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Pope warns against attacks on faith

While celebrating Easter he says he is sending a letter to world's heads of states, asking them to defend life and the family

by John Thavis
Catholic News Service

VATICAN CITY—Leading four days of Easter ceremonies, Pope John Paul II celebrated the joy of the resurrection but warned that modern society is trying to "empty" Christian salvation of meaning through insidious attacks on the faith and the family.

On Easter Sunday, the pope announced he was sending a letter to the world's heads of state, asking them to better defend the sacred nature of life and the "precious treasure" of the family. It was one of several strong initiatives the pope has taken during the International Year of the Family.

During the March 30-April 3 weekend, the 73-year-old pontiff presided over his usual heavy schedule of Easter events in Rome and at the Vatican. He washed the feet of priests on Holy Thursday, heard confessions and led the Way of the Cross on Good Friday, celebrated an Easter vigil on Holy Saturday and celebrated Mass in a rainstorm on Easter.

The pope's blessing "urbis et orbi" (to the city of Rome and the world) after Easter Mass reflected his mixed tone of happiness and concern. On this day of joy and light, he said, "may the culture of death recoil."

The culture of death, he said, "humiliates the individual, not respecting the weakest and frailest creatures, and trying even to undermine the sacred dignity of the family, the heart of society and of the church."

He said he was troubled by these threats and was therefore writing to world leaders to insist that "every effort be made" to protect the value of life and the family.

The pope's blessing highlighted another contrast with the celebration of Easter: the fact that many people today are drawn by "material and moral poverty" and hunger for security and peace.

He prayed that the joy of Christ's resurrection may "resound in the Balkans, in the Caucasus, in Africa and in Asia and in all the nations where the din of weapons still continues, where nationalism arouses dangerous forms of evil extremism, where races and social classes endlessly oppose one another."

Tens of thousands of visitors braved intermittent rain to attend the Easter Mass in St. Peter's Square. A downpour at the end of the ceremony flattened elaborate Dutch flower arrangements near the altar and sent many running for cover under the nearby colonnade.

The pope's blessing afterward included Easter greetings in 57 languages. In English

he said: "A blessed Easter in the joy of Jesus Christ, the risen Lord and savior of the world!"

Pope John Paul began the weekend ceremonies on Holy Thursday, celebrating a Chrism Mass at the Vatican at which he blessed the chrism oils used throughout the year in administering sacraments.

That evening, at a Mass in the Rome

Basilica of St. John Lateran, he commemorated Jesus' last meal with his apostles and washed the feet of 12 priests. He designated the Mass collection for people in Burundi, the site of recent ethnic conflict.

On Good Friday, the pope heard confessions for more than an hour in St. Peter's Basilica—an annual event he initiated early (See POPE WARNS, page 20)



IMMERSION—Danielle Napier is baptized by Father Clem Davis in the pool at St. Monica's Church in Indianapolis. She was one of 14 catechumens who were baptized. Nineteen already-baptized adults were also fully received into the church during the Easter Vigil services. A partial list of new Catholics in other parts of the archdiocese is on page 7, with more to be in next week's issue. (Photo by Margaret Nelson)

Cathedral is crowded for the annual Chrism Mass

Priests renew their priestly commitments, sacred oils are blessed

by John F. Fink

Traditionally, the Chrism Mass held on the Tuesday of Holy Week draws the largest attendance of any Mass celebrated in the Cathedral of St. Peter and Paul (except in those years when there are a large number of ordinations).

This year's Chrism Mass on March 29 was no exception. Nearly every priest of the archdiocese was present as were repre-

sentatives of almost every parish, in addition to worshippers who make it a practice to attend this Mass.

In addition to archdiocesan priests, some religious order priests, including Benedictine Archbishop Timothy Sweeney of St. Meinrad Archabbey, were also present.

During the Mass, the priests renewed their commitments to priestly service.

The Chrism Mass is so named because the Sacred Chrism is blessed by the bishop at this Mass. Chrism is a mixture of oil and balsam, or balm. Once the oil had to be olive, but now may be vegetable, seed or coconut oil.

Chrism is used to anoint the newly-baptized, to seal the candidates for confirmation, and to anoint the hands of priests and the heads of bishops at their ordinations, as well as in the rites of anointing pertaining to the dedication of churches and altars. Its symbolism is both royal and priestly, therefore considered fitting for both the royal priesthood of all Christians and the hierarchical priesthood of orders.

Chrism was one of three oils blessed by Archbishop Daniel M. Buechlein during the Mass. First he blessed the Oil of the Sick, which is made of either olive or vegetable oil, and which is used in the sacrament of the anointing of the sick.

Then he blessed the Oil of Catechumens, also either olive or vegetable oil, which is used with candidates for baptism in the ceremonies of prayer and exorcism prior to Christian initiation and is optional at the end of the prayer of exorcism which precedes infant baptism.

After the oils were blessed, the representatives from the parishes received them for use during the year. In parish churches, the oils are kept in vessels called "stocks" or ampullae and are stored in an *ambry*, which is sometimes made in the form of a sanctuary wall safe or small sacristy tabernacle.

In his homily before blessing the oils, Archbishop Buechlein explained that anointing with oils is a sign of God's making something holy. He said that only God is holy and therefore only God can make things holy.

Before the priests renewed their commitments, the archbishop told the congregation that priests are icons of Christ, the head of the Mystical Body. Priests are called to be the servant-leaders of the Body of Christ, he said. They have given themselves totally to the church, he said.

The Chrism Mass is celebrated by the pope, and some bishops, on Holy Thursday, but it may be said at some other convenient time during Holy Week. It is said on the Tuesday of Holy Week in this archdiocese because priests celebrate the Mass of the Lord's Supper in their own parishes on Holy Thursday, so could not be present at the cathedral on that day.

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SEEKING THE FACE OF THE LORD

Senior brothers and sisters are a treasure

by Archbishop Daniel M. Buechlein, OSB

On Wednesday of Holy Week I celebrated the funeral of the recently retired Archbishop John May of St. Louis. (Only two weeks earlier I had attended the installation of Archbishop Justin Rigali, his successor.) Archbishop May was eulogized as a faithful shepherd of beautiful simplicity by Cardinal Joseph Bernardin of Chicago.

Both times I was in St. Louis, I was struck by the large turnout of priests of all ages, but I was struck particularly by those older priests who came to the St. Louis Cathedral despite their disabilities. Some were there in wheelchairs, others came with their canes, some with two. And as I noticed them praying I was struck by their evident faith and devotion. Long years of ministry in the church had not caused them to view prayer and the Mass as something routine. Long and faithful service had not worn them down either; they appeared light-hearted and bright-eyed. If anyone has an excuse not to participate in long and crowded church services, they do. In their humble faith, at this stage in their lives, it makes little difference, to them about the impact they continue to have on other people. Yet, I want to say they gave my spirit and my faith a lift!

The evening before, in our own cathedral, we celebrated the annual Chrism Mass during which we blessed the Holy



Oils to be used for the celebration of our sacraments, consecrations and ordinations. Some of you may not be aware that a ritual part of the Chrism Mass is the renewal of priestly promises by the priests and archbishop. The turnout of priests and parishioners and religious and other leaders of our archdiocese was great.

I am very impressed by our presbyterate. At the Chrism Mass I was thinking and praying gratefully about the steady and unsung presence of such good priests who have worn their fidelity through "all kinds of weather." Once again I was impressed by the older priests who were present despite the great difficulty they have getting around. And you can count on them being there until God calls them to their reward!

There are a lot of unsung saints who serve our church quietly and faithfully and they don't ask for a lot of public appreciation, though they deserve it! Senior priests aren't the only ones who deserve our recognition. Also at the Chrism Mass I saw some older religious women who have served the church tirelessly and they are always there to pray in communion with all of us whenever we gather to pray. And there was an amazing turnout of senior lay sisters and brothers, some still blessed with the companionship of their spouses, some alone because their loved one had gone on to "the kingdom where every tear shall be wiped away."

In this era when there is a cult of youth and youthfulness, we must not overlook the wonderful treasure that our senior sisters and brothers are for our families and for our church, which is a family of families. The impact of the strong and

steady witness of perseverance in our faith is really not measurable.

Our older generation of priests and religious and lay Catholics has weathered a "sea change," a veritable storm of change in society and in the church. Yet they are our most faithful witnesses to prayer. After all they have seen and all they have experienced, their ever faithful presence in our churches tells us that they have found "the pearl worth keeping."

I doubt that there is an older person among us who has not experienced tragedy or unfair treatment or the extreme pain of losing a loved one in death or divorce or even by betrayal. Yet they are in our churches, praying to God whom they have known to be faithful for a long time.

We who are next in line to be that older generation, along with our young church, need to look carefully at the witness of our sisters and brothers who are in the evening of life. There for all of us to see is the witness of what truly counts in life, not things, not money, rather a strong faith in God and the values that keep that faith alive and healthy in good times and in bad. We need to see our older sisters and brothers at prayer. If faithful prayer, attendance at Mass and devotion in the home were not important, our older priests and religious and grandparents and parents would have given those up long ago.

Now, they need to see us praying with them. And they deserve to hear about our appreciation for showing us the way on the journey of faith.

EDITORIAL COMMENTARY

The surgeon general's preoccupation with sex

by John F. Fink
Editor, The Criterion

Surgeon General Joycelyn Elders seems to think it is her mission to oppose the religious tenets of Christians—especially on the subject of sex. She doesn't seem to understand those tenets, but whatever they are, she's against them.

Back in August 1993 we editorialized against her nomination as surgeon general because of anti-Catholic remarks she made, including the statement, "They love little babies as long as they're in someone else's uterus, rather than caring about children after they are born." We also opposed her nomination because, as Arkansas' health director, she established school-based health clinics that provided free condoms and abortion referrals, urged wide distribution of the Norplant contraceptive implant and federal approval of the French abortion pill, RU-486.

