured Lion" of Swaziland. The second-grade classes also gave a dance, "Kye Kye Kule."

Dances were also performed by a professional African youth dance troupe, Fire Booths representing each country lined the walls of the gym. African refreshments, provided by the parent advisory committee, were served.



AFRI-FEST—Second-grade students at St. Andrew entertain their parents with an African dance.

Faith Alive!

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Faith empowers patience and lessens anxiety



PATIENCE—Faith empowers patience, and patience reduces anxiety. As a result, lack of anxiety enables well-grounded life choices. (CNS photo by Michael Hoyt)

by Leif Kehrcwald

"Good things come to those who wait."
That old adage certainly proved true in
days of old when the Cherokee fish-hunter
would lie on his stomach beside a calm, deep
pool in the stream.

He would move his arms slowly into the
water and without creating any ripple reach
his hands under a large fish resting in the
shade.

The man would gently rub the belly of
the fish. Then, as the fish began to doze,
he suddenly would grab it by head and
tail, jerk it out of the water, and toss it up
on the bank.

Native American hand-fishing required
calmness, self-control, poise and serenity. It
required tremendous patience.

Today people are not good at waiting.
Much of the 20th century's innovative
technology is motivated by a lack of
patience.

Why wait three or four days to get
photos developed when I can take them to
the one-hour shop?

Why wait three days for a letter when
I can get it overnight via express mail?
Better yet, just fax it to me.

Patience has worn thin and grows thinner
with each generation.

The times condition us for instant
gratification. We expect needs to be met and
problems to be resolved immediately, if not
sooner.

Have you ever gotten angry and
anxious when things went wrong because
you believed someone should have antici-
pated the problem and handled it even
before it developed?

Despite great technological advances,
human beings always will encounter
events that tax their calmness, self-control
and willingness to tolerate delay. Thus:

►A middle-aged woman who struggles
with insomnia will turn to prayer and
meditation as she patiently waits for sleep to
overtake her.

►A worried and troubled couple
anxiously will await news from the operat-
ing room about the success or failure of their
daughter's surgery.

►A young man separated by war from
his wife will have to wait restlessly for
mail-call each afternoon.

►A little boy honestly won't believe he
can hold out another six days until his
birthday.

Each of us has at least one personal drama
slowly unfolding in our lives that demands
the poise and forbearance of a Cherokee
fish-hunter.

Marcy is the single mother of 8-year-
old Clint. She loves her son deeply, but
they've had some rough times. Ever since
he was a toddler, Clint has been a
difficult child—overactive, belligerent,

troublesome, non-cooperative and, at
times, downright mean.

At first, Marcy attributed his behavior to
her divorce, even though Clint was just a
baby at the time. But as the years went on,
Clint showed no "adjustment." Despite her
solid, deliberate and patient parenting skills,
the older Clint got, the less he responded to
her efforts.

Consequently, Marcy was losing confi-
dence. "Maybe I don't have what it takes to
raise this kid," she mused. But she kept
praying for courage and strength.

Then Clint's teacher suggested he be
tested. Sure enough, he was diagnosed with
attention deficit disorder.

While the diagnosis entails a whole new
set of challenges for Marcy that will certainly
tax her energy and patience, it also means
she truly is an adequate parent.

The problem had been outside her
control. Her patient forbearance with Clint
over the years had been the best possible
response for him, short of the specific
medical treatment to which they ultimately
were led.

►Is patience a gift?

►Is it a virtue?

►Is it a personality trait granted only to
some people?

►Is it a skill that anyone can learn?

I believe that patience is a virtue. By
that I mean that patience is a desirable
and valuable skill that demands our
attention and that can be developed.

But if it took years of training for the
young Cherokee to learn the patient skill of
hand-fishing, how do we develop the
skills of patience today?

One step is to spend some time
quietly—in solitude—each day. Sit alone
long enough for the stillness to permeate all
the way inside you. Be calm long enough for
the anxieties of your mind to settle like dust
on a country road.

Then see if you don't go about the rest of
your day with more composure and
serenity. You also are likely to find yourself
praying and meditating. That's because faith
and patience go hand in hand.

A person who works to improve the
skills of patience will also grow in faith.
And that's a good thing because we need
both faith and patience to cope in a
dignified way with hardship, difficulty
and inconvenience.

I believe that faith empowers patience,
that patience reduces anxiety, and that lack
of anxiety results in well-grounded life
choices.

Consider these words adapted from
Isaiah, Chapter 40, verse 31:

"They that wait upon the Lord shall
renew their strength. They shall mount up
with wings as eagles. They shall run and not
be weary. They shall walk and not faint.
Teach me, Lord. Teach me, Lord, to wait."

(Leif Kehrcwald is the director of Family Life
for the Archdiocese of Portland, Ore.)

To alleviate impatience, turn to the Lord in prayer

by David Gibson

When I'm impatient I forget many things
I'm supposed to know.

I forget to listen. Sometimes I also forget
to communicate well. And sometimes I
forget that my time isn't exactly my own.
Out of impatience to stay on my own
schedule, I may risk ignoring the urgent
needs of others.

It is part of the predicament of daily life to
achieve balance between time constraints
and the expectations of others.

Finally, I may forget wisdom. I'm impatient
that the final outcome of events is in God's
hands. God may well be asking me to
contribute to that outcome. But the frustra-
tion, tension or chaos I introduce into
situations during my impatient moments is
probably my own doing.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Patience grows from acceptance

This Week's Question

What do you admire a patient person for?

"For being able to overlook other people's shortcomings
and realize they're not perfect, that not everyone dances to
their tune." (Marian Keith, Hanford, Calif.)

"For acting, not reacting, especially in a negative way,
to any situation. That type of person . . . I feel drawn to
because I'm sure that's how Jesus Christ lived while on this
earth." (Jan Ernst, LeMars, Iowa)

"The ability to accept people and events with a sense of
calmness, to not be upset by things, to not lose sight that
they're dealing with the person. . . I admire their ability to
extend themselves . . . no matter how irritating the person is
or how many times they're asked the same question." (Sister
Judy Camfrquin, Glyndon, Md.)

"Usually the patient person is more easygoing and easier

to get along with. They are easier to relate to. I desire those
qualities in myself." (Brian Doucette, Ludington, Mich.)

"Their humility. Their ability to recognize the value in
what the other persons are saying or doing. They don't have
to know it all or do it all. . . Once you realize these things,
then you have to allow space for others." (Becky Bain,
Alpharetta, Ga.)

"Usually there's a peacefulness about them. It seems like
they really have a relationship with God that gives them a
peaceful center and helps them to be patient with others."
(Gaye Adamczyk, Ludington, Mich.)

Lead Us Your Voice

An upcoming edition asks: What two essential qualities
are needed in families that have a sense of unity?

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



Patience requires daily openness to God's will

by Fr. Lawrence E. Mick

Sometime in my youth I learned this rhyme: "Patience is a virtue; possess it if you can; seldom found in a woman, never in a man."

It is dangerous today to differentiate between women and men on such issues, but the rhyme is a reminder that patience is a challenge for all human beings.

This truth is also reflected in my experience as a confessor. Lack of patience is among the most common faults people confess. Maybe one reason the lack of patience is so frequently confessed is that patience is needed in so many different situations. Anytime we deal with other human beings, and often even in dealing with animals and inanimate objects, we need patience.

The difficulty with being patient often flows from the expectation that we should be in control of our lives and our world. When things don't go the way we think they should, our patience is tested.

The word "patience" comes from a Latin word that means "to suffer" or "to experience" or "to allow." It is the same root from which we get the word "passion," which we use to refer to Christ's sufferings.

To be patient is to give up the illusion that we are in charge of the world. We accept the impact that other people or things have on our lives, and we don't insist that things go our way.

But patience is not always a virtue. There are times when a holy impatience is required of us.

► A woman living in an abusive situation may need to take action and not simply allow the abuse to continue.

► A person who witnesses someone

dumping waste into a river should not patiently await the polluter's conversion.

► A people oppressed by racism or economic injustice may be called by God to take action to end the oppression. Patience on the part of the world during the Nazi Holocaust was not a virtue.

Jesus endured the suffering of his passion and death, but also took a whip and drove money changers from the temple.

So how do we know when to be patient and when to be impatient?

One key is to examine the source of our impatience. If it flows simply from our own desire to have things our way, it probably is not a virtue. If it flows from a recognition that the Gospel demands change in a situation, then impatience may well be required of us.

If we genuinely seek God's will rather than our own, we will be in a better position to determine whether patience or impatience is the proper virtue in each specific situation.

Of course, it is not always easy to make that judgment. Sometimes God's will is best followed by suffering patiently. This is a powerful sign of love in some situations—for example, when a person patiently cares for an invalid spouse.

Even when we are called to take action—to be impatient—it may require that we accept suffering. Mahatma Gandhi and Dr. Martin Luther King Jr. were powerful examples of this kind of "passive" action for justice—a sort of patient impatience.

Ultimately, these decisions require a prudent judgment in each situation. As I see it, patience and impatience both are virtues that mark the life of a follower of Christ. The key to it all is being committed to following God's will, not our own.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



DIFFICULT EXPECTATIONS—The difficulty with being patient in daily life situations often flows from the expectation that we should be in control of our lives and our world. When things don't go the way we think they should, our patience is tested. (CNS photo from Cleo Freelance Photo)

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THIRD SUNDAY OF LENT

The Sunday Readings

Sunday, March 6, 1994

Exodus 20:1-17 — 1 Corinthians 1:22-25 — John 2:13-25

by Owen F. Campion

By sequence, the Book of Exodus is the second book in the Bible. It is attributed to Moses, and it tells of the long arduous passage of the Hebrew people from slavery in Egypt across the stark and dangerous Sinai peninsula to the land that God had promised them.

The journey was highly significant to the people's concept of nationhood and of collective identity. They came to see themselves not just as a group linked together by physical kinship, or even by common cause, but as God's very special people. It was during this long trip that the idea of their covenant, or agreement, with God was refined.

A very important moment along the way was the encounter between God and Moses, an encounter that saw God present to Moses the Ten Commandments.

The Commandments are in a form very familiar to the ancients. They are in effect a treaty or contract. Too often readers of Exodus dismiss the Ten Commandments merely as a set of "rules" laid down by an arbitrary God. In fact, the Commandments tangibly cement a relationship—a relationship of love.

If the people, whom God has selected as most special, follow the Commandments they will bring God's own order and justice into their lives, and they will confirm their intent to honor God above their own selfish interests.

Since this is an agreement, there is God's part to consider. God's part is to protect, guide, and sustain the people.