Her latest slap at religion was her telling *Advocate*, a magazine for homosexuals, that what she calls "the religious right" "at times thinks that the only reason for sex is procreation. Well, I feel that God meant sex for more than procreation. Sex is about pleasure, as well as about responsibility."

Just as when she earlier charged that the church doesn't care about children after they are born, she is also wrong about the church's teaching about the purpose of sex. As Cardinal James Hickey of Washington said, in a letter to President Clinton about Elders, "In our Catholic tradition, the two fundamental purposes of human sexuality—the expression of the committed love of

husband and wife and openness to new human life—are linked together.

Elders also advocated homosexual behavior. In that magazine for homosexuals, she said that sex is "wonderful" and "normal" and a "healthy part of our being, whether it is homosexual or heterosexual." She apparently sees no difference between

homosexual behavior and sexual activity by a married couple.

Again Cardinal Hickey protested to the president: "It is one thing to defend the human rights of homosexual men and women; it is quite another to encourage, as [Elders] does, a lifestyle which puts so-called homosexual unions on a par

with marriage and family and condones homosexual behavior among young people."

As surgeon general, Elders has continued to promote the distribution of condoms to prevent AIDS and other venereal diseases, despite the proven fact that they have a very high rate of ineffectiveness and their distribution obviously encourages their use. She seems convinced that young people are slaves to their sexual desires and can't control them—a real insult to our youth.

She has called for more openness about sex in our society. How could society possibly be any more open than it is? It's impossible to see TV, movies, magazines, or newspapers without seeing something about sex. And most of what we see is encouragement to use sex only for pleasure, as Elders advocates.

Elders has been controversial on other medical and moral topics, too. Shortly after her confirmation as surgeon general, she said she thought a study should be made about the possibility of legalizing drugs. At least she's consistent here: if people are going to take drugs anyway, they might as well be legalized is consistent with her belief that people are going to have sex anyway so they should be given condoms. The real answer, of course, is to discourage both the use of drugs and sexual activity outside of marriage.

One is tempted to say that Elders is an embarrassment to the Clinton Administration. Unfortunately, too often it seems that her views reflect those of the Clinton Administration. We have yet to see a report that the President has tried to distance himself from her views.

St. Philip School to hold 4th Run-Walk-Pray-athon activity

Annual event is set for Sunday, April 17

St. Philip Neri School will hold its fourth Run-Walk-Pray-athon on Sunday, April 17.

The activities will include a walk for the school: a five kilometer run, a five kilometer walk and a prayer vigil in the church.

The run will begin at Brookside Park at 1 p.m. with registration before. The walk will start at the school at 1:15 p.m. after registration. The prayers will begin at the special 11 a.m. Mass and continue through the events.

Participants may make any donation, but a \$25 contribution qualifies the donor for a

Run-Walk-Pray-T-shirt. All participants are invited to a free luncheon and awards ceremony afterwards.

The school fundraiser was started by then-pastor Father Glenn O'Connor in 1991, when funds were too low to operate the school the next year. Father Michael O'Mara has continued to lead the parish in its commitment for quality education for the community.

Principal Yvonne Sheek reports that enrollment has steadily grown. Because more than half of its students are non-Catholic, the parish sees the school as a tool of evangelization.

All proceeds benefit St. Philip Neri school. Those wishing further information may call 317-631-8746.

David Scheidler to be ordained a Holy Cross priest on April 9

Deacon David J. Scheidler, son of Dr. James A. and Maria Scheidler of Indianapolis, will be ordained a priest of the Congregation of Holy Cross at Notre Dame on April 9.

St. John, Newfoundland Archbishop James MacDonald will ordain Rev. Scheidler in the Basilica of the Sacred Heart of Jesus at the University of Notre Dame.

After the liturgy, Father Scheidler and the nine other ordinands will be honored at a reception in the Notre Dame administration building.

On May 15, Father Scheidler will offer a noon Mass of thanksgiving in his home parish, St. Michael the Archangel in Indianapolis. Celebrating with him will be Msgr. Richard T. Kavanaugh, the founding pastor of the parish, and the present pastor, Father James R. Wilmoth. A reception in the parish hall will follow the liturgy.

David Scheidler attended elementary school at St. Monica and St. Michael schools in Indianapolis and was graduated from Cathedral High School in 1983. After



Deacon David J. Scheidler

graduating from the University of Notre Dame, he entered Moreau Seminary on campus, where he received a bachelor of divinity degree last May.

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HEAD OF CATHOLIC CHARITIES SECRETARIAT

Tom Gaybrick likes to help people help people

by Margaret Nelson

Tom Gaybrick started out wanting to become an attorney. Then he talked with the father of a high school classmate who was a social worker.

"I had an opportunity to talk about what he did. The more he talked about it, the more I became interested," he said. So when he was a junior at Michigan State University, he changed his major. "Ed King really had a major influence on my decision to go into social work."

During his undergraduate work, Gaybrick tried several "sample settings" as part of the college field placements. In his junior year he joined the Army ROTC. By the time he was graduated from MSU in 1969, it was the time of the draft lottery and he drew a very low number.

Gaybrick was commissioned a Second Lieutenant and entered active duty, serving in Vietnam during 1970-71.

"I wanted very much to go back for my graduate degree in social work," he said. So he received his masters of social work from the University of Michigan.

"That gave me the opportunity for my first full-time social work job with a small Catholic agency in northcentral Michigan. One thing led to another and I found my way here."

Gaybrick worked with Thomas Colbert, now director of Catholic Social Services, in the Saginaw Diocese for a few years. "I worked closely with Tom on a number of projects. I developed a strong respect for his abilities."

"When the opening developed here at Catholic Social Services for an executive director, Tom made application and was considered along with the other applicants. He emerged from the process as the number one choice. I am real pleased it turned out that way. The archdiocese is very fortunate to have him," said Gaybrick.

He calls the way he met his wife "not a very romantic story. All through college I sold women's and children's shoes at Sears. My wife's best friend always bought her shoes from me. So she and her fiancé decided

that Mary Ann and I would be good for one another. We actually met in the shoe department at Sears Roebuck in Lansing," said Tom Gaybrick.

"The great part of it was that the job in the shoe store put me through college. It was an important job, because my parents were not in a position to help financially." His future wife worked at MSU.

Tom and Mary Ann Gaybrick celebrated their silver anniversary on March 15. "We were married seven years before the first child came along. We were becoming frustrated and beginning to look into adoption. We were living in Bad Axe, Mich., and I was working at a small Catholic agency when Lisa was born."

"She's 18 years old now. Ryan was 15 later this month. And Laura just turned nine," said Gaybrick. "I just took Lisa to register for college. That is a big step for us—the first one to enter college."

Mary Ann Gaybrick works as a kindergarten teacher's aid at daughter Laura's school, Burkhardt Elementary. "She really does enjoy it a lot."

"We're in Father McNally's parish. I probably shouldn't call it that. But we had a real difficulty, because we moved from a small country parish. And entering St. Barnabas is a culture shock because of its size. Father McNally has lent such a human touch."

"They have greeters at St. Barnabas. It's nice to have a friendly 'hello.' But at the parish in Michigan, it was small enough that everyone knew everyone else," said Gaybrick. "I don't know that any of us are naturally big city people."

"One of the things I enjoy about my job is that I am able to get to different communities in the archdiocese. I've been in Terre Haute, Bloomington, New Albany and Tell City and a dozen other places. It's nice to be able to be in those communities as well as Indianapolis."

"I try to attend the board meetings at each of those agencies and touch base with the directors of the agencies. I've met a lot of real interesting people that way," said Gaybrick.

"One of the confusing things for people is the way Catholic Charities is structured



Tom Gaybrick

organizationally. Most people understand that we do some sort of good works. Beyond that, it's hard to get specific," he said.

"We're going to try to address that in our satellite strategic plan. Some agencies are pretty aggressive about promoting their agencies as to what they do for the church community and the public at large. We need to help people better understand what we are and what we do," said Gaybrick.

"One of the remarkable things about Catholic Charities is that, in most instances, the church gives eight to 10 percent of the agencies' budgets. The rest they raise themselves. We are happy that the financial help from the archdiocese is here, but we can grow that 10-fold."

"That's a pretty good return on an investment," said Gaybrick. "For an investment of \$500,000 to \$600,000, we can deliver \$6 million in services every year."

He said that the agencies need to think about promoting themselves, but most don't have staffing. He describes Marianne Downey, development director for Catholic Social Services, as a very competent, creative person. "I'm proud I

participated in the process of selecting her. There are lots and lots of good people on the Catholic Charities staff."

"One of the things we're going to be doing is the draft of the satellite strategic plan for Catholic Charities. We hope to put it in *The Criterion* so people throughout the archdiocese can read it and comment on it."

Gaybrick said that people get Catholic Charities and Catholic Social Services confused. "Catholic Charities is the umbrella to eight service agencies. The Office of Pro-Life Activities is now one of the agencies within Catholic Charities. Then we have contracted counseling services in the Batesville, Connerville and Seymour deaneries."

"When we first moved here four years ago, we moved from a smaller to a larger community. It took a while to adapt ourselves," said Gaybrick.

"I love to be outdoors. We discovered the state parks in Indiana, which eased the pain of moving considerably. We've tried to make use of those I like to take. They're ideal for that. My son, younger daughter and I do that. We leave Mary Ann and her mother (who lives with us) and Lisa to relax while we're off hiking," he said.

Gaybrick said that it will be a "lot of years" before he will retire. "I would like to eventually end my career back where I began, doing direct, one-on-one counseling, maybe in a small community somewhere. It is really a unique type of experience. But when I started, I didn't think of being in administration and management. So I've had the best of both worlds."

"When you're on the front lines, providing services directly, it is extremely challenging. It can be very, very frustrating, but also very rewarding. Not that administration cannot be all of those things. There's something special about knowing you've had a positive, direct influence on someone else's life."

"I can recall many clients I worked with who helped me shape my own perspective. You learn from the people you serve sometimes. And that's good," said Thomas Gaybrick. "Many times, I've received more than I gave."

INTERNATIONAL YEAR OF THE FAMILY
Program for separated,
divorced parents is set

by Mary Ann Wyand

As part of Catholic Church programming for the International Year of the Family, the archdiocese Family Life Office invites separated and divorced parents and their children to participate in a four-hour program called "We Are Families Too... Taking a Look at How We Fit" on April 23 at the Archbishop O'Meara Catholic Center in Indianapolis.

"We've tried to make this a family-friendly conference," Marilyn Hess, associate director of the Family Life Office, said. "We know parents who are separated or divorced don't want to leave their children one more time after a busy work-week to go to a workshop, so we've included a special program for kids."

Father Roger Gaudet, administrator of St. Mary of the Woods Parish near Terre Haute, will facilitate the adult session in the Catholic Center Lounge.

Mel Meyer, better known as "Yodelin' Slim, the Arizona Cowboy," will entertain the children with magic stunts, rope tricks, ventriloquism, cowboy yodeling songs and contests, and other games. Roncalli High School students will assist "Yodelin' Slim" with the children's program in the Catholic Center Assembly Hall.

Registration begins at 9:45 a.m. The morning session for adults and the program for children begin at 10 a.m., with lunch at 11:30 a.m. The second session starts at 12:15 p.m., followed by the closing prayer and social at 1:30 p.m.

To register for the program, telephone the Family Life Office at 317-236-1586 or 800-382-9836, extension 1586.

"The cost of the entire day is \$15," Hess said, "and that includes lunch and the program for the kids. Separated or

divorced Catholics are encouraged to attend, with or without children. The cost for children is an empty Pringles Potato Chips can. 'Yodelin' Slim' is going to take the children a trick using the cans."

The 11th annual archdiocese conference for separated and divorced Catholics is "a place to share with other people who have similar experiences," Hess said. "It's designed for men and women in all kinds of families, whether their children are young or grown. This year we want to be more

inclusive of the people who have young children and special needs for child care. Hopefully it will be an opportunity for healing for the men and women and an opportunity for some fun for the kids."

During his keynote presentation, Father Gaudet plans to discuss variations of the nuclear family.

"A mother, a dad and a child is the definition of the nuclear family," Father Gaudet said. "For all practical purposes, it almost doesn't exist. Because separation and divorce is very common these days, those families who do not fall under the category of nuclear family feel very much like they are not a family unit."

One of the most frequent questions asked by children of separated and divorced parents, he said, is "Can't I all live together and become a family again?"

And one of the most common misconceptions about separation and divorce, Father Gaudet said, is the effect it has on all members of the nuclear family.

Because "the heaviest fall-out as a result of separation and divorce is emotional damage to children," he said, the workshop will address emotional and spiritual assistance for parents and children.

"We will explore possibilities in the healing and love God wants for all families regardless of their situation," he said. "God loves us all, especially the broken family searching for love once again."

"Yodelin' Slim" plans to keep the children smiling with a variety of songs, magic tricks, and games. His electronic saxophone and puppet Ernie are popular favorites with youngsters.

A former rodeo rider and cowboy musician who started his own band, Meyer is now retired and lives in Indianapolis.

He worked for the Chicago Park District for many years, and received the "Superior Public Service Award" in 1981 from former Chicago Mayor Jane Byrne at the conclusion of his distinguished career.

"Helping other people is my life's work," Meyer said. He entertained soldiers during World War II, and later decided to help poor and handicapped children turn their lives around.

Meyer has been described in newspaper stories as a humanitarian for his many acts of kindness. He considers himself "the richest man in the world" because he has so many wonderful memories.

While working for the Chicago Park District as a craft instructor in inner-city parks, Meyer taught woodshop, drama, puppetry, and arts and crafts classes. He also found time to repair donated musical instruments and teach young people to play them. Any youth who completed the free lessons got to keep the instrument.

"I even taught children who were deaf or blind," he said. "I enjoyed helping anybody who was willing to put his or her best foot forward."



YODELIN' SLIM, and ERNIE—Ventriloquist Mel Meyer of Indianapolis, his puppet friend Ernie, and Roncalli High School students will entertain children while their parents participate in the 11th annual Conference for Separated and Divorced Catholics on April 23 at the Archbishop O'Meara Catholic Center. Father Roger Gaudet will present a two-part session for adults. (Photo by Mary Ann Wyand)

FROM THE EDITOR

What the church teaches about immigration

by John F. Fink

We in the Archdiocese of Indianapolis have not been as affected as other parts of the country by the increase in the number of immigrants coming into the country, legally or illegally. But immigration has become a big issue, especially in California and other border states. *Time* magazine devoted an entire issue to the problem last fall.

Every poll taken about immigration shows that most people want the government to take more stringent measures to limit the number of those admitted to the United States and to stem the flow of those coming in illegally. People are concerned that the new arrivals are taking the jobs of those already here and that taxpayers are paying for health and other benefits for immigrants.

AS IS OFTEN the case, the Catholic Church has taken a stand that is counter-cultural on this issue. It defends the right of people to emigrate in search of work or to improve their lives. This position of the church comes from numerous biblical exhortations to care for aliens, but the ones most often quoted are, "For the Lord your God . . . befriends the alien, feeding and clothing them. So you must befriend the alien, for you were once aliens yourselves" (Dt. 10:17-19) and, "I was a stranger and you welcomed me" (Mt. 15:35).

Cardinal Roger Mahony of Los Angeles was one of the more recent Catholic prelates to state the church's position. On Jan. 12, before California's Select Committee on Statewide Immigration Impact, he emphasized that all people have a right to cross international borders to flee repression or severe hardship and should have access to life's basic necessities in the United States. He outlined seven



principles to guide development of immigration policy, attitudes toward immigrants and responses to their needs. Among the principles he proposed were:

►All people have a basic human right to immigrate when conditions make it impossible to secure the necessities of life.

►Immigrants, both legal and illegal, should have access to education, health care, housing and employment.

►Public policy should support the family, promote the common good and encourage participation in the social, political and economic life of the community.

DURING THE ANNUAL meeting last November, the U.S. bishops authorized their Committee on Migration to issue a statement expressing concern about the growing hostility toward immigrants. The committee said it is "unacceptable" to blame economic or social difficulties on "foreigners who have come to the United States seeking a new life."

The committee continued: "There are some who would even go so far as to restrict basic health and educational services which are due by right to every human being. We must raise our collective voice to protest this mentality and call for a change of heart and a renewed commitment as a nation to solidarity with immigrants and refugees."

As most people are well aware, our nation was built by immigrants. All except Native Americans have ancestors who immigrated to this country sometime. Between 1820 and 1986, more than 52 million men, women and children came here from countries all over the world, often coming in waves when particular calamities in their native countries forced them to move. They continue to want to come to America because our nation is still a land of opportunity. We shouldn't be surprised that we still attract the "huddled masses yearning to breathe free."

Our country seems to undergo periods of nativism from time to time. During much of our history the Catholic Church suffered from these periods because the nativist attitudes were directed against the Irish, the Italians, the

Polish, or other ethnic groups that were mainly Catholic. Today those who are being denied the right to immigrate are again mainly Catholic, either Hispanics or Haitians.

But doesn't the United States also have a legitimate right to control its own borders? Yes it does, and the bishops of California acknowledge as much in a statement last May. But, they said, "Our church's teaching sets a higher ethical standard for guarding the rights of the undocumented within our borders than do current U.S. law and policy. The church must necessarily concern herself with the common good and the human rights of all persons, no matter what borders they cross."

They also said: "There is substantial evidence that immigrants are a powerful benefit to the economy and very little evidence that they are negative."

POPE JOHN PAUL II had things to say about the treatment of immigrants. In his encyclical "Laoirem Excrescent" ("On Human Work"), he wrote: "The person working away from his native land, whether as a permanent emigrant or as a seasonal worker, should not be placed at a disadvantage in comparison with the workers in that society in the matter of working rights. Emigration in search of work must in no way become an opportunity for financial or social exploitation."

And the bishops' Committee on Migration said: "Let us mark an end to our rejection of immigrants and embark on a new beginning where as a nation and a family of nations we begin learning again how to welcome the stranger into our midst."

The best way to discourage immigration is to help eliminate the reasons people leave their native countries in the first place. If we don't want more people to come to our shores we should be willing to help the economies of those countries from which most of the immigrants come.

THE GOOD SHEPHERD

Communication and accountability about Catholic school finances

by Dan Conway

Brother James M. Kelly, the president of St. Xavier High School in Louisville, has written a "financial state of the union" message which should be a model for every parish, school, and Catholic institution in the United States. His message is exclusively about finances, but it's clear from everything he says that Brother Kelly's "bottom line" is not money; it's communication, accountability, and, above all, the continued health and vitality of Catholic institutions.

Brother Kelly says that he makes it a practice "to write at least one year about finances." He offers clear explanations for the complex financial realities of today's Catholic high school. He also makes it clear that while he is, first and foremost, a religious leader, he intends to run his school like a business.



According to Brother Kelly, "If I don't manage the finances of St. X responsibly and vigorously, there would soon be no school . . . (and if I don't) run the school like a business, it wouldn't be a Catholic institution for long." Why does this religious brother believe so strongly in the importance of managing his school in a businesslike way?