The Ten Commandments are much more than the Almighty ordering creatures to conform themselves to certain regulations. Rather, the Ten Commandments validate a union as religious and as sacred as marriage. The union is in trust and absolute commitment, one to the other, God to the people, they to God.

By allowing six days of work, in effect by limiting work, this passage stresses the dignity of the person. Workers are not merely the tools of production. They are God's own, unique creatures!

By requiring the seventh day to be observed as a holy day, a day devoted to God alone, the stage is set for all activities. All things must begin and end in God. Nothing can be organized to eliminate God.

St. Paul's First Epistle to the Corinthians is the source of this weekend's second reading.

In reading this passage, or in hearing its proclamation during the Liturgy of the



Word, it is important to remember that Corinth was a city of many Gentiles, of course, but also of Jews. In fact, there were many ethnic backgrounds represented in the city.

At the time, Corinth was one of the major cities of the Western world. Just as today the populations of London, Los Angeles, New York, and Hong Kong include a great ethnic variety, so did Corinth in its day. It was a crossroads, and it was a major commercial center. Its economic vitality drew many from distant places.

Apparently, in many such cities, the pioneer Christian communities gathered people from all ethnic identifications, Gentiles as well as Jews. So when Paul wrote these lines to the Corinthians, he well could have understood that their friends and relatives, perhaps they themselves, had problems with the concept of *lex* the Lord. For the Jews, it suggested blasphemy. For the Gentiles, it implied nonsense.

St. John's Gospel presents this weekend the story of Jesus and the money-changers in the Jerusalem temple. It is one of the most popular passages in the New Testament. It is quite dramatic, and it brings forward an exploited where each everyone can identify.

Usually, this passage is explained as evidence of the sanctity of worship or of houses of worship, or that in human nature Jesus could be provoked to anger.

These are not altogether improper interpretations, but the most powerful message in the reading is that Jesus assumed responsibility for God's holy house. Indeed, in indignation, he asserted that the temple was the house of God "his father." This expression of responsibility identified Jesus. He once more offered himself as the Son of God.

In the deeper spirit of the Ten Commandments, Jesus called for total commitment in love to God.

Uniting with God was more than ritual. Indeed anyone who did not assist a profound personal union with God grossly distorted the Covenant.

Thus the money-changers annoyed Jesus. They trivialized the Covenant; they exploited those who earnestly wished to serve the Covenant.

Reflection

On this Lenten Sunday, through these readings, the church summons us to a deep, personal, loving relationship with God. This is the product of the Exodus, now extended to us and perfected for us in the Lord Jesus and in our commitment to Jesus.

As a kind and understanding parent, the church however realizes our limitations. Utter commitment to God is not

Daily Readings

Monday, March 7

Perpetua and Felicity, martyrs

Lenten weekday

2 Kings 5:1-15

Psalms 42:2-3, 43:3-4

Luke 4:24-30

Tuesday, March 8

John of God, religious

Lenten weekday

Deuteronomy 3:25, 34-43

Psalms 25:4-9

Matthew 18:21-35

Wednesday, March 9

Frances of Rome, religious

Lenten weekday

Deuteronomy 4:1, 5-9

Psalms 147:12-13, 15:16, 19:20

Matthew 5:17-19

Thursday, March 10

Lenten weekday

Jeremiah 7:23-28

Psalms 95:1, 2, 6-9

Luke 11:14-23

Friday, March 11

Lenten weekday

Hosea 14:2-10

Psalms 81:6-11, 14, 17

Mark 12:28-34

Saturday, March 12

Lenten weekday

Hosea 6:1-6

Psalms 51:3-4, 18-21

Luke 18:9-14

easy for anyone. We will be blind, as the money-changers were blind to the true concept of religion, or we will be more interested in self-gain, as they were interested in profits from the sales of religious items. We will be limited by our human nature. We will not see everything clearly. We will not see God clearly. We will be the Gentiles and the Jews of whom Paul wrote.

As Paul advised, it is for us to rely upon our faith, to admit our needs and our limitations, to accept God. It is for us to trust in God, even when we cannot explain life or when we would prefer something different in life.

To strengthen us, God stands ready with divine love and nourishment. We are not puppets on a stage before God. We are not adrift. Our baptism, our faith, places us in a covenant with God, a relationship created and sustained by God's everlasting love. God is with us, and we must be with God.

SAINT OF THE WEEK

Frances of Rome served poor as a wife, mother and oblate

by John F. Fink

St. Frances of Rome, whose feast is celebrated by the church next Wednesday, March 9, is considered a model for housewives and widows. Her biographical sketch in the *Catholic Almanac* says simply, "Happily married for 40 years, after death of her husband joined community of Benedictine Oblates she founded; canonized 1608."

Actually, though, Frances lived a much more interesting life than that thumbnail sketch would indicate. She happened to live during the time of the Great Western Schism when two and then three men claimed to be pope at the same time. Frances and her family were caught up in Vatican politics.

Frances was born in 1384, three years before the Great Schism began, to parents of noble birth in the Trastevere district of Rome. When she was only 13, her parents arranged her marriage to Lorenzo Ponziano, son of another wealthy Roman family.

Frances had not wanted to be married; she felt a call to religious life. When she confided in Vannoza, the wife of Lorenzo's brother, she found that she too wanted to live a life of prayer and service to others. With their husbands' approval, they began to go daily to the hospital of Santo Spirito to care for the sick.

When she was 16, Frances gave birth to a son, John Baptist (Battista). Later she had another boy, Evangelist, and then a girl, Agnes. She now turned her attention to rearing the children, allowing no one else to care for them.

There isn't space here to go into detail about the Great Schism, but in 1408 the troops of Ladislus, king of Naples, who supported one of the men claiming the papacy, entered Rome. In the fighting that ensued, Lorenzo was stabbed and Frances had to nurse him back to health.

Later, little Battista was taken as a hostage. While his mother was praying, he

Pope takes time off for a Lenten retreat

Pope John Paul II took a break from his weekly audience at the Vatican last week for his annual Lenten retreat.

"The Pope Teaches" column, which is based on the text of his Vatican audience, will resume next week.

On Feb. 22 the Vatican announced that the Holy Father will preside over a joint June wedding for a group of couples as part of his celebration of the International Year of the Family.

The June 12 Mass and marriage celebration in St. Peter's Basilica was included in a list of papal events for the United Nations-declared international year.

The main Vatican event for the year-long celebration will be an Oct. 6-8 international congress on "The Family: Heart of the Civilization of Love."

was released under circumstances that seemed miraculous.

In 1410 Ladislus again seized Rome, the Ponziano palace was plundered, and their possessions destroyed. Lorenzo was able to escape but Vannoza's husband was taken prisoner. Battista was also taken prisoner but escaped and joined his father. Frances was unable to leave Rome and lived in a corner of her ruined home with Evangelist, Agnes and Vannoza.

In 1413, a great plague swept across Italy and Evangelist died. Frances then turned part of her home into a hospital, and soon Frances had a reputation for being a miracle worker.

A year after Evangelist died, he appeared to Frances in a vision along with an angel. After telling her of his happiness in heaven, he said that he had come to warn her of the impending death of Agnes. Soon thereafter, Agnes began to fail and died at the age of 16.

In 1414 the Council of Constance, which was to settle the Great Schism, began. The Ponzianos were able to regain their properties and Lorenzo was able to return to Rome. He lived in retirement, a broken man attended to by Frances.

Frances then carried out a project she had long thought about. She formed a society of women who lived in the world, took no vows, but offered themselves to God and the service of the poor. They became affiliated with the Benedictines of Monte Oliveto. Known at first as the Oblates of Mary, later they were called the Oblates of Tor de Specchi for the building where they lived.

Frances spent whatever time she could with the Oblates, but continued to live in her home with her husband. She did this for seven years, until Lorenzo died. Then she moved to Tor de Specchi to live the remainder of her life serving the poorest of the poor. She died March 9, 1440 at the age of 56.

MY JOURNEY TO GOD

A Child's Faith

Jesus said, "Let the children come to me, do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you that anyone who refuses to come to God as a little child will never be allowed into his kingdom." (Mark 10:14-15)

We can learn so much from our children. Our world would be a much better place to live if we all took lessons from our children. If only we could see the world through a child's eyes. What a wonderful place our world would be!

As a third-grade teacher, I encourage children to have a strong faith in God, who is their very best friend. I have a prayer center in the classroom where the children may go to pray at any time during the day.

In this prayer center, I keep a prayer journal for the children to record their prayers. One little girl wrote, "Please God, help me get through the day." One little boy prayed for his grandmother in heaven.

(Miss Marie Taylor is a third-grade teacher at St. Mary School in Russellville. The grandmother in this story, Denise Smith, and her granddaughter, Jordan Smith, are members of St. Jude Parish in Indianapolis.)

A sweet little girl prayed for peace in our world. These prayers came from their hearts. And God listens to their young, innocent cases.

One day a grandmother and her granddaughter were riding in the car. The granddaughter looked up with her big blue eyes and said, "Grandma, I'm pretty!" The grandmother asked, "I know you are, sweetie, but who told you that you are pretty?" The little girl smiled and said, "Jesus' friends told me that I am pretty." The grandmother asked, "Who are Jesus' friends?" The child replied, "Holy and Spirit!"

Jesus tells us that we must have the faith of a child in order to enter the kingdom of God. Children bring joy to our lives and love to our hearts. We need to follow Jesus with a young child's heart and see the world through a child's eyes.

by Lisa Marie Taylor

Entertainment

VIEWING WITH ARNOLD

Mystery unravels in 'Six Degrees of Separation'

by James W. Arnold

Nobody needs to be told that truth is stranger than fiction in this peculiar year of notorious non-fiction, from the Bobbitts to the Menendez brothers and the Olympics figure-skating melodrama.

"Six Degrees of Separation" fits right in, but in a very upper-class way. This is the fact-based story of one of Manhattan's most bizarre hustles. Accompanied by security, a young black man bursts into the posh Central Park area apartment of an dealer and his wife, trailing blood, seeking refuge, and saying he's just been murdered.

He claims to be the friend of their children, both away at Harvard. Once he's mended and relaxed, the polished youth casually reveals that he's the son of movie legend Sidney Poitier, who is coming the next day to begin work on a film version of "Cats."

Bright and charming, he cooks a gourmet meal for his hosts, as well as their guest, a gold-mine mogul from South Africa. He goes on to describe his Harvard thesis, dazzling everyone with a theory connecting "Catcher in the Rye" with famous modern assassins, and with cerebral fears about the death of the modern imagination.