The historical perspective he offers gives an important clue. St. Xavier, like virtually all Catholic institutions in the United States, owes its existence to the gifts of time, talent and treasure contributed by the members of its founding religious order, the Xaverian Brothers.

Because the brothers, like most other religious men and women who founded and staffed Catholic schools, worked for a bare subsistence salary, they were able to keep tuition and fees to an absolute minimum. But, as Brother Kelly says, "The schools where religious were numerous enough to have a financial impact on church institutions are long gone. The financial implications for St. X are obvious. The school has to be able to pay its way without major assistance from contributed services."

In his state of the union, Brother Kelly underscores the importance of financial self-sufficiency by communicating the facts about how much it costs to educate a student at St. X. It's amazing how few of us Catholics have any idea what it costs to operate a parish, school or social service agency. The cheap labor of our recent past still clouds our thinking on this, and most of us are astounded to learn how expensive it is to operate a church-related organization in today's economy.

At St. Xavier, the average annual cost per pupil is nearly \$5,000. (This is still a bargain when compared with public or other private high schools whose annual per student costs range anywhere from \$7,000 to \$12,000 or more!) As in all church-related agencies, the major expense is people—teachers (50%), administrators and other staff (10%)—followed by school programs (10%), and all other operating costs (20%).

Tuition revenues at St. X provide only about 73 percent of these costs. The rest must be covered through fund raising and from income generated by the school's relatively small endowment—most of which is re-

stricted to financial assistance for those who cannot afford the school's combined tuition and fees of nearly \$4,000.

Like many other Catholic schools today, the families who send their children to St. Xavier represent a cross section of the Catholic population. That means that most St. X families experience all the financial stresses and strains which the typical Catholic school family faces today.

As Brother Kelly observes, "We have some families who are very affluent and for whom the St. X tuition does not present a problem. We have as many families, however, for whom a St. X education is an incredible sacrifice. (As a result, the pastoral side of my nature wants to give everyone a free ride while the financial side of my nature realizes that we would soon close St. X if I did that.)"

As Brother Kelly says, financing a Catholic school—or any church-related institution—has become something of a "balancing act." To be sure, there are no easy answers, but Brother Kelly's straightforward approach to communication and accountability is definitely a step in the right direction.

EVERYDAY FAITH

Attention, Sears: Please hold that furniture for 1,125 days

by Lou Jacquet

I was paging through what passes for the Sears catalog these days—a skinny imitation of what I remember to be a hefty and intriguing volume during my growing-up years—when I came across a truly marvelous sale on furniture. Specifically, Sears was offering prices for chairs and sofas that would entice almost anyone, and they happened to have the particular couch on sale that I have been coveting for some time now.

But no sale here. Although I would love to have some of the couches and chairs pictured in perfect four-color printing, and even though we could probably afford to buy them if we held off on a few other essentials such as high school and college tuition, food, water, heat and light, the real



reason that these items will not be appearing in our household in the near future has very little to do with economics.

No. The reason that we will not be shelling out some major pesos to the folks at Sears is that within days of any purchase of a sofa or chairs that we might have delivered here, the furniture would resemble the couches and chairs we already possess. That is because this house has, at present, three certified teen-agers, and no furniture yet known to humankind can withstand the levels of punishment that three teens and five or six friends apiece can dish out on a good day between, say, 3 and 9 p.m.

I am talking about spilled Coke and Pepsi, about the mess I am talking about maple syrup from waffles, hair-styling gel, pizza remnants, moldy bread crumbs from long-since-devoured sandwiches wolfed down while watching TV, and more.

That's right. We do not have terrorists living here. We have teen-agers. The difference is that terrorists have someone

to clean up after them when they hijack a plane. Teens do not clean up after themselves. Some genetic imbalance, some flaw in nature's design, renders them incapable of replacing a roll of toilet paper or refilling an ice cube tray, while at the same time forcing them against their will to spill food on furniture and carpets when no parent is in the room. I will admit that I have not always had the warmest relationship with my stepdad. But give Tiger this: he has never, to the best of my knowledge, spilled Pepsi between the cushions on what remains of our couch. He has never, unless I was out of the room and did not see it, wedged a slice of pizza crust into the magazine rack between the couch and the wall. And, to give the living hell to his dad, he has never left six or seven half-filled glasses and a couple of paper plates under his bed from Christmas to Pentecost.

So the plan is to hold off until the teens are all out of high school and live with the furniture we have. Meanwhile, hold that couch, Sears. It is going to be ours in 1,125

days. That's when the last member of the destruction squad heads off to college. But who's counting?

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To the Editor

Catholics and the public schools

In your column of March 11, you wrote of the influence of public schools on Catholics and stated that "it has become apparent that the Catholic schools do a better job of preparing students."

I realize that it is not "politically correct" to question the emphasis being placed on Catholic schools at this time in the Archdiocese of Indianapolis. Parents who have a choice in the matter are made to feel like second-class Catholics if they choose the public school option. I believe this is unfair for several reasons:

1. The studies that show a higher academic achievement level for Catholic school students are based on comparisons with all public school systems, including those that are struggling against the odds. Since parents are the first educators of their children, it is also likely that the higher achievements of Catholic school

students are based at least as much on the amount of parental involvement and support as on the quality of the programs themselves.

2. Nationwide, 79 percent of Catholic children attend public schools. We have a duty to provide strong religious formation for these children, but in parishes that devote a large portion of their budgets to support schools, other religious education programs for children and adults often receive the "leftovers" in funding and staff support.

(Editor's note: That 79 percent figure is a bit high. It's probably about 66 percent. Still the point is valid that most Catholic children attend public schools and the church has a duty to provide religious formation for them.)

3. Just as Catholics have a duty to be concerned about and involved in other public policy issues that affect the common good of society, so we all have a stake in the educational quality of public schools. Our narrow focus on Catholic schools can distract us from this duty.

4. Every parish must answer the basic question: "How are we called to be the living presence of Jesus Christ as part of the Roman Catholic tradition in our particular geographic area?" The answers will differ, but all of them must involve the ministries of worship, social outreach, evangelization, and education. It should not be assumed that the answer should automatically include a school.

The newly-established parish of SS. Francis and Clare in Johnson County provides a good example. It is my understanding that there is a strong public school system in that area. As the members of this new parish begin the process of answering the important question of how they are to be the living presence of Christ in Johnson County, they should not be pressured to automatically include the establishment of a school in their answer.

Charles Eilston

Indianapolis



LIGHT ONE CANDLE

Holiness is possible

By Fr. John Catoir
Director, The Christophers

"There is a need for personal holiness in all members of the People of God, all those who are united in spirit with Jesus, for their sakes and for the sanctification of the world" (Vatican II's "Constitution on the Church," Nov. 21, 1964).

During the Easter season, let's try to remember that Jesus did not ask us to perform great deeds or engage in a constant flurry of activity. He instructed us to go forth and become a light in the world of darkness. Pope John XXIII said, "Every believer is called by Christ to be a spark of light, a center of love, a vivifying heaven in this world. And this can be accomplished all the more perfectly when each one lives in deep intimacy and communion with God."

To be a light and a vivifying heaven means bearing your cross with courage, living in a spirit of peace and serenity, and doing little things cheerfully, for the love of God.

In one of his parables about the kingdom of heaven, Jesus compared his Father to the owner of an estate who hired workers to harvest his field. "And about the 11th hour he went out and found others standing around, and he then said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into my vineyard too.'"

Jesus calls all of us to work in the vineyard and to harvest souls for the kingdom of heaven. We can answer his calling by doing the duties of daily life cheerfully for the love of God. By meeting

the continual challenges of raising a family, or in the case of single men and women, by living a wholesome and balanced life in the world, by showing justice and consideration as an employer, or integrity and dependability as an employee. We grow in holiness day by day through prayer and action. Prayerful action is not the same as mindless activity.

In everyday conversations we can speak with charity and truthfulness. In our relationships we can be more forgiving, in our suffering we can be more accepting. Perhaps the most difficult spiritual challenge of all is accepting unavoidable suffering with courage. Cheerful acquiescence is superior to doleful resignation.

If while doing all this, we can keep in mind the material needs of the poor, remembering the lofty ideals of the Gospel: "When I was hungry, you gave me to eat, etc., etc.," then we are really on the way to becoming saints.

These ideals have been preached down through the centuries and so many saints have lived them heroically. One of my favorites is St. Ignatius, the successor of St. Peter as bishop of Antioch, who was martyred in 107 A.D. He once advised his persecuted colleagues how to bear up under pain "... to their pride, offer your kindness, to their blasphemies, your prayers; to their errors, your firmness in the faith; to their arrogance, your humility. Without ever trying to render evil to those who offend you, show you are truly disciples of the loving Lord."

Jesus called all of us out of darkness into his marvelous light. We may not be saints just yet, but we are certainly saints-in-training.

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



Incarcerated man wants a pen pal

I'm an incarcerated man. My crime wasn't one that generated media attention. There were no victims, no injuries, no violence, no property loss or drugs involved, only the illegality of possessing an unregistered handgun.

I've been in the process of self-rehabilitation. I've received my GED and two vocational certificates, but my rehabilitative efforts have been stagnated by a void. It comes from not having that warmth and

kindness of humanity, just having someone to share the ups and downs one encounters, just having someone say, "Nice work, guy."

When mail time comes I just lie on my bunk because I know there's none for me. I have no family or friends to share the camaraderie which comes from the intimacy of human fellowship. I ask just for nothing more than the benevolence of humanity, someone who will be kind enough to correspond with me. I hope that you will print my letter.

Leon Cook, #884160

8-38

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INTERNATIONAL YEAR OF THE FAMILY

Reader writes about life and death of her mother

(During the International Year of the Family readers are encouraged to submit article for publication about how their families have shaped their values, or how families can share their values with children and other family members. This is one article.)

by Patricia A. Annee

Having just pondered the mysteries of the Lenten and Easter seasons, and looking ahead to the month of May with its focus on Mary and all mothers, I find myself more frequently carrying thoughts of my own mother and of her Lenten/Easter story. Like most family stories, ours is heavily flavored by the faith and love of its mother.

My mother was the third daughter of Irish immigrant parents, born shortly before the Depression. Her growing-up years were typically simple yet filled with strong family ties and intense Catholicism. Marriage and motherhood were hers before the age of 20. Her life goals centered on home and family.

I remember my peers always commenting on how young and pretty my mom was. It made me proud. It was fun, too, having a mom who liked to go roller skating with us, liked Elvis just as much as you did, and always seemed to have enough energy for a full time job and four children. She was a pioneer and front-runner of today's working mom.

Parents are the first teachers of religion for their children. My mother took this responsibility seriously and executed it to the full extent of her abilities. (I think now how I was not mature enough in my faith at this same age to share it so effectively as she did.) Even though my dad was non-Catholic, she impressed upon him the importance of religion enough that he took over for her to oversee our Mass attendance, filling the Sunday envelopes, and other religious obligations when she could not be on the scene.

Besides religious training, I see now (and appreciate) that my mother was able to raise four law-abiding, respectful, responsible, and productive adults. I never considered her a "perfect mother," but I know I lack many more parenting skills than she did. When we made independent decisions that were different than her choices, she accepted and supported the decision. She practiced "unconditional love" before anyone had even coined the phrase! This same love would later be extended to many spoiled grandchildren also.

About four years ago, my mother was diagnosed with a very rare neurological disease, Progressive Supra-nuclear Palsy (PSP). This woman who had lived life to the fullest would experience a dramatic change of lifestyle, due to many physical disabilities invading her body. As her disease progressed, her dependence on all family members increased.

She taught me to be dutiful, thoughtful, and responsible, so I was certainly going to participate in her home care program. But I felt clumsy and awkward as I handled her body and any of the equipment that surrounded her. I would apologize for the "unskilled care" she received from me. She would cry and tell me how she didn't want me to see her like this. I would cry in my car all the way home, every time I left her in the evening.

Then one day it occurred to me that I could minister to her in a way that no one else could. I could pray with her. I could help

her turn to God, just as she had done for me my whole life. And pray we did!

We began by praying the traditional prayers. She would say, "Oh, I could just keep on saying every prayer I know." I knew I was answering a need. Then I began bringing inspiration to God each day. We would do our own spontaneous praying. We'd pray for people on our minds, people who had helped or visited her, people with birthdays. Sometimes we'd play "spiritual music, cassettes and just hold hands." We were both growing closer to God each day. Later, our pastor allowed me to take Communion to her, an even greater way to express our oneness in God's love.

Praying with my mother broke down other walls. We were able to talk and share quite honestly during her last months of life. I used a book designed for writing family histories to "interview" her. She willingly answered the questions, even the personal ones. "What was the best day of your life?" "10-23-76." "Where do you like to go for peace and for thinking?" "Church." "Who is your favorite actor?" "Humphrey Bogart." "But Mom, he's so ugly!" And we laughed hard that day.

When asked what part of her life she would change if she could, she responded that she would've taken away the pain in my father's life and my brother's life. "What about your PSP (the disease)?" I asked her. "Wouldn't you want to take that away?"

"No," she replied. "This is part of God's plan for me."

When my mother was hospitalized for the last time, my strongest feeling was thankfulness to God that he was coming for her and she would be free of her disease. At last! The hospital chaplain explained to her that she was so sick that she might die. My mother became very sad and fought very hard to live. It seemed to me that this woman of great faith was afraid to die and it disturbed me greatly. I wanted her to be at peace and be happy to go to the Lord. But I kept seeing her eyes fill with tears. Sister Ann Matilda, the hospital chaplain, explained so beautifully that my mother loved us so much that she wanted to stay with us, even if it meant continued physical suffering.

My sister Mary and I kept a constant vigil for the last six days. "Holy Mary, pray for us now and at the hour of our death." I repeated over and over and over. We received Communion for her and prayed many rosaries. When I was exhausted, I'd lay my head on her bed, hold her hand, and hum "Amazing Grace." The patient in the next bed even began praying and singing with us.

My mother died six months ago. At her time, I would have described watching her as "horrendous." But now, six months later, I praise God for the beautiful experience. I know now that his plan for both of us was designed and executed with his wisdom and love. This past Lent and Easter took on more meaning than I have ever known. I now understand that Jesus came to suffer, die, and have new life. My mother also came to suffer, die, and rise in glory!

I would encourage anyone with elderly or all family members to seize a great opportunity, while it is attainable. Ask them about their favorite actors. Then—pray with them.

(Patricia Annee is a member of St. Michael Parish, Greentield.)

CORNUCOPIA

Easter says friends live on

by Margaret Nelson

Ash Wednesday homilies include reminders that this might be the last earthly Lent for you or someone you love. But two of my favorite people didn't even make it to Good Friday this year.

These two women in our parish were a different as night and day—in some ways. In fact, one was nearly twice the age of the other. But both had long, happy marriages and loving families. They were faith-filled. And they brought unusual joy to all those around them. And both left us suddenly.

They appreciated each other. Heaven has to be "rocking" with those two there!

Maria Moran was 100 years old on January 18. Being Irish, I guess she waited to mark 101 St. Patrick's days, "leaving" us two months after her centennial birthday.

Maria was a lady, always holding her head high. She loved her family more than



anything—and they returned the favor. She had friends everywhere. Some 200 attended her birthday party—and more, her funeral.

When people thought of Maria, they thought of her outspoken sense of humor. They loved to be with her because she was interested and interesting. She spent little time talking about her ills, choosing to tell happy stories and crack jokes instead.

Those who did not know Marie seemed to think we should have expected her to die. She didn't. Her spirit was so vital—her mind so sharp and quick—that she talked like someone 39. She called my dad "just a kid" at 87. When he heard the news of her death, he said, "She must have got hold of some bad liquor!"

One turn-of-the-century experience seemed to spark her sense of justice, even decades later. In the first grade, the teachers needed a "Mary" who could sing for the Christmas pageant. One girl, dressed in shabby clothes had a "heavenly" voice. But another child was chosen because she would look better. So Marie spent many years visiting the destitute for the Ladies of Charity.

She was co-founder and past president of the Guardian Angel Guild, which has long helped children with special needs. She was on the board at Fatima Retreat House for years. And Marie always volunteered for the church and her three children's schools, serving as president of the Cathedral Mothers' Club.

Her husband Dan died in 1973. After that she "adopted" dozens of kind men as her "secret loves." At celebrations, the wives laughed, because they knew when Marie—her vision failing—asked if they were alone, she wanted to know if their husbands were there.

Most people who knew Clara Martin had heard her beautiful voice. That's because she sang in connection with the activities she was a part of—her church community (in St. Andrew, her 27 years at Indiana Bell in the Bell Choir), and her leadership in the Clavers.

Clara's soul spoke loud and clear when she sang. Musicians for the Christ Mass at the cathedral were talking about her—two nights before she died. You couldn't hear James Moore's "Taste and See" or the Godesses' "peacemaker" without remembering how Clara sang it. She sang it there and for a district meeting of a national group of pastoral musicians, as well as the many times at St. Andrew.

A leader, Clara was the first woman to be president of the Indianapolis Central Committee of the Knights and Ladies of Peter Claver. At the time of her death, she was president of the 13-state northern district of the ladies' auxiliary. She was beginning her campaign to become national Supreme Lady. Clara won all sorts of local and national honors in the civic community and the Clavers. In 1990, she was chosen as one of the outstanding black women in Indiana by the National Council of Negro Women.

Clara was straight with everyone. You knew where you stood. If people acted or sang off-key, she told them so—without gossip or innuendo. She said, "I don't care if you like me, but you will respect me." But she was a peacemaker. She made people listen to both sides of issues—even when she didn't agree—to bring them to harmony.

And a very diverse parish was certainly unanimous in its appreciation of her gifts. I was pleased once when she grinned and said, "Margaret, your kids don't know they're not black."

On March 20, Clara did a moving rendition of "Give Me a Clean Heart" with the gospel choir at 11:30 Mass. It was "out of this world!"

Now, I keep thinking of a saying attributed to St. Xerapion: "You risk crying when you let yourself love."

Later I'll remember: "It's worth crying to let yourself love." For one thing, some of the goodness of these women might have rubbed off!

vips...

Father Arthur Kelly, director of St. Nicholas Youth Center, will receive the Humanitarian Award of the Minority Advisory Council, Inc., during its volunteer recognition brunch on Saturday, April 16. Composed of volunteer mental health professionals who work in the center city of Indianapolis to decrease violence and increase awareness of good mental health, the council acknowledges people and organizations that demonstrate positive achievements in serving the needs of the center city.

Ed Neary, a member of St. Paul the Apostle Parish in Greencastle, received the Sagamore of the Wabash Award from Indiana Governor Evan Bayh. Neary was given this award for his leadership in the community. He was also awarded the Friend of Farmer award during the Putnam County Ag Week activities.

St. Thomas Aquinas parishioner Dr. James Trippi, cardiologist with Methodist Heart and Lung Institute, was recognized for founding, with others, the Genesaret Free Clinic to serve Indianapolis' homeless. Trippi has been named the 1994 recipient of

the Service to Mankind Award given by North Indianapolis Setoma. The clinic began in 1988 with a suitcase full of medicine and weekly visits to one homeless shelter. Today there are 17 weekly sessions at seven shelters around the city and at mobile locations. Over 425 volunteers, including more than 200 physicians, managed 5,000 patient visits last year for foot problems, colds, flu, high blood pressure and other common ailments.