When he's urged to stay overnight, viewers who suspect it's a con will fear the worst. Even that turns out to be a surprise. In the morning, he's discovered in bed with a raucous male lover. Both are chased out. All

the valuables are checked: nothing is missing.

What remains is a mystery: Who is Paul, and how and why did it happen?

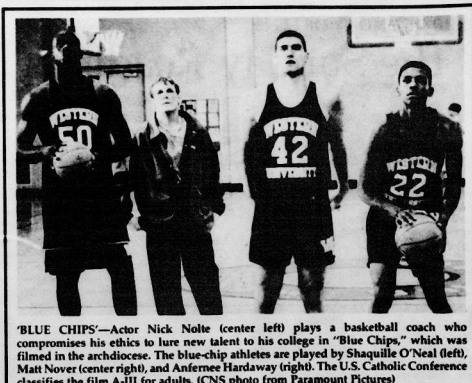
It's a scary and yet fascinating event that was turned into a hit New York play (1990-92) by John Guare, who probes the mystery story for social and moral significance. And now the tale has been made into a witty and absorbing movie by Guare and director Fred Schepisi, with Oscar nominee Cleggarty Channing and Donald Sutherland as Ouisa and Flan Kittredge, the elegant victims, and Will Smith (TV's "Fresh Prince") as a convincing, if oddly unfeeling Paul, the smooth-talking intruder.

"Separation" is partly comedy, in which the basic joke is that enlightened, sophisticated whites are manipulated by a black man who pushes all the right buttons. Not only Poitier—who was, after all, the pioneering aspirant son-in-law in "Guess Who's Coming to Dinner" and white America's favorite black actor—but all the old values, from linking expensive things to Harvard intellectualism and panache with wine, food and conversation.

It's also partly tragic, because Paul is not trying to rob or humiliate the Kittredges (or as it turns out, his many other targets, who are people just like them). In fact, he really shares their values, really wants to be like them, to be their "son."

Paul would not only love to be an art dealer, but he would be perfect, as Flan is, in persuading rich people to invest in paintings in million dollar increments. Both are hustlers, for whom wealth and its amenities are central values. Paul is Flan's natural heir.

"There is a God," Flan shouts in delight at one point, "and his name is Geoffrey!"



'BLUE CHIPS'—Actor Nick Nolte (center left) plays a basketball coach who compromises his ethics to lure new talent to his college in "Blue Chips," which was filmed in the archdiocese. The blue-chip athletes are played by Shaquille O'Neal (left), Matt Nover (center right), and Anfernee Hardaway (right). The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Paramount Pictures)

(That's the gold tycoon who invests \$2 million in a Cezanne that Flan can now sell to some Japanese at a huge profit.)

Ironically, Paul is kinder and more congenial to the Kittredges and his other wealthy victims than their own children, who for two hours are in a state of constant comic rage and scorn at their parents. He loves their values, their real kids are just self-centered brats. As Ouisa says, "He did more for us in a few hours than our children ever did."

But while he's bright, Paul is still only a hustler. He's a sort of male Eliza Doolittle, educated in rich people's ways by a gay college kid he once loved with. He uses people, including a naive young man who commits suicide.

The dramatic question of the play/film is whether Ouisa, who begins to understand and feel compassion for Paul, can pull off the miracle of changing his life. The Kittredge lifestyle, which the film satirizes, may only be a higher level of hustling, but it's surely better than where he's coming from. Guare's resolution is arbitrary and unpleasant but avoids worse improbabilities.

The whole crazy situation—a rare meeting across lines of race and class—is a moment of grace. Only Ouisa responds—she's moved enough by Paul's qualities ("We loved the kid so much, we wanted to

reach out to him") to feel guilty about turning him into a good cocktail-party anecdote. She's human and accessible, thanks hugely to actress Channing, who also played the role on Broadway.

Intriguingly, she's also the character involved in the movie's most striking visual image.

Ouisa and Flan are privileged to be in Rome, looking at the Sistine Chapel ceiling from a scaffold within reaching distance. The art restorers invite her to touch God's hand (in the Michelangelo fresco), and she does. After this, she is the character with moral insight.

(Elegant social comedy-drama, a bit cerebral and fuzzy but riveting; sex situation; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC

Film Classifications

8 Seconds A-III
On Deadly Ground A-III
Sugar Hill A-IV
I-general patronage: A-III-adults and adolescents; A-III-adults; A-IV-adults, with reservations; O—morally offensive.

'CBS Schoolbreak Special' teaches lesson on chastity

by Henry Herz and Gerri Pare
Catholic News Service

A teen-age girl learns some hard lessons about intimacy in "Love in the Dark Ages," airing Tuesday, March 8, from 4 p.m. until 5 p.m. on CBS. (Check local listings to verify the program date and time.)

When high schoolers Jenny (Missy Crider) and her handsome boyfriend Mark (Tom Everett Scott) become sexually active, she assumes they were ever virgins.

She feels a keen sense of betrayal—and anger—when her doctor advises that she has chlamydia, a sexually transmitted disease that, if left untreated, could render her sterile.

Realizing her mom (Alley Mills) was right that she was getting too involved at too young an age, Jenny now heeds her mom's advice about the kind of maturity and commitment that should surround intimacy.

After confronting Mark and shutting him out for a while, she eventually accepts his sincere apology and stipulates they can only be friends in the future.

As directed by Bradley Wigor, this "CBS Schoolbreak Special" makes several good points and alerts teens to the danger and very real presence of chlamydia, which infects 3 million teens each year.

Adolescent girls will be able to relate to vulnerable Jenny, who after the heady throes of first love comes to honestly regret "going all the way" so young, before she really knew her boyfriend and was prepared for the consequences.

The mother's role is sensitively handled as she tries to warn the teen early on, but still is there for her daughter when Jenny is devastated by the results of her impulsive behavior.

The script, though, misses an obvious opportunity when Jenny's doctor stresses condom use, never even suggesting abstinence as an appropriate course of action.

Another flaw is the contradictory ending where Jenny and Mark agree to be just friends, then seal that pledge with both a hug and a kiss.

All in all, however, the special makes clear that being sexually active carries with it adult responsibilities, considerable physical risk, and the likelihood of wrenching emotional turmoil.

Parents may want their youngsters to see this program that suggests that teen-age intimacy is not as "romantic" as they might imagine.

TV Programs of Note

Sunday, March 6, 5-9 p.m. (PBS) "Sesame Street 25th Live National Family Pledge Birthday Marathon." This live four-hour special deals with the importance of parents and caregivers using "Sesame Street" to help children learn.

Sunday, March 6, 9-11 p.m. (ABC) "One More Mountain." In this fact-based family drama, an 1846 pioneer family trapped by winter snowstorms in the Sierra Nevada decides not to continue with the Donner party wagon train. Meredith Baxter and Larry Drake star in this historical special.

Sunday, March 6, 9-11 p.m. (CBS) "David's Mother." This drama is about a mother (Kirstie Alley) who sacrifices the needs of her husband, daughter and self in a slavish devotion to her autistic son.

Monday, March 7, 9-11 p.m. (ABC) "People's 20th Birthday." Celebrating two decades of the magazine's coverage of famous and infamous people, the program is hosted by Joan Lunden and Charles Gibson and features assorted celebrities.

Monday, March 7, 9-11 p.m. (NBC) "The Wisdom Keeper." In this action-adventure story, a Vietnam veteran (Fred Dryer) guides two scientists into the Burmese jungle where the guide meets up with a wartime enemy set on settling an old score.

Tuesday, March 8, 9-11 p.m. (CBS) "The 20th Annual People's Choice Awards." Based on a public opinion poll, this awards program features various categories of entertainment and performers. Paul Reiser is the host.

Wednesday, March 9, 8-9:05 p.m. (PBS) "Washington, D.C.: Our Nation's Capital." Defining a city in terms of its landmarks and history is the object of "Washington, D.C.: Our Nation's Capital." Produced by Jeff Gentles, the result provides view after view of the sights that make the city such a tourist attraction. Grouped thematically around government buildings, the show is intended to satisfy the heart of any armchair tourist.

Wednesday, March 9, 8:30-9 p.m. (ABC) "Thunder Alley." In this series premiere, Ed Asner stars as a former race car

driver whose life changes when his divorced daughter and her three children move in with him.

Wednesday, March 9, 9-9:30 p.m. (ABC) "Home Improvement." This new episode of the popular family comedy focuses on Habitat for Humanity's building of new homes for families in need. The show features a guest appearance by former President Jimmy Carter, who is a Habitat for Humanity volunteer.

Wednesday, March 9, 10-11 p.m. (ABC) "Turning Point." This is the season premiere of a newsmagazine hour which will chronicle the drama of a different story each week.

Wednesday, March 9, 10-11:22 p.m. (PBS) "Frank Sinatra: A Man and His Music." In this repeat of a 1965 special, Sinatra sings his most famous songs accompanied by the orchestras of Nelson Riddle and Gordon Jenkins.

Thursday, March 10, 10-10:20 p.m. (PBS) "Dr. Bernie Segel: How to Live between Office Visits." This special focuses on the mind as the most powerful tool for healthy living and teaches viewers how to redirect thinking to their greatest advantage.

Friday, March 11, 10-11 p.m. (PBS) "Art Linkletter on Positive Aging." Taking an upbeat approach to enjoying a long life is this show hosted by longtime broadcaster Art Linkletter, whose 45 years in commercial broadcasting were devoted to hosting talk and game shows such as "House Party" and "People Are Funny." Now, at age 81, Linkletter is hosting a talk show about "living long and enjoying it." In this program, he tells a few jokes, spins glib stories, shows film clips of active elders, and talks with Dr. David Heber about health and nutrition subjects and with Dr. Evelyn Freeman about sex after 60.

Saturday, March 12, 8-10 p.m. (ABC) "The Whereabouts of Jenny." This rebroadcast of a drama tells the story of how a father (Ed O'Neill) battles his very limited access to his beloved daughter, who has been sequestered in the federal witness relocation program.

Saturday, March 12, 10-11 p.m. (NBC) "Winnetka Road." This new drama series features an ensemble cast, including Ed Begley Jr. and Meg Tilly, and centers on the quirky residents of a fictional Midwestern town.

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

QUESTION CORNER

Names honor the Lord, saints, events

by Fr. John Dietzen

Q Please clarify some things for us. To begin, what is the difference between a diocese and an archdiocese?

These always seem to have geographic names, but I've never seen a Catholic parish with a geographic title, such as many Protestant churches have—Main Street Baptist, Greenville Methodist, and so on.

Who decides what name a parish will have? Is there a list of acceptable or appropriate ones? (Missouri)

A In the institutional structure of the Catholic Church, neighboring dioceses are grouped together into what are called provinces.