Ruth Ann Hanley, an Immaculate Heart of Mary parishioner and former staff member of *The Criterion*, has joined the National Academy of Elder Law Attorneys, Inc. (NAELA) Membership in the academy is open to licensed attorneys who are practicing in the area of elder law or who are interested in legal issues pertaining to the elderly.

Maria McClain, a St. Barnabas parishioner, was one of the speakers who addressed the 1994 National Catholic Educational Association (NCEA) annual convention held April 4-7 in Anaheim, Calif. McClain serves as coordinator of boards for the Archdiocese of Indianapolis.

check-it-out...

On Friday, April 15, Americans will participate in the third annual Red Nose Day USA by wearing a silly red plastic clown nose or "chicken" badges for the day. Red Nose Day is a Celebration of Life to fight Sudden Infant Death Syndrome (SIDS). Currently, volunteers will sell plastic noses for \$2 and the badges at \$2.50. Sponsored by the Sudden Infant Death Syndrome Alliance, the wearing of red noses provides a release for the well-intentioned but shy donor who always wanted to do something about SIDS but never knew what to do. In 1992, the first Red Nose Day USA raised about \$12 million to fight SIDS. For more information, call 800-221-SIDS.

In celebration of the 1994 International Year of the Family, the Sisters of Providence of St. Mary of the Woods Providence Center invite all those interested to take part in a special weekend retreat for families, "Our Family at the Woods," will be offered twice, June 10-12 and June 17-19. "The weekends," says Providence Center director Bettye Lechner, "are a time for families to walk about, talk, pray, and play together. The environment of St. Mary of the Woods encourages families to participate in recreational and spiritual programs especially created for parents and children." For more information, call 812-575-3131, ext. 141.

The Caring and Sharing Mission, located at the Church of the Living God C.W.F.F. Temple 18, 2502 E. 38th St., is in the process of opening a soup kitchen. It is in need of donations. Items such as large pots and pans, food processors, can openers, table cloths, soup bowls, dish towels, pot holders, utensils, brooms, mops and canned goods are needed. On April 9, the mission will hold a "Kitchen Shower" from 11 a.m. to 5 p.m. to enable those who would like to help to drop off donations. Other items are needed also. For more information, call list of needed items, call the church at 317-547-5740 or 317-547-8008.

Fatima Retreat House, will hold a conference on discipleship for those in pastoral ministry on April 12. Jesuit Father Jan Lambrecht will facilitate the conference. For more information, call Jean Sutherland at 317-236-1497.

Holy Rosary Church, 520 Stevens St., welcomes Lesley Ann Rush, a Catholic Lay Evangelist of Charlie Osburn's Good News Ministry, on April 22 from 7-9 p.m. Rush will speak about her enthusiasm to follow Jesus. For more information, call Sister Julia Wagner at 317-236-1489.

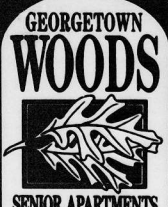
"Start your Party Engines," a fundraiser sponsored by Indianapolis P.A.L. Club, Marian College, the Indianapolis Fire Department, WZL, and NUVO Newsweekly, will be held on April 15, from 8 p.m. to 1 a.m. in Allison Mansion on the Marian College campus. Proceeds from the event will benefit the summer youth programs offered by the sponsors. For ticket information, call P.A.L. Club at 317-632-2493.



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'New' Catholics welcomed at Easter Vigil

compiled by Margaret Nelson

The Criterion welcomes the more than 900 new adult Catholics who entered the church since last Easter. Most of these people were welcomed during Easter Vigil liturgies last Saturday.

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

This week's list includes "new" Catholics from Batesville, Bloomington, Connerville, Indianapolis East, Indianapolis North deaneries. The rest of the list will be included in next week's Criterion.

Batesville Deanery

St. Mary, Aurora: James E. Wheat (catechumen), Cynthia Klueber, Beth Wheat (candidates).

St. Louis, Batesville: Diane Ertel, Bobby Keith, Kristina Snyder, Frank Thompson (catechumens), Bob Fitzgerald, Susan Koumoutos, Kristy Macke, Roberta (Bobbie) Laker (candidates).

St. John the Baptist, Dover: Doug Dever (catechumen), David Badier, George Dever, Kathy Gaynor (candidates).

St. Mary, Greensburg: Delbert Conley, Jenni Griner, Ronald Graue, Gary Hersley, Tonya Kunz, Tracy Maer, Bruce Swegman, Sheila Washburn (catechumens), Edna Domingo, Amy Eden, Matt Garwood, Helen Graue, Lydia Moscato, Marilyn (Joyce) Owens, Diane Scher, Lisa Shouse, Larry Wadsworth, Craig Wullenweber, John Thomas, Kathy Vanderbur, Susie Loyd (candidates).

St. Anthony, Morris: Tricia Scripture (candidate).

St. Lawrence, Lawrenceburg: Mark Drury, Wilfred Pavy, Jerry Tarantino, Ida Werner, Ramona Wilson, Rhonda Wilson (catechumens), Rob Bates, Pam Green, Cathy Hillier, Ben Jennings, Guy Kern, Tara Kern, Deborah Molloy, John Newmann, David Oelker, Brenda Roland, Steve Weller (candidates).

Holy Family, Oldenburg: Dusty Russell, James Wagner (candidates).

St. John, Osgood: Kimberly Johnston (catechumen), Robin Demaree, Betty Huneke, Eugene Ogden (candidates).

St. Joseph, St. Leon: Joan Ehrhart (candidate).

Bloomington Deanery

St. Vincent de Paul, Bedford: Anna Andis, Julie Tobin, Sheila White (catechumens), Barbara Albertson, Doug Davis, Lula Hold, Lisa Owens, Laura Ramondini, Milton Stankey, Karen Thielken (candidates).

St. John the Apostle, Bloomington: Jan Coventry, Kirstine Hawk, Patricia Lanie, Michelle McGarvey (candidates).

St. Paul Catholic Center, Bloomington: Ruth J. Cain, Chandra Groomer, Trudy Keough, Franklin Patterson, Lin Tsang (catechumens), Nichole Brown, Carol Buchen, Jackie Dakich, Frank Eksten, Melissa Fletcher, Julie Galbard, Jim Gibson, Robert Molnar, Derrick Niemann, Alicia Poore, Leslie Rentschler, Brian Spangbellone, Diane Weidenbeuer, Tim Wick, Jonathan Williams (candidates).

Our Lady of the Springs, French Lick: April L. Smekens, Christie D. Brown, Joyce A. Main (catechumens).

St. Agnes, Nashville: Dan Bartholomew, Amy Nolan, Richard Pardue, Pat Reilly, David Smith, Jim Simoot, Amyann Worley (catechumens), Joanne Bartholomew, Karen Clark, Cheri McCann, Clenna Perkins, Glenn Sattler (candidates).

St. Jude the Apostle, Spencer: Leith Cowden, Carrie Cowden, Jackie Hudgens, Sheila Riley (catechumens), Jewelene Daniels, Dennis Daniels, Rick Standingdeer (candidates).

Connerville Deanery

St. Michael, Brookville: Eileen Orschell, David Schinner (catechumens), Brian Baxter, Ken Marshall (candidates).

St. Gabriel, Connerville: Tanita Ann Bauer, Michael Duane DuVall, Rhonda Sue Godar, Elizabeth Louise Harvey, Sheila Daniela Leising (catechumens), Shawn Edwin Greiner, Bruce C. Jackson (candidates).

St. Rose, Knightstown: David Orr (catechumen), Joanne Huntzinger, Wendell Huntzinger (candidates).

St. Anne, New Castle: Jacqueline Bradshaw, Diana Ortel (catechumens), Ralph Bradshaw, Mitch Rowe (candidates).

St. Mary, Rushville: James Ballenger,

Tammy Evans, Leslie Gordon (catechumens), Shawn Adkins, Susan Cople, Mike Davenport, Dusty Flannery, Jo Ann Herbert, James Ponsler, Sherry Ponsler, Allen Shelton, Paula Shelton (candidates).

Indianapolis East

St. Michael, Greenfield: Carrie Dishon, Michelle Dishon, Cheryl Neimhaus, Teresa Sinton (catechumens), Lou Ann Kiaran, Mary Koval, Sharon Crain, Ken Faut, Todd Gerbers, Paula Richey, Ron Richey, Shawn Tunny, Glenn Warga (candidates).

Holy Cross: Heather Carr, Carol Laley, Chuck Lewis, Susan Wilkinson (catechumens), Susan Ash, Donna Prather, Michele Riley (candidates).

Holy Spirit: Betty Aughe, Beth Grote, John Henderson, Joe Mackey, Ron Ramey, Jon Sims, John Stone (catechumens), Jill Agnelner, Brenda Ahonen, Cheryl Autry, Leanna Barnes, Jeff Emminger, Gordon Goss, Patti Goss, Angie Hanley, Tania May, Steve Payne, Penny Poetz, Jill Ramage, Philip Thompson (candidates).

Our Lady of Lourdes: Christine J. Doyle, James C. Pope, Angela D. Summers, Beth Ann Vittorio (catechumens), William Lee Harp, Pamela Harp, Lu Ann Miller, Lisa Ulrich, Clara Wirtz (candidates).

St. Bernadette: Barney Allen, Michael Cunningham, Marianda Curry, Marina Carrigg, Barbara Sanders, Raven-Marie Sanders (catechumens), Patricia Quett (candidate).

St. Peter and Paul: Jacqueline Edwards, L. Liesugi (catechumens), Bob Chandler, Bernadette Cling, Pat Connelly, Holly Jones, Janice Knox, Peter Richards, Walt Saxton (candidates).

St. Philip Neri: Tammy Cougan, Kerry Ferguson, Margaret Hernandez, Natasha Hicks, Sandra Kammer (catechumens), David Hardy, Steve Owens, Susan Morales, Dorothea York (candidates).

St. Simon: Jo Anne Baldrige, Patricia Broderick, Shirley Carver, Kenneth Jenkins, John Larson, Tony Mills, Brian Pfeil, Mark Sims, Julie Stephenson (catechumens), Marvin Burns, Barbara Fields, Kevin Kelle, Ramona Kelle, Patricia Naylor, James Thelmer, Delores Sims, Helen Trojan (candidates).

St. Therese (Little Flower): Marilyn Bell, Jill Bradshaw, Mack Cory, Mary Dugan, Barbara Ellis, Marshall Ford, Ginger Garcia, Jenny Gibson, Kathy McWhirter, Deanna Owens, Johana Petres, Dennis Rector, Pam Rinier, Bonnie Stewart, John Stewart, Amber Swanson (candidates).

Indianapolis North Deanery

Butler Newman Center: Ginny Stevenson (catechumen), David Corwin, Chad Shearon (candidates).

Christ the King: Ted Biggs, Chris Johnson, Terry Johnson, Kenneth Marsh (catechumens), Michael Abrams, Samantha Hartmann, Gregory Thatcher, Paul Wissler (candidates).

Immaculate Heart of Mary: Kelly Wood (catechumens), Jeffrey Anderson, Rebecca Alford, Matt Arendse, Cynthia Cabell, Brewster Campbell, Elizabeth Campbell, Susannah Hemingway, Tom MacGillivray, Carol Mark, Bill Silvey, Scott Wood (candidates).

St. Andrew the Apostle: Rebecca Wells Lewis, Deborah Lynn Morrow (candidates).

St. Joan of Arc: Anthony Cheesborough, Guy Diagers, Robert Ferguson, Jody Johnson, Angela Majors, Maggie Mote, Zachary Petty, John Walkutt (catechumens), Alicia Byers, Richard Elly, Mary Evans, Katherine Ferguson, Sandy Petty, Stephanie Smith, T.J. Smith, Marvin Vollmer (candidates).

St. Lawrence: Virgil Barber, Kelly Kendall (catechumens), Darlene Lopez, Tim Burrell, Cherylene Grady, Dan Chamberlain, Keith Heylmann, Al Smith, Christine Vallier, Derek Wheeler, Dale Wendling, Carla Gill, Jay Simon, Sandra Stahl, Sarah Wilson, Rita Barber (candidates).

St. Luke: Mike Baydoun, Darren Hale, Angie Lyall (catechumens), Diane Benner, Janet Clark, Kelly Foley, Andrea Halpern, Thomas Long, Nancy Mutch, Elizabeth Roe, Shawn Sorrells, Cecilia Tsao, Cina Tucker (candidates).

St. Matthew: Heather Cline, Rachel Schumann (catechumens), Julia Bauer, Judith Carus, Michael Frinton, Debra Hartman, Marion Jones, Michele Meidl, Amy Wright (candidates).

St. Pius X: Patrick E. Cronin, Michelle Dalton, Dawn Marsh, Rick Moore, Denise Parker (catechumens), Jennifer S. Brown, Michael Chase, Michael Johnson, Cherie Just, Michael Krug, William Lehmann, Carrie Lester, Gary Miles, Robert Miller, Erin O'Reilly, Stephen Page, Donna Price, Jennie Smith, Laurie Strouder (candidates).



ELECTED—St. Barnabas catechumens and candidates are among the 250 who participate in the early Lent Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates at the cathedral, with Archbishop Daniel M. Ruenchlin presiding. There were three other rites around the archdiocese. (Photo by Margaret Nelson)

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SPOTLIGHT ON TERRE HAUTE DEANERY

Everyone—even tourists —welcome at Rockville

by Peter Agostinelli

Members of St. Joseph Parish in Rockville are constantly looking to the future while being surrounded by their past.

Rockville is located in historic Parke County, one of the biggest tourist attractions in the state. From late spring through early fall, thousands of people swarm into the area to see the county's historic collection of standing covered bridges.

St. Joseph is a parish that remains active in its faith despite the low population of Catholics in the area. Catholics count for a very small percentage of Parke County's population, which the 1990 census measured at 15,141 people.

And St. Joseph's people are really spread out in the area, says parishioner Pat Owens, who's also the secretary in St. Joseph's parish office. Some come from as far away as Vermillion and Fountain Counties, and some even come from across the Illinois border.

Area Catholics also are served by Immaculate Conception Parish, located in the neighboring town of Montezuma. Owens says the two parishes do almost everything together.

The end result is that people travel from about 15 different towns and rural areas to attend the liturgies.

"I like to say that you've got around one Catholic per square mile," said Father Joseph Kern, pastor of St. Joseph and administrator at Immaculate Conception.

"We have a strong liturgy overall," he added. "I call it a welcoming."

Consider that about 500 Catholics are spread out through the area—130 families at St. Joseph and about 24 families at Immaculate Conception—and you realize the intimacy of this Catholic Community.

For local parishioners, that's part of the appeal of St. Joseph, Owens says. She says

it's a community where people know each other and get along pretty well.

Father Kern, St. Joseph's pastor since 1985, says a good number of parishioners are people who weren't born in Parke County. Many moved to the area to work at local industries, such as the Eli Lilly facility.

Agriculture-related jobs, a Public Service Indiana facility and the Rockville Training Center are other big employers and areas of work.

Father Kern says the average age of parishioners is rising, but the congregation is holding steady. Its activity is a sign of its continued health, he says.

St. Joseph has an active CCD operation, with about 75 kids involved in the K-12 program. CCD is one part of an active religious education program.

St. Joseph's parish council, board of education and ladies' group are some of the other active organizations. And the music ministry is an important part of Sunday liturgies.

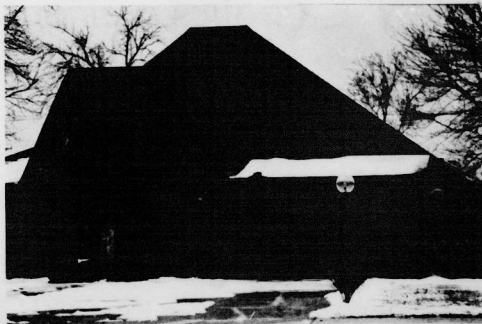
Also, a good number of parishioners are involved in civic activities and local organizations.

Unfortunately, Father Kern says, St. Joseph can't support organizations like a St. Vincent de Paul chapter. The parish is simply too small for such groups. Instead St. Joseph holds certain activities with other parishes, such as Immaculate Heart, or even with other churches in Rockville.

Also, St. Joseph often opens its doors to local organizations. Groups like Alcoholics Anonymous and a local victims' advocacy group hold meetings in St. Joseph's parish center, Holy Family Hall.

The parish and such area organizations get a lot of use out of the hall, which sits next to the church. The facility was named Holy Family with parishioners of Immaculate Heart in mind.

"We wanted it open for both churches to



OFF SEASON—The town of Rockville, located in tourist-favorite Parke County, enjoys the quiet from late fall and through the winter months. In late spring, the area comes alive with visitors who travel from throughout the state and Midwest to look over the county's collection of covered bridges. St. Joseph Parish welcomes these visitors from May through October. (Photo by Peter Agostinelli)

use," Owens said, adding that both congregations contributed to the funding for its construction.

That sense of hospitality is an important idea for the community to embrace. Rockville and other towns around Parke County certainly do their share of welcoming during the tourist season, which is roughly between May and October. Father Kern said a study done by a university counted the tourists during the annual Covered Bridge Festival. An estimate placed the number at 700,000 people during the 10-day festival.

Owens says she can predict the kind of tourist weekend Rockville will have when the phone starts ringing. Many visitors, calling from one of the local parks, call the parish office for directions to St. Joseph. They plan to be in town during the weekend and want to attend Mass.

Owens thinks St. Joseph's partnership with other parishes helps keep it strong. The parish's relationship with Sacred Heart in Clinton is evidence of that. The pastor there, Father Michael Kelly, has celebrated Mass at St. Joseph on occasions when Father Kern was unable to be there.

The current St. Joseph church was constructed in 1972. Holy Family Hall wasn't built until 1984. The rectory/office sits two blocks down the street from the church.

The old St. Joseph building, now preserved at nearby Billie Creek Village, was literally moved from its original location after the new church's completion. Parishioners raised funds to transfer it in hope that it would help preserve a part of local Catholic history.

Both St. Joseph and Immaculate Conception parishes date back to the 1870s. But Catholic history goes back even farther. Montezuma shared in the early years of the Wabash and Erie Canal days from 1850-1860. The developing railroad system made Rockville a growing commercial center.

In 1867, both towns were attended by Benedictines from St. Joseph Parish in Terre Haute, and the first churches were soon built. Father Herman Aldering—later Bishop Aldering of Fort Wayne—was assistant pastor of the Terre Haute parish in 1868. He was assigned eventually to run the two missions.

St. Joseph received its first resident pastor in 1892, and soon gradual growth took hold at the parish. By the 1960s, parishioners were thinking about building a new church for the growing congregation.

Just as thoughts were turning to a new church, parishioners started a tradition which continues today. They began donating a large chunk of weekly collections to a parish in Peru. Today St. Joseph gives to a parish in Guatemala.

At the time, parishioners started the tradition while hoping that they also would receive some help with the construction of the new church. That's when money began pouring in from individual people, memorials, a fund drive, wills and direct gifts.

Construction on the new church began in November of 1971 and was soon finished. The dedication was held in December of 1972. The debt of \$290,000 was paid off by 1975.