This type of grouping allows the various local churches to coordinate their pastoral activities and policies, and provide better opportunities for relationships between the bishops of the dioceses involved (Canon 431).

The chief diocese of a province is called an archdiocese, and



the bishop of that diocese is called the archbishop or metropolitan of the province.

By church law, the metropolitan archbishop holds some limited responsibility and authority in the province in order to facilitate the bishops' cooperative efforts.

In the United States about half the provinces are conterminous—have a common boundary—with the boundaries of a particular state.

As you indicate, provinces, as well as dioceses, generally have geographical titles—the Diocese of Buffalo or the Province of New Orleans, for example.

In very early Christianity, the communities of believers in Christ (churches) were designated by location. Paul, for example, writes "to the church of God which is at Corinth" (1 Corinthians 1:2).

In the Book of Revelation, a message is sent to "the church" in seven different cities.

The universal church continues to refer to local or "particular" churches (usually these are dioceses) by their area or chief city.

Churches or congregations within these larger units have been placed under the patronage of certain saints or events or titles of our Lord since at least the beginning of the fourth century.

Anything like parishes as we know them, with territory and under the responsibility of a priest, came into existence only later.

Then and now, of course, parish priests care for the people entrusted to them under the authority of the diocesan bishop.

in whose service of Christ and pastoral leadership they are called to share (Canon 519).

The final decision for the name of a parish belongs to the diocesan bishop, though he will usually reach that decision in consultation with the priest and people involved.

Q What do I answer a Protestant friend who wants to know when we started using incense in our ceremonies? (Florida)

A Apparently Christians always used it. The Hebrew word for incense comes from a verb referring to the smoke that rose from the burnt sacrifices on the temple altar (see 1 Samuel 2:15 or Psalm 66:15).

Thus the burning of various spices came also to be a symbol of prayers or offerings made to God. Books of the Old Testament use the word frequently in this sense.

The reference to incense in the heavenly worship of God described in Revelation (5:8 and 8:3-4) leads us to conclude that the early Christians, who were intimately aware of their Jewish backgrounds, simply continued the practice.

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

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

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FAMILY TALK

Motivate the marginal student with rewards

by Dr. James and Mary Kenny

Dear Dr. Kenny: My son is a marginal student in high school. He gets grades of C and D and doesn't seem to care. He seems unmotivated to do any better.

I don't think he's trying. How can I get him to make more of an effort in high school and improve his grades? (Ohio)

Answer: The school system does not reward the middle or marginal student. The academic rewards go to the top 20 percent. I suspect that even were your son to try, he might not make this elite group.

At the other end, the schools have special programs for the mentally handicapped and learning disabled.

The middle students, however, are nothing special. Whether they try or not, they'll probably stay where they are, even if their grades should improve.

Realizing that the schools are not likely to reward any improvement, you should make plans to do so yourself.

The first principle is to start where he is now, not where you think he ought to be. Provide some small rewards, not for major grade increases, but for any progress, however slight.

I would start with homework. Ask the teachers or the school counselor for a weekly report listing the number of assignments given to your son and the number he completed acceptably.

Each assignment satisfactorily completed would earn a point. Earning points might merit some rewards or privileges. For example, he might also need to complete all or all but one of his homework assignments in order to stay out later on weekends.

The second principle is that the rewards should be given immediately—daily—not at the next grading period or three months from now. That's the advantage of a point system. Your son earns points daily or weekly, and he can "cash them in" as soon as he earns them and receive special privileges.

In addition to the weekly report on homework, you could ask for a weekly grade report in each class. You might award points for grades:

- An A grade equals 4 points.
- A B grade equals 3 points.
- A C grade equals 2 points.
- A D grade equals 1 point.

I would even give a point for D's, reasoning that a D is still better than an F.

The biggest problem may be getting the school to cooperate. I have had the best success by starting with the school counselor and asking him or her to send a letter to all the teachers requesting the weekly statistics. That way, if the teachers are lax it may reflect on their job evaluation.

Then have your son bring the report home on Friday afternoon for the payoff. If that doesn't work, you might phone the counselor on Fridays late in the school day.

If you want your son to do better in school, you need to keep close track of his performance. Focus on homework and weekly grades. The fact that you check his work regularly should lead to some improvement.

By controlling the rewards through the home, you can guarantee that your son will receive recognition for any success, however small. Instead of complaining about the school or nagging your son to do better to no avail, you will find your own efforts to be more fruitful.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Bensenville, Ill. 60015.)

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Conchita

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Meet Conchita. She lives in a small village in the mountains of Guatemala. Her house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family on the \$30 a month he earns as a day laborer.

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can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. You can literally change a life!

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The Active List

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

March 4

St. Simon Church will hold a Lenten fish fry from 5-7:30 p.m. An educational series focusing on the year of the family will follow. This week's topic is family strengths. For more information, call the parish office at 317-696-1707.

☆☆

St. Paul School Booster Club will hold a Lenten fish fry from 4:30-7:30 p.m. in Father Walsh Hall, Yorkville. For more information, call the school office at 812-623-2631.

☆☆

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

☆☆

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

a Lenten meatless buffet from 5-7 p.m. Free will offering. Way of the Cross will follow at 7 p.m.

☆☆

St. Luke, 7575 Holliday Drive, will hold Monte Carlo Night from 7 p.m. to 12 a.m. For more information, call 317-255-8234 or 317-846-4527.

☆☆

Sacred Heart Church, 1500 Union St. will hold a "First Friday" club meeting at 8 a.m. Mass in the chapel. For more information, call the parish office at 317-638-5551.

☆☆

St. Anthony of Padua Men's Club in Clarksville will serve a fish fry dinner in the school cafeteria from 5-7:30 p.m. For more information, call Norman Wifflman at 812-916-9050.

☆☆

St. Jude Parish, Indianapolis will host the 1994 World Day of Prayer

program beginning at 11 a.m. Registration starts at 10:30 a.m. Child-care is available. Assumption Church, 1117 S. Blaine Ave., will also host a program at 2 p.m. This is an annual event that unites Protestant, Roman Catholic, Orthodox and other Christian women and men. For more information, call 317-846-0170.

☆☆

Holy Family Parish, Richmond, will serve a fish fry from 5-6:30 p.m. Way of the Cross will follow at 7 p.m.

March 4-6

St. Jude Guest House, St. Meinrad, will present "Faith and Feelings in Christian Life and Prayer," as a weekend retreat. For more information, call 812-357-6585.

☆☆

Fatima Retreat House will present a Marriage Encounter weekend. For more details, call Dave and Mary Timmerman at 317-897-2052.

☆☆

Fatima Retreat House will hold a women's retreat, "Longing for God: Our Human and Spiritual Search." For more information, call Fatima at 317-345-7681.

☆☆

Kordes Enrichment Center, Ferdinand will present a retreat, "Inner Peace, Inner Power: A Realization of Wholeness." For more information, call Kordes at 1-800-860-2777 or 812-367-2777.

March 5

Bishop Chatham High School will hold an Alumni Class Reunion

from 8 p.m. to 12 a.m. Call Chatham for more information.

☆☆

St. Matthew Parish, along with the Archdiocesan Family Life Office and the North Diocese Youth Ministers, will present "Christian Parenting in the 90s" from 9 a.m. to 2 p.m. Cost is \$10 at the door; \$8 if you pre-register. Call Bob Schultz at 317-259-7886 for more information.

☆☆

The Catholic Community of Richmond will hold a Pastor's Lenten Prayer Breakfast from 7:15-9:00 a.m. in St. Andrew's Father Hillman Hall. For more information, call Father Mazzola at 317-962-3902.

March 6

"Retrouvaille: A Lifetime for Troubled Marriages," will be held from 3-5 p.m. at St. Patrick Rectory basement, Terre Haute. The session is free. For more information, call 812-232-8518 from 8 a.m. to 5 p.m., Monday through Friday.

☆☆

Mt. St. Francis Retreat Center will hold an evening out for married couples beginning at 5:30 p.m. A presentation, "Intimacy and the Married Couple," will be given. For more information, call the center at 317-923-9817.

☆☆

The Indiana State Museum will present "Racial Harmony Festival," from 12-4 p.m. For more information, call 317-232-1637.

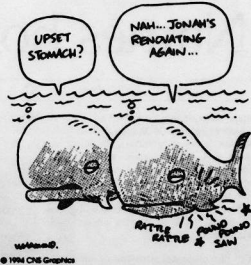
☆☆

The Holy Trinity Youth Group of Indianapolis will sponsor a dinner theater at 3 p.m. Homemade lasagna will be served. For more information, call the parish office.

March 6-11

Holy Family Church, New Albany, will hold a Lenten Mission with Passionist Father John

© 1994 CBS Graphics



Cyril Jablonovsky from Louisville speaking. The topic will vary each day following 8 a.m. Mass and again at 7 p.m. For more information, call Sandy Barsbach at 317-944-8283.

March 7

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.

☆☆

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. For more information, call Sue Sandefur or Mary Anne Schaefer at 317-236-1500.

March 7-9

St. Mary Parish, Greensburg, adult catechetical team will con-

duct a parish mission at 9:30 a.m. and 7 p.m. each evening. For more information, call Linda Fry at 812-663-8427.

March 8

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove. After dessert and coffee, a business meeting will be held.

☆☆

The Beech Grove Benedictine Center will hold a spiritual book discussion entitled, "The Awakened Heart," from 7-9:30 p.m. For more information, call the center at 317-788-7581.

☆☆

Parenting using S.T.E.P. for all ages from 7-9:30 p.m. at St. Ann Church, 2862 S. 16th Rd. For more information, call Laura Rich at 317-244-3750.

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March 18-20

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March 25-27

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March 9

Parenting using S.T.E.P. for all ages from 9:11 a.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave., Suite 5. For more information, call Judy Fuhr at 317-783-8554.

March 10

St. Vincent Hospital Group, Inc., will hold a "Founders Day Card Party & Fashion Show" at Woodland Country Club from 11:30 a.m. For more information, call Kay Baxter at 317-875-0066.

☆☆☆

St. Michael, 3354 W. 30th St., will host the Indianapolis Deane County of Catholic Women's third quarterly meeting. Registration begins at 6:45 p.m., prayer service at 7 p.m., meeting from 7:20-8:15 p.m. Father Albert Ajamie will speak on the role of the laity. For reservations call Kathy Bunn, 317-924-0769 or Janice Pilat, 317-888-5202.

☆☆☆

Parenting using S.T.E.P. 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.

March 11

St. Joseph's Parish, Terre Haute, will present "Caring for One's Soul" at 7:30 p.m. Padavano is an author of many books and three plays. He holds doctorates in theology and literature. All are welcome. The event is free of charge. For more information, call St. Joseph's at 812-233-7011.

☆☆☆

St. Andrew, Richmond, will hold a fish fry from 5-6:30 p.m. Way of the Cross will follow at 7 p.m.

☆☆☆

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. Monica Church, Indianapolis, will hold a Lenten fish fry from

5-8 p.m. For more information, call the parish office.

☆☆☆

St. Lawrence Church, Indianapolis, will hold a Lenten fish fry from 5-7 p.m. For more information, call the parish office.

☆☆☆

St. Michael Parish Youth Athletic Committee, Indianapolis, will hold a Lenten fish fry from 5-7:30 p.m. Carry-it is available by calling 317-926-0516 after 4 p.m.

☆☆☆

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

☆☆☆

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

call the school office at 812-623-21.

March 11-13

Fatima Retreat House will hold a women's retreat, "Journeying with Jesus and the Women of Scripture." For more information, call 317-545-7581.

March 12

The Ritter High School Parent Club will sponsor a St. Patrick's Day dance from 8 p.m. to 12 a.m. Advance tickets are \$5, \$6 at the door. For more information, call Nancy Alhove at 317-291-0712 or Linda Dalton at 317-291-0406.

☆☆☆

The Beech Grove Benedictine Center will present "Digging into the Bible," a workshop exploring the Bible with Jack Albertson, 9 a.m. to 4 p.m. Call 317-788-7581 for more information.

☆☆☆

The Beech Grove Benedictine Center will hold a craft fair from 9

a.m. to 4 p.m. Call 317-788-7581 for exhibit space or information.

☆☆☆

The Young Widowed Group will have a St. Patrick's Day Party at Melanie Petrilli's house at 7:30 p.m. Call Melanie at 317-463-9916 for more information.

☆☆☆

Positively Singles will have dinner and games at 7 p.m. at Scandia Club House in Castleton. \$5 charge at the door. Call Shirley Ross at 317-578-0862 for food to bring and directions.

☆☆☆

St. Lawrence, Indianapolis, will present Scott and Kimberly Hahn and "Jesus in the Family," seminar from 12-5 p.m. For more information, call Mary Lynn Cavanaugh at 317-543-4925.

☆☆☆

St. John Church, Indianapolis, will offer a Tridentine Mass at 9:30 a.m.

☆☆☆

Fatima will hold a Lenten retreat, "Medjugorje in America," with Jesuit Father Richard Foley. For more information, call 317-888-0873.

March 13

The Oblates of St. Benedict of Our Lady of Grace Monastery will hold a meeting from 2-5 p.m. For more information, call Benedictine Sister Antonette Purcell at 317-787-3287.

☆☆☆

Mary, Queen of Peace Parish, Danville, will sponsor an All-You-Can-Eat-Breakfast Buffet in the lower level of the Church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5 eat free. For more information, call Karen Beal at 317-539-6367.

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St. John Church, Indianapolis, will offer a Tridentine Mass at 9:30 a.m.

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Fatima

March 11-13

Women's Retreat
"Journeying with Jesus and the Women of Scripture"
Sr. Norma Rocklage, OSF and Fr. Thomas Fox, OFM

March 16

Enrichment Day
"Blessed are the Peacemakers"
Fr. Clem Davis

March 18-20

Women's Retreat
"Like Spring Rain: Faithfulness and Steadfast Love"
Fr. Larry Voelker and Sr. Mary Catherine Keene, SP

April 12

Enrichment Day
"Blessed are the Meek"
Fr. Larry Voelker

April 13-15

Retreat for Those in Ministry
"Reaching Out... Without Being Pulled Down"
Dr. Robert Wicks, author of Touching the Holy

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**Celebrate
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Early**

Thursday, March 10

5:30-8:30 pm

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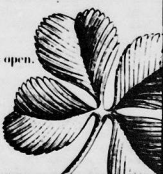
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Youth News/Views

Next World Youth Day to focus on faithfulness

by Cindy Wooden
Catholic News Service

VATICAN CITY—Young people are called on to share the abundant life that is Christ's gift to his followers, Pope John Paul II said in a message for the 1994 and 1995 celebrations of World Youth Day.

"As the Father has sent me, so I send you" is the theme for the celebrations.

World Youth Day will be celebrated locally on Palm Sunday both years. It will be celebrated internationally with the pope in Manila, Philippines, in January of 1995.

The pope's message to youth urges young people to continue the journey they began at earlier youth days.

The 1993 World Youth Day celebration in Denver, the Holy Father said, was a time of "experiencing and tasting the gift of life in abundance."

At the Denver celebration last August, young people focused on Jesus' words: "I have come that they may have life and have it abundantly."

Commenting on his time with young people in Denver last summer and looking ahead to the 1995 World Youth Day celebration, the pope said, "While we keep the marvelous and unforgettable sight of that great meeting in the Rocky Mountains before our eyes and in our hearts, our pilgrimage continues and makes its way this time to Manila, in the vast Asian continent, crossroads of the 10th World Youth Day."

The pope said the person calling young people to prepare for the Manila celebration is "Jesus Christ, center of our lives, root of our faith, reason for our hope, and source of our love."

Called by Christ, Pope John Paul II said, "young people from every corner of the world will examine their commitment to the 'new evangelization' in the tracks of the mission entrusted to the apostles and in

which all Christians are called to participate by reason of their baptism and their belonging to the church community."

The pope said the missionary commitment of the church arises from the truth of Christ's resurrection.

Like the apostles, members of the church are strengthened in their mission by Christ's resurrection, which showed "his message was not a lie, (and) his promises were not written on sand. He, living and blazing with glory, is the proof of the omnipotent love of God, which radically changes the course of history and of our individual existences."

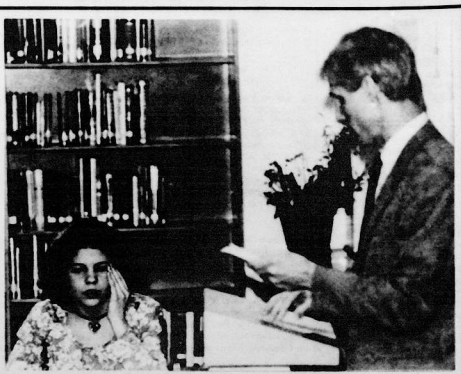
For the apostles and for Christians today, the pope said, an encounter with the risen Lord cannot be just a moment of individual joy.

"Strengthened by faith in the risen Christ," he said, "we all are asked to throw open the doors of our lives without fear or uncertainty, to accept the Word which is the way, the truth and the life, and to shout it courageously to the whole world."

Pope John Paul said young people experience firsthand "the apprehensions of the current historical season, dense with hopes and uncertainties, in which one can easily lose the way that leads to an encounter with Christ."

However, the pope said, "to the men and women of our century, to all of you, dear young people who hunger and thirst for truth, the church presents itself as a traveling companion. Faithful custodian and interpreter of the patrimony of faith given it by Christ, the church wants to dialogue with the new generations."

At the same time, the pope said, the church entrusts young people with the task "of shouting to the world the joy which springs from having encountered Christ. Go and preach the Good News that redeems. Do it with joy in your hearts and become communicators of



ACADEMIC OLYMPICS—Our Lady of the Greenwood eighth-grader Angela Boskovich (above) concentrates on a question during a Feb. 2 round of competition in Cathedral High School's 15th annual Academic Olympics. Cathedral development director Dave Allen (at right) moderates the competition between Greenwood students and St. Thomas Aquinas students from a vantage point under a statue of the Sacred Heart of Jesus. St. Thomas students won that preliminary round, but lost to St. Jude School students in the next stage of the single-elimination tournament. The St. Jude team advanced to the semifinals round on March 5 along with students from St. Simon School, St. Mark School, and Holy Spirit School. The two semifinal rounds begin at 9:30 a.m. and 10:15 a.m. on Saturday March 5 in the Cathedral library. (Photos by Mary Ann Wyand)



hope in a world that often is tempted to despair, communicators of faith in a society that often seems to resign itself to disbelief, communicators of love amid daily events that are often marked by the most unbridled egotism."

He said young people are called to show their peers and the world, through

word and action, the truth that reconciliation and peace begin in the human heart.

"To you, young people," the Holy Father said, "is entrusted in a particular way the task of becoming communicators of hope and peacemakers in a world always more in need of credible witnesses and coherent announcers."

Seccina's Service Club encourages leadership

by David Smock

Clubs abound in high school. There are the traditional sports clubs or teams that are a sense of pride and distinction for the school.

Just as important are the academic clubs, from the prestigious National Honor Society to debate teams and Brain Game teams.

Social issue clubs are relatively new, organized in response to a variety of

important concerns such as Students Against Drunk Driving.

And there are social clubs, sharing common interests and activities like the Chess Club or a prayer group.

Seccina Memorial High School students also have an opportunity to participate in the Indianapolis East Deane high school's Service Club.

The organization does just what the name implies, and Seccina students who are members of the group have contri-

buted volunteer service to a number of agencies and people since the beginning of the school year.

Seccina faculty members Kay Andres and Barb Crock are the moderators of the club, and the figures are amazing. In a time when people lament that teen-agers are no longer willing to help others, 175 Seccina students (one-third of the student body) contributed over 600 hours of service in an 18-week period.

"Students are willing to help, but need a little prodding," Andres said. "Plus, when they discover that it can be fun to be of service to others, they get their own reward."

Seccina junior Brooke Doughty agrees with that assessment.

"I wasn't too excited about going once," Brooke said. "But after seeing what good we did I've gone again. It isn't always easy, but it's worth it to see the looks on people's faces when we help them."

The club works in several ways. Every Wednesday afternoon students choose one of several activities. During the first semester, areas of service included helping at the Wheeler Mission for the homeless, working with at-risk kids enrolled in St. Philip Neri's after-school program, and visiting nursing home patients to sing Christmas carols during the holidays.

"Caroling was fun," sophomore Suzie Walker said. "It's neat to see how helping others can be so worthwhile."

Students also can make arts and crafts projects such as greeting cards or paper floral bouquets to brighten people's days.

Each service activity lasts about two hours. There is no requirement for students to return for another day of service, yet many do.

"We hope to get as many students as

possible to perform 1,000 hours of community service this school year," Crock said.

"It's an ambitious goal, but we have a good core group who help frequently, and many others who have been a tremendous asset. Plus, the administration, faculty, and coaches have been supportive, especially the Christian Studies teachers."

One other aspect of Seccina's Service Club links high school students with Marian College's Mentoring in the City program.

Early in the year, a popular community service program was "Tearing Down Walls," in which students worked side-by-side to destroy walls inside houses that are scheduled to be refurbished as modern low-income housing.

Junior Danny Ham, who participated in one of those projects, said "it was great fun to pound on those walls and still know you were helping people."

Seccina's Service Club has been a tremendous success in the community this year, and both Andres and Crock are quick to recognize that this success is a result of student commitment.

"It's the kids," Crock said. "They make the difference. They give that little extra for which Seccina is known."

They are students like junior Amy Parmelee, who recognizes the importance of community service.

"There's so much that needs to be done," Amy said, "and there's a lot that we can do relatively easily. We just have to do our part."

Praising the students for all they have accomplished in only five months, Seccina principal Larry Neidinger said he believes "the best is yet to come."

(David Smock is a faculty member at Seccina Memorial High School.)



CHRISTIAN SERVICE—Seccina Memorial High School juniors Kandi Roembke (from left), Amy Parmelee, Nicole Spratt and Tonya Breedlove make paper flowers which will be given to senior citizens. The girls are members of Seccina's Service Club. (Photo by Mary Ann Wyand)

Young Adult Scene

Dan Jansen's gold: God saved the best for last

By Maryangela Layman-Roman
Catholic News Service

MILWAUKEE—God saved the best for last.

That was how Don Yockey summed up the Olympic gold medal won Feb. 18 by his brother-in-law, speed-skater Dan Jansen.

Much of the world would probably agree that Jansen's gold medal and world record for 1,000 meters in speed skating were a fitting end to the Olympian's 10-year quest for the gold.

Calling the ride to the top "an emotional roller coaster," Yockey said Jansen's hard work, buoyed by strong family support and faith in God, helped the athlete achieve his Olympic victory.

"I know everybody said an extra prayer last night and I guess God really did save the best for last in his last Olympic race," said Yockey, a detective and a member of Immaculate Heart of Mary Parish in West Allis, a Milwaukee suburb.

Dan Jansen, 28, the youngest of Harry and Geraldine Jansen's nine children, first skated in the Olympics at age 18 in Sarajevo in the former Yugoslavia in 1984. He placed fourth in the 500-meter sprint and 16th in the 1,000.

It was in Calgary four years later, when he was favored to win both events, that Jansen captured the hearts of people around the world. An older sister, Jane Jansen Beres, died of leukemia the day he was to race the 500, usually his best event.

With his family's backing he decided to race anyway, in her honor—and slipped and fell on his first turn. Four days later he fell again in the 1,000. He returned home to

Jane's funeral at St. Augustine's, the family's parish church in West Allis.

After the tragedies on and off the ice, Jansen returned to dominate the sprint races of speed skating, setting and resetting world records. (He made his most recent new world mark of 35.76 seconds in the 500 just two weeks before the Olympics in Lillehammer.)

But he faced more Olympic disappointments in Albertville, France, in 1992, where he finished just out of reach of the medals in the 500 and far back in the 1,000.

And in the Lillehammer games it began to look like Jansen would never fulfill his Olympic hopes when he slipped slightly in the 500 Feb. 14, losing precious tenths of a second and placing eighth.

So when he finally took his place on the winner's podium Feb. 18, delivering a tearful salute heavenward to his sister Jane at the end of the national anthem, it was a victory celebrated around the world—but most intensely by the extensive Jansen family.

"I feel great. . . . We're all very happy, because we know how much he deserves this," said Yockey, whose wife, Janet, is the second-oldest of the Jansen children.

"The family is very Catholic in background and tradition," said Father John G. Yockey, Don's brother and pastor of St. Philip Neri Parish in Milwaukee.

"Dan's a tremendous inspiration to youngsters. He is just a first-rate, natural, regular, down-to-earth person of a person," said the priest, who sees the athlete regularly at family get-togethers.

Father Yockey said Dan and his wife, Robin, visited the parish school last spring. "He took every child's question very seriously and spent as much time with the kids as he could. He has a truly pastoral and caring approach."



GOLD AT LAST—U.S. speed skater Dan Jansen shows off his gold medal for the men's 1,000 meter race. After years of disappointment in his quest for an Olympic medal, Jansen set a new world record Feb. 18 at the 1994 Winter Olympics in Norway. (CNS photo from Reuters)

He called Jansen "a role model, par excellence" and cited Dan's reaction after losing the 500 a few days earlier as an example of his character. Amid a swarm of reporters clamoring for his attention, Jansen sought out a Milwaukee reporter to tell his hometown that he was sorry he lost.

"My goodness, what other athlete or

public person would have graciously thought of others at a time when he was probably so down on himself?" asked the priest.

The Olympic gold not only caps a tremendous speed-skating career, he said, but it "honors a prince of a man who really exemplifies the very best in Catholic and American tradition."

Family ties important to Catholic gold medalist Bonnie Blair

By Elaine Kreuter
Catholic News Service

PEORIA, Ill.—Bonnie Blair, the winningest American woman in Olympic history, has more than one family with whom to share her considerable success.

The first is the "Blair Bunch." That may refer to her immediate family, including her mother, Eleanor, who like Bonnie is a member of St. Matthew Parish in Champaign, or to the entourage of 60 friends, relatives and supporters who accompanied Blair to Lillehammer, Norway.

Still another family, according to her brother Chuck, is the entire "speed-skating fraternity."

Blair created plenty of excitement on Feb. 23, capturing her fifth speed-skating gold medal by winning the women's 1,000-meter race. She now has earned more career golds than any other U.S. woman competing in either the Winter or Summer Games.

She also earned gold in the 500 meter event Feb. 19, and placed fourth in the 1,500 meter race Feb. 21. Blair, 29, now has six Olympic medals, including two golds from the 1992 Games, and a gold and a bronze from the 1988 Winter Olympics.

Her home parish has not yet made any plans for an official welcome-home celebration.



GOLDEN GIRL—Bonnie Blair, a Catholic speed skater from Illinois, is shown practicing for her competitions at the 1994 Winter Olympics in Norway. On Feb. 23, she won the fifth gold medal of her career in the 1,000 meter race giving her the most golds for any female U.S. Olympian. (CNS photos from Reuters)

Blair told students during a 1992 speaking tour of area schools in Illinois that her Catholic family "has definitely been another strong point" in her life.

"We're a very close family," she said during a talk at

Notre Dame High School in Peoria. "We always went to church, and I always try to go whenever I'm away, even in Germany or other countries where I don't understand the language."

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Bishops report what they have done on child sex abuse issue

Report includes statements, discussions and decisions made on the issue so far

by Jerry Filteau
Catholic News Service

WASHINGTON—The U.S. Catholic bishops' Ad Hoc Committee on Sexual Abuse has issued a 42-page report on what the bishops have said and done on the issue so far.

The report, released in Washington Feb. 24, includes texts of previous statements by the National Conference of Catholic Bishops or its officials on child sexual abuse and a history of NCCB discussions and decisions on the issue.

The committee also named a Canadian expert as project coordinator. He is Father Everett MacNeill of the Diocese of Antigonish, Nova Scotia, who was general secretary of the Canadian Conference of Catholic Bishops from 1966 to 1977. He was a member of the Winter Commission formed in the late 1980s by the Archdiocese of St. John's in Newfoundland to investigate the multiple sex abuse cases there.

Father MacNeill is to assist the committee until September in the development of its objectives. The committee plans to report them to the body of bishops in November.

Bishop John F. Kinney of Bismarck, N.D., committee

chairman, appointed Father MacNeill at a committee meeting Feb. 21-22 in Clearwater, Fla. The appointment was announced in Washington two days later.

Among key objectives the committee discussed during the Florida meeting were:

►A survey of current diocesan sexual abuse policies to form the basis for constructing model policies.

►The feasibility of research on the extent and impact of the sexual abuse crisis.

►Providing resources and means of continuing education for bishops, priests and laity on aspects of the problem of sexual abuse.

The overview of NCCB discussions and actions on child sexual abuse explains different phases of conference involvement, beginning in 1982 when conference staff was asked to help two dioceses assess civil liability issues in cases involving charges of child molestation by a priest.

The committee report goes to some length to describe the history and status of an extensive 1985 report on clergy sexual abuse of minors and how the church should handle it, which was written by a priest-psychiatrist, a priest-canonist and a Louisiana attorney.

Often referred to as the Peterson-Doyle-Mouton report after its authors, the 1985 report was given to a small group of bishops at their June meeting that year in Collegeville, Minn. At that meeting the bishops heard and discussed a series of presentations on the same topic by several other experts.

"With limited exceptions, the (Peterson-Doyle-Mouton)

report identified the same issues that had been analyzed by the bishops," the overview says.

"Subsequent press characterizations of the report as a proposal to the conference that had been either summarily ignored or rejected are inaccurate," it says.

Newspaper, magazine and television reports criticizing the bishops' handling of the sex abuse issue have frequently cited the alleged rejection or dismissal of the 1985 report as a key instance showing the bishops' alleged failure to deal with the issue of sex abuse with sufficient seriousness.

The committee's report says that the key difference in approach between the 1985 report and the policy adopted by the NCCB was that the report recommended that the NCCB retain a national intervention team—namely the report's authors or a similar group—to help individual dioceses respond to complaints. The NCCB decided that because of wide differences of fact and law from case to case, the dioceses should not displace their local experts with a national team.

The report continues with descriptions of NCCB actions since 1985. It says that in 1986-88 the bishops' conference continued to respond to requests for help from individual dioceses and developed more uniform advice. In 1988-90, cases involving current charges of abuse decreased while cases involving abuse from 10 or more years before began to be reported, the report says.

It says that since 1991 the bishops' conference has been, among other things, discussing changes in canon law to deal with priests involved in sexual abuse.

In addition to the bishops who are members of the ad hoc committee, expert consultants who also attended the Florida meeting included Dr. Fred Berlin, director of the sexual disorder clinic at Johns Hopkins Hospital in Baltimore; Jesuit Father James Gill of the Institute of Living, Hartford, Conn.; Father Tomas Marin, chancellor of the Archdiocese of Miami; and Mercy Sister Marysya Weber, a medical doctor at the Sacred Heart Mercy Health Care Center in Alma, Mich.

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More than 500 Anglican clergy plan to join Catholic Church

They say they are protesting Church of England's decision to ordain women priests

by Catholic News Service

LONDON—Five Anglican bishops and more than 500 other clergymen said they will seek to join the Roman Catholic Church to protest a Church of England decision to ordain women priests.

Their intention was made public in a statement by the Forward in Faith movement, an umbrella group for Anglican opponents of women's ordination. The movement said 121 of the clergy had already resigned their offices.

The Church of England, which has 10,500 ordained clergy, removed the final barrier to the ordination of women Feb. 22, clearing the way for the first female clerics to enter the priesthood in March.

Three of the dissenting bishops are retired—Bishops Graham Leonard, head of the London see from 1981 to 1991 who said last year he would change churches; Richard Butt, former bishop of Leicester; and Conrad Meyer, of Dorchester.

Forward in Faith declined to name any of the signatories of the declaration.

Cardinal George Basil Hume, England's Catholic primate, has urged caution in accepting dissident Anglican clergy into the Catholic Church. He said last

year when it was clear that numbers of Anglican priests were seriously considering a switch to Catholicism over the ordination issue that potential converts must be prepared to accept the full teaching of the church.

Protesters marked the Church of England decision on ordination with a mock funeral outside the church's governing body, the General Synod, saying the move reduced the Anglican church to a Protestant sect.

"They feel they can't stay in the (Anglican) Church," said Stephen Parkinson, spokesman for Forward in Faith.

"What they can't accept is that the Church of England has the authority to decide that women can be priests. The decision can only be made by the universal church," he told Reuters, the British news agency.

Universal church is the term used by the Anglo-Catholicism movement as an umbrella term for the Anglican, Orthodox and Roman Catholic churches. The movement is comprised of Anglicans who emphasize the Catholic origins of the Church of England—the United Kingdom's official church.

Cardinal John Henry Newman was an early leader of the movement prior to becoming a Catholic.

One Anglo-Catholic priest said adherents of the movement have been using the Roman liturgy for the past century. He said the only link he and like-minded clergy have with the Church of England is their stipend check.

Forward in Faith said in a statement that the dissenting clergy accept the pope as supreme head of the universal church.

"Some might go over in the coming weeks, some not for 10 years," Parkinson said.



ANGELICAN SYNOD—A member of the Church of England synod looks over the shoulder of Anglican Archbishop George Carey (left) of Canterbury Feb. 22 after the signing of a canon allowing women's ordination in the Church of England. The decision has prompted many Anglican priests to announce their intention to join the Catholic Church. (CNS photo from Reuters)

The Church of England is offering compensation to those who resign over the ordination controversy and that offer expires in 10 years' time, he added.

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BOOK REVIEWS

Carter text unassuming, amiable

THE CULTURE OF DISBELIEF, by Stephen L. Carter. Basic Books (New York, 1993). 328 pp., \$25.00.

Reviewed by Richard Philbrick
Catholic News Service

Stephen L. Carter's "The Culture of Disbelief" is a conciliatory, unpretentious book which probably will do more to ease conflicts between religion and public policy than several of the confrontational works on religion and the public square that have appeared in recent years.

Carter, a professor at Yale University's law school, has much the same goal in mind as the authors of the aggressive books—to persuade legislators, jurists, journalists, and others to

take religion seriously. Unlike the others, however, he displays no blazing indignation and voices no threats.

He makes a convincing argument that religion is deeply ingrained in American life and that it has a broad influence. It is in the public square, he asserts, and the nation's leaders err seriously when they treat it as a hobby and a trivial activity.

The political essays are wrong, in Carter's opinion, when they take lightly the stands of those who call for a return to family values, a renewal of religious faith, and for far more emphasis on what they regard as tried and true rules of behavior.

He applies that decent respect for the opinions of others as he comments in the calm tone of sweet reason on topics

-ranging from abortion to the 1992 Republican National Convention.

His convictions about religion and government are particularly enlightening and interesting because he is widely known as an interpreter of the Constitution.

He believes that tax exemptions given religious institutions are a "Faustian bargain." By accepting special tax treatment, he contends, "religions... may have paved the way for a future in which they are told that they will lose their treasured tax status unless they reflect, in theology and practices, whatever the current government policy might be: pro-life or pro-choice, pro-nuclear weaponry or pro-nuclear freeze."

Putting his contention another way, he states that "the welfare state has already trapped the religions, and the day will doubtless come when they, too, face pressures to behave correctly."

About proposals to create vouchers for educational purposes Carter is less definite. A voucher, he asserts, "is nothing but a direct subsidy from government revenues." If a voucher program is established—"and I am by no means saying that it should be"—there should be no discrimination against parents who send their children to religious schools, he remarks.

(Philbrick is Catholic News Service's book review coordinator.)

† 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.

† ACKERMAN, Harold E., 67,

Prince of Peace, Madison, Feb. 9. Husband of Patsy Ann; brother of Wilma Burkhardt.

† BEAVIN, Mary Alma, 76, St. Joseph Hill, Sellersburg, Feb. 16. Mother of Phyllis Hammond and Dennis Beavin; sister of George Kauler, Norman Kauler and Earl Kauler, grandmother of three.

† BESWICK, Seymour B., 78, Our Lady of Perpetual Help, New

Albany, Feb. 10. Husband of Helen Beswick, father of Vickie Mahoney, Patricia Blackman, Pamela Cochran, Theresa McLeod, Joseph and David, brother of Marie Johnson and Myra Thompson; grandfather of 20; great-grandfather of 13.

† BURTON, Magdalene F., 83, St. Anthony of Padua, Clarksville, Feb. 19. Mother of Charles D. Strevel, Kathryn Clark, Mary M. Eddings, Patricia A. O'Sullivan and Norma L. Young; step-mother of four; sister of John G.

Shelton, grandmother of 12; great-grandmother of 14.

† BYBEE, Russell Ray, 46, St. Michael, Indianapolis, Jan. 24. Husband of Jane; father of John, Jeff, Katie, Sarah and Amy; Cernal, brother of Ruth A. Napier; son of Russell and Elizabeth Bybee; grandfather of one.

† CALHOUN, Jack Harlan, five months, St. Nicholas, Sunman, Feb. 16. Son of Danny and Mary Jo Calhoun; brother of Tyler and Danielle; grandson of Richard and

Rosemary Gaynor, Ralph and Aneida Calhoun.

† CURRY, James E., 78, St. Patrick, Indianapolis, Jan. 26. Father of Mary Jo Salmon, Helen Vincent and James Curry; brother of Elise Crosson and Josephine Palmer; grandfather of nine; great-grandfather of two.

† DEWEET, Jean, 68, St. Mary, Greensburg, Feb. 21. Mother of Kim Backerton, Dick Dixon and Kent Dixon; sister of Richard Weet, Jesse Flyer and Marshall; grandmother of six; great-grandmother of one.

† FAHEY, Leo T., 76, St. Mary, Aurora, Feb. 11. Father of Nancy Turner, brother of Gene Fahey and Avalon Pike; grandfather of three.

† FLOOD, Frank J., 92, St. Paul, Hermitage, Beech Grove, Feb. 5. Uncle of P. William Greeley, William Rayball, Kathleen McLean and Ann Duffner.

† GETHERS, Mary R., 77, St. Elizabeth, Cambridge City, Feb. 8. Wife of Delmar; mother of Carolyn Stearns, Joan Bundy, Diana Buhl and David Gethers; sister of Joseph Meyer, Robert Meyer, Arthur Meyer, Charles Meyer, Marlene Brown and Irene Davis; grandmother of 11; great-grandmother of ten.

† GETTELFINGER, Marie, 86, St. Michael, Bradford, Feb. 10. Wife of Edward; mother of Dorothy Dohomey and Helen Zimmerman; sister of Olivia Gettefinger; grandmother of nine; great-grandmother of 16.

† HARRIS, Gordon, 67, Little Flower, Indianapolis, Feb. 10. Husband of Frances J.; father of Linda Jerrell, Eileen Davis, Nancy Brown and William F.; grandfather of eight.

† HILBERT, William F., 85, St. Mary, Greensburg, Feb. 21. Husband of Beatrice E.; father of Dorothy Ann Emerson, Janet Schaefer and Dale; brother of Helen Vanderhorst.

† KLEIN, Anna M., 79, St. Elizabeth, Cambridge City, Feb. 7. Wife of Arthur; mother of Jim, Bob, Joan Oliver, Karen Kookler, Judy Atkins and Barbara Klein; grandmother of 15.

† LEIBACHER, William H., Sr., 68, St. Lawrence, Indianapolis, Feb. 16. Husband of Mary (Grace); father of Philip J. and William H. Jr.; grandfather of four.

† LUCAS, Lloyd Raymond, 65, Holy Spirit, Indianapolis, Feb. 19. Father of Marilyn K. Cron and Marvin K. Lucas; stepfather of Brad Ide, Linda Ide and Lisa Thomas; brother of Carol Lucas; companion of Karen L. Ide; grandfather of six.

† MATTINGLY, Frank E., 70, St. Mary, New Albany, Feb. 19. Husband of Ruth; father of Frank Jr. and Rose Mary Rogge; brother of Joseph A., Elmer A., Barker Geraldine Houser, Shirley King and Mary B. Houghlin; grandfather of four.

† MCGILL, Grover D., 81, St. Jude, Indianapolis, Feb. 15. Husband of Catherine A. Sullivan McGill; father of Michael W. and Maureen A. Fullerton; brother of Glenn; grandfather of four.

† MEHAN, Joseph Thomas, 75, Nativity, Indianapolis, Feb. 22. Brother of Mary Oxsender and Christopher Mehan. Sr.

† MILLER, Helen Mahoney, 83,

St. Lawrence, Indianapolis, Feb. 10. Mother of Mark, Paul, Neil, Ned, Valerie Fillenworth and 20; great-grandmother of 20.

† MILLER, Noreen C. Powers, 84, St. Patrick, Indianapolis, Feb. 10. Mother of Elizabeth Supple; grandmother of 13; great-grandmother of 34; great-great-grandmother of 20.

† MOORE, Frances Louise, 61, St. Malachy, Brownsburg, Feb. 19. Wife of James E.; mother of Daniel S. and Denise L. Moore; sister of Barbara Downing; grandmother of two.

† MORALES, Anastasio, St. 64, St. Philip Neri, Indianapolis, Feb. 20. Husband of Petra, father of Anastasio Jr., Allen, Maria Armstrong, Anna Hamm, Angie Hamm, Carmen and Anita; stepfather of Leopoldo DeLaRosa, Jr., Jose DeLaRosa, Roberto DeLaRosa, Delia Jones, Luisa DeLaRosa and Debra Wilkerson; grandfather of 21.

† NICHOLS, Charles R., 53, St. Malachy, Brownsburg, Feb. 14. Husband of Yvonne; father of Tom, Joe and Andy; brother of Jack, Joan Brenk, Helen Fischer, Margaret Gieseberg, Carol LeBarge.

† PRIEST, George James, 46, St. Patrick, Indianapolis, Feb. 5. Father of James Todd Priest, son of Frances Ritter; brother of Linda Carlson.

† REIFEL, Bertha K., 83, St. Michael, Brookville, Feb. 14. Mother of John W.; sister of Carolyn Mueller.

† REITZEL, Marguerite Joyce, 67, St. Anthony of Padua, Clarksville, Feb. 17. Mother of Lova Gwin; grandmother of one.

† RICHMOND, Elizabeth, 69, St. Michael, Brookville, Feb. 16. Mother of Cathy, Father Tom, Paul and James; sister of Helen Wilson, Senella Lenora Fisher and Wilma Stenger; grandmother of three.

† SANBURY, Thelma, 76, Holy Angels, Indianapolis, Feb. 18. Sister of Laura Stiles, Rebecca Martin, Lillian E. Kelly.

† SCHUTTE, John H., 80, St. Louis, Batesville, Feb. 13. Husband of Mary; father of John L., Dennis, Theresa, Victor, Pauline Prickel, Lloyd, Debbie Salatin, Tim, Larry, Sheila, Mary Edwards, Rick and Brenda Moll; grandfather of 44; great-grandfather of ten.

† SPERR, Mary Helen, 72, St. Patrick, Indianapolis, Feb. 8. Mother of Dollie Thompson; sister of John Wetzel and Anna Costello; grandmother of one; great-grandmother of two.

† UNDERHILL, May Jane, 75, Holy Spirit, Indianapolis, Feb. 16. Wife of Kenneth W.; mother of Stephen M., Michael J. and Jeanine M. Ritter; sister of Helen Fillenworth, Julia F. Ross and Catherine Dangler.

† WILSON, Clifford Darrell, 57, Assumption, Indianapolis, Feb. 19. Father of Gregory, Steven and Joanne Lendaro; brother of Larry Wilson and Marsha Willis.

† YORK, Kalya Lary, newborn, St. Patrick, Indianapolis, Jan. 18. Daughter of Jessica Lea York; granddaughter of Anita M. and Ronald D. Sutton, Danny Ray York; great-granddaughter of Donald and Agnes Oskins, Doris and Luther York.

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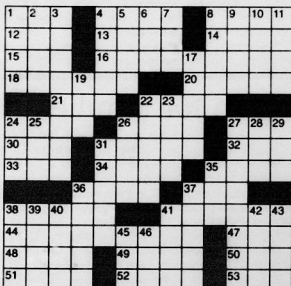
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Use of morning-after pill incurs excommunication, paper says

by Cindy Wooden
Catholic News Service

VATICAN CITY—Women who purposefully stop a pregnancy by using a "morning-after pill" incur

Catholic® Crossword



- ACROSS
- 1 My "survivor" over.
- 4 New Testament book.
- 8 Nostra.
- 12 Hier Royal Highness (Abbr).
- 14 Prayer closing.
- 15 Kings 15.8 name.
- 16 Desecration.
- 18 Home city of Saul/Paul.
- 20 Master, in Mexico.
- 21 Pronouns.
- 22 Animal symbolizing Christ.
- 24 Church service.
- 26 Injury-induced sleep.
- 27 Cable News (network) (Abbr).
- 30 Woman of Eden.
- 31 Worker's bib.
- 32 Ragged.
- 33 Bishop's jurisdiction.
- 34 Those shall have no other - before me.
- 35 Easter season.
- 37 And the Lord caused fire - to go back. (Ex 14:21)
- 38 Positive ledger entry.
- 41 Jesus did this for 40 days.
- 42 Priest, periodically.
- 43 Fr. island.
- 44 Horse gait.
- 45 Miserable! bountied by Saint Columba.
- 46 50 Turnor (Suff).
- 47 Book.
- 48 Old Testament.
- 49 Cain's home after exile.
- 50 Down.
- 51 Light talk.
- 1 Major.
- 2 Paul was one before conversion.
- 3 The Savior.
- 5 Grades.
- 6 Advent month.
- 7 Go astray.
- 8 Joshua's fellow spy.
- 9 Pontius.
- 10 Lily.
- 11 Genesis 14.3 name.
- 17 "What - that I thought of myself" (Ps 84).
- 19 Canonized ones (Abbr).
- 20 The earth is the --.
- 23 Old Testament book.
- 24 Personal pronoun.
- 25 "Mere".
- 26 Chief petty officers (Abbr).
- 27 Genesis 1 subject.
- 28 Convent inhabitant.
- 29 Item used by Peter.
- 30 Exodus 39.12 stone.
- 31 Miserables.
- 32 Some traffic turns.
- 33 Mother of Isaac.
- 34 New Testament book.
- 35 --, and they were -- afraid. (Lu 2:9)
- 40 Winter blanket.
- 41 Holy water receptacle.
- 42 Patron saint of sailors.
- 43 The -- Sea scrolls.
- 44 Knight's title.
- 45 Fr. coin.

Vatican says such pills destroy a human being called into existence

automatic excommunication, said an article in the Vatican newspaper, *L'Osservatore Romano*.

Like abortion, pills that prevent a fertilized egg from attaching to the uterine wall "destroy a human being already called into existence even if it was not wanted and was conceived in a casual encounter," said Franciscan Father Gino Concetti, a moral theologian who writes for

According to canon law, "a person who procures a completed abortion incurs an automatic excommunication."

Father Concetti, writing in the Feb. 23 edition of the Vatican newspaper, said the Vatican office that interprets canon law explained in 1988 that abortion includes "not only the expulsion of the immature fetus," but "also killing the fetus in any way and at any time after the moment of conception."

The difference between a contraceptive pill that prevents fertilization and a pill that prevents a fertilized egg from

attaching to the uterine wall and maturing must be made clear to potential users, he said.

While the Catholic Church sees the use of contraceptives as "equally illicit," the abortive effects of the morning-after pill and its consequences under canon law cannot be ignored, he said.

To distribute morning-after pills as contraceptives hides the truth and deceives those who use the pills, Father Concetti said.

Those who do not know the difference commit a moral wrong by taking the morning-after pill, but they do not face automatic excommunication because Christian moral teaching takes into consideration individual intentions when judging concrete acts, he said.

To be excommunicated for abortion requires deliberate action on the part of the individual to end the life of the fetus and knowledge afterwards that death has occurred, the Franciscan said.

Father Concetti's article was a reaction against suggestions in England that contraceptive and morning-after pills could be made more widely available and at lower cost.

The proposal, aimed at stemming the number of teen-age pregnancies, would allow the sale of the pills to girls under 16 without parental consent and without a prescription.

In addition to being morally wrong, the proposal is medically unsafe, Father Concetti said.

The British government has not acted to implement the suggestion.

U.S. plan to charge refugees fee is criticized

by Cindy Wooden
Catholic News Service

VATICAN CITY—Plans by the U.S. Immigration and Naturalization Service to charge refugees seeking political asylum a \$130 application fee "run against the grain of American tradition," a Vatican official said.

Scalabrino Father Silvano Tomasi, an American who serves as secretary of the Pontifical Council for Migrants and Travelers, said most asylum seekers "have absolutely nothing" after escaping from persecution.

When processing asylum requests does cost money, he said, the fee "is pretty high for poor immigrants."

"It runs against the grain of American tradition," Father Tomasi said. "American society has always welcomed immigrants, notwithstanding some moments of difficulty. It runs against the ethos of the country."

The *New York Times*, citing information from the U.N. High Commissioner for Refugees, reported that the fee would make the United States the only nation in the world to seek an application fee from people who contend they are fleeing persecution.

An INS official told the *Times* that current procedures make it easy for immigrants to apply for asylum, leading to abuse of the system and a backlog of cases. Government officials said the fee would be waived for those who cannot afford it.

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Pro-life postcard campaign is more successful than last one

More cards in print this year than last year and orders still coming in

by Catholic News Service

WASHINGTON—The postcard campaign against including abortion coverage in the national health care legislation now being considered by Congress is being touted as even more successful than the campaign last year which swamped the congressional mail service.

"Nearly 7 million postcard sets (of three cards each) are currently in print, and more orders are being placed with our offices every day," said Michael Taylor, director of the National Committee for a Human Life Amendment, the Catholic pro-life group that co-sponsored the campaign in cooperation with the U.S. bishops' Secretariat for Pro-Life Activities.

"We're very pleased at the volume of orders continuing to pour in, and more than happy to continue filling them," he added.

Last year, the National Project Life campaign brought an estimated 6 million postcard sets to Congress and was considered instrumental in Congress' failure to approve the Freedom of Choice Act.

The 1994 postcards, distributed at church services during the Jan. 22-23 weekend, focused on keeping abortion out of national health care reform. At the Masses, parishioners were encouraged to sign postcards to each of their U.S. senators and their representative in the House.

Mark Gallagher of the U.S. Catholic Conference's Office of Government Liaison said an employee of the Senate Post Office told him he had "stopped counting at 10" bins of postcards. Each bin is approximately 256 cubic feet in size.

The pope defines God's plan for families

(continued from page 1)

"Fatherhood and motherhood represent a responsibility which is not simply physical but spiritual in nature," since the couple is participating in the creative activity of God and bringing into the world another person created in God's image.

Prayer is an important part of parenting, the pope said, mentioning in several parts of the letter the challenges of raising children, educating them and preparing them to exercise their own vocation to love.

The extra work baby brings, the strain on financial resources and even a diffused feeling that "a child comes to take up room when it seems that there is less and less room in the world" can make people question whether or not a baby is a gift and a blessing, he said.

But every child becomes a gift to its family, Pope John Paul said.

"Its life becomes a gift for the very people who were givers of life and who cannot help but feel its presence; its sharing in their life and its contribution to their common good and to that of the community of the family," he said.

"I think that the campaign's success can be attributed to the strength of public sentiment against government coercion to pay for abortion and the desire of pro-life people to make their voices heard on this critical issue," Taylor said.

Eighty-four percent of the Catholic dioceses in the United States have been participating in the 1994 postcard campaign.

Taylor said one diocesan director, Barbara Thorpe of the Boston Archdiocese, who distributed more than a quarter million postcards to parishes, told him she received enthusiastic feedback from parishioners. They told her they were "thrilled to have a chance to let their representatives know how they feel."

A number of dioceses and parishes are preserving the names of card signers who indicated they want further involvement in the pro-life cause, thus providing "a tremendous boost to all of their future pro-life efforts," Taylor said.

He encouraged those who sent cards to follow the example of a parish in Arlington, Va., "where card signers are being asked to make follow-up calls to their congressional offices, insisting on answers to their cards."

"We can't be too persistent with our demand to remove abortion from health care coverage," Taylor added.

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