If that wasn't enough to show the parish's collective spirit, parishioners saved the original church building from destruction in 1971. They raised the money to move it to its current site at Billie Creek Village.

Father Lawrence Moran, now pastor of St. Patrick Church in Terre Haute, was St. Joseph's pastor during the period of construction. As pastor from 1967-1985, he helped guide St. Joseph through the time of transition.

St. Joseph Parish

Year founded: 1867

Address: 217 E. Ohio Street
Rockville, IN 47872

Telephone: (317) 569-5406

Pastor: Father Joseph Kern

Church capacity: 250

Number of households: 130

Masses: Saturday-5 p.m.; Sunday-11:15 a.m. (Memorial Day weekend through Labor Day, Sunday Mass is at 10:30 a.m.)



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CRULLER TIME—At the parish cruller stand, St. Joseph parishioners carry on a 70 year-old tradition at the annual Parke County Covered Bridge Festival. Volunteers sell enough pastries—thousands of them throughout the 10-day festival—to provide the parish with a large portion of its operating expenses. The cruller stand has provided the parish with as much as 10-15 percent of its annual revenue. (File photo)

Rockville parish has fun, collects funds at festival

by Peter Agostinelli

The tourist attractions of Parke County are an important presence for St. Joseph parishioners.

And when the session is at its peak, some local residents may get the itch to get out of town.

But like most locals, the people of St. Joseph adapt to the tourist crowd every year.

Parke County is noted for its standing collection—more than 30—of historic covered bridges. The annual Covered Bridge Festival draws hundreds of thousands of visitors through ten days.

That's also when some St. Joseph parishioners do what they've done for most of this century.

Like the rest of the county, St. Joseph makes a good deal of its operating money during this time. Volunteers pull on 19th century gear and sell crullers at the parish's cruller stand.

On a good year, said Father Joseph Kern, pastor of St. Joseph, the parish makes a good 10-15 percent of its operating money from cruller sales.

The tradition started some 70 years ago when the St. Joseph choir began selling the fried pastry at the festival. It helped raise some good money for the parish, so they stuck with it through the years. And it must have been fun too.

"They'd twist a few and sing a few," said Pat Owens, a St. Joseph parishioner.

Several teams of volunteers make fresh batches every morning, with about 15 people working on each team. One year, Father Kern said, the crews sold about 50,000 crullers over the 10-day festival.

At 40 cents apiece, sales like that make for substantial earnings for the parish.

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Sr. Demetria talks about Africa

by Margaret Nelson

When Sister of Africa Demetria Smith visited Holy Angels School in Indianapolis, she returned to the place she studied as a child. But she wanted the center city children to help the children in Africa served by the missions.

Since Sister left her elementary school, she has spent 17 years as a nursing sister in Africa, served in the mission office for the Archdiocese of Indianapolis and now works in the Office of the Missions for the Archdiocese of Washington, D.C.

Sister Demetria, speaking on behalf of the archdiocesan Mission Office at Holy Angels, St. Andrew and St. Rita



RECYCLING—Sister Demetria Smith shows students at Holy Angels School lamps that people in Uganda make from margarine tins. (Photo by Margaret Nelson)

schools, asked the first- through sixth-graders at Holy Angels, "What is a mission?" and "What is your mission?"

The children had different answers for those questions. Then she asked what makes up their culture: "your family, your religion, the celebrations, the food you eat, the way you prepare the food, the way you dress, your language."

She showed slides of places she worked in Africa. The continent has 1,500 languages, Sister Demetria said. Most children there speak at least two of them.

Sister said that the land is beautiful and rich. "It would take me one week to explain why, even though the country is rich, the people are so poor."

She said that people know their African heritage by the clothes, music, the way they worship, the way they dance, the different kinds of foods.

Sister Demetria explained that there are 54 countries on the continent of Africa. She showed slides of where a volcano left a crater lake and where the land was dry because the people had cut down the trees for fuel. It rains two times a year, every day for two months. The snakes have to come out to breathe, she said.

She had photos of the crested crane and other wild life. Sister showed the children how the people are involved with ecology, "making friends with nature," so they can use the plants for food, clothing and such things as jump ropes and baskets. They believe it is wrong to kill an elephant, but they use other animals.

There were scenes of a huge taxi park in Uganda, bartering, bicycles, motor bikes, tents, elephant grass, and houses of pulverized clay and a metal shed.

One important need is water. Sister showed how they drilled for water so that it could be piped into the village. She told how women carry firewood and food on their heads. They wash their clothes by the river.

She told how the sisters helped provide medicine and health education information to the people.

"You help us to help the people," said Sister Demetria.

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The Feast of Divine Mercy to be celebrated this Sunday

Devotion was answer to request by Christ in vision to Polish nun

The Feast of Divine Mercy will be celebrated this Sunday, April 10, in St. Michael's Church, Indianapolis at 3 p.m. It will be preceded with confessions at 2 p.m.

The celebration will include the praying of the Chaplet of Mercy, a sermon on the meaning of mercy, an outdoor procession of the Blessed Sacrament, rosary and Benediction of the Blessed Sacrament.

Devotion to the Divine Mercy began with a vision of Jesus to Sister Faustina Kowalska in Krakow, Poland, on Feb. 22, 1931. In the vision, Jesus was dressed in the white robe of a high priest. His left hand pointed to his heart as the source of divine mercy with red and white rays emanating from his pierced side. His right hand was raised in absolution. In the vision, he asked Sister Faustina to have an image painted and signed with the words "Jesus, I trust in you."

The original painting of the Divine Mercy is hanging today in a church in Vilnius, Lithuania.

In the vision, Jesus also asked that a feast of mercy be

celebrated the Sunday after Easter. It is to be prepared for by a novena, the sacrament of reconciliation and reception of the Eucharist. On the feast day Jesus promised in his vision "complete forgiveness of sin and punishment as a sovereign act of Divine Mercy," according to the diary which Sister Faustina kept.

Those who foster the devotion to the Divine Mercy believe that it is a re-emphasis of what was urged by St. Thomas, who is believed to have written: "After eight days following Easter, let there be another feast observed with honor, on which he gave me, Thomas, who was hard of belief, full assurance, by showing me the print of the nails, and the wound made in his side by the spear."

Sister Faustina continued to have visions of Christ until her death in 1908 at the age of 33. By that time devotion to the Divine Mercy had begun to spread throughout Poland and Eastern Europe. It was brought to the United States by Father Joseph Jarzabowski in 1941.

Pope John Paul II, who spearheaded devotion to the Divine Mercy while he was Archbishop of Krakow, beatified Sister Faustina, and proclaimed her an apostle of divine mercy, on April 18, 1993.

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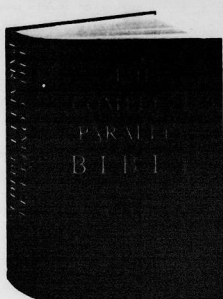
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NRSV: "... he leads me beside the still waters; he restores my soul."

NAB: "... to safe waters you lead me; you restore my strength."

REB: "... he leads me to water where I may rest; he revives my spirit."

NJB: "... By tranquil streams he leads me to restore my spirit."

TYPE SAMPLE

Psalms 23

1 A psalm of David

1 The Lord is my shepherd; there is nothing I lack.

2 In green pastures you let me graze; to safe waters you lead me;

3 you restore my strength.

4 You guide me along the right path for the sake of your name.

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Painting of the Divine Mercy

Archdiocesan CCW to hold conference in Indy April 26-27

"NCCW: On the Wings of Change" will be the theme for the 48th biennial convention of the Indianapolis Archdiocesan Council of Catholic Women.

The meeting will be held on April 26-27 at the Indianapolis Marriott Convention Center, hosted by the Indianapolis Deaconry Council of Catholic Women.

"Getting Back to the Family," will be Franciscan Sister Mary Timothy Kavanaugh's topic in her talk to the general assembly after the Tuesday registration. Father Raymond Schacter will talk about his trip to Haiti: "A Walk with the People of Haiti: How Can We Help?" and the Catholic perspective on the health care issue will be the topic of Donald Blinzinger.

On Tuesday evening, Sandra Behringer will talk to the women about the need to make financial preparations. The Holy Angels Gospel Choir will sing.

Grace Hayes will give the NCCW members an update on the Birthline project on Wednesday morning.

Archbishop Daniel M. Buehlein will celebrate Mass at nearby Holy Spirit Church at 11 a.m. Wednesday and attend the luncheon at the Marriott afterwards.

During the luncheon Valerie Dillon, former director of the Family Life Office will speak on "Catching Change in the Prism of Love: How to Grow While Grieving for the Good Old Days."

The public is invited to attend the convention. Those wishing more information should contact Pat Gandolph, 4810 East 16th St., Indianapolis, IN 46201; 317-357-5757.

Clarification

This is a clarification of the story about St. Meinrad Seminary in the March 25 *Criterion*. The seminary consists of two schools: the College of Liberal Arts and the School of Theology. Both are separate entities and missions. Last fall (1993-94), the School of Theology started admitting a limited number of lay ministry students. This fall (1994-95), the College of Liberal Arts will expand its mission by admitting single Catholic men who don't necessarily want to become priests.



Valerie Dillon

Faith Alive!

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Five suggestions help resolve marital conflicts

by Mary Jo Pedersen

Many couples enter marriage with the mistaken notion that peace at home means experiencing no conflicts. Not so!

Conflict is inevitable in a growing relationship. Conflict even can lead to growth. Conflict can be a bridge or a barrier to intimacy.

Healthy couples find ways to resolve disputes without turning them into wars. Happiness in marriage depends to a large degree on attitudes toward conflict and how conflict is handled.

Attitude is a matter of developing a healthy, positive view of conflict. Couples should not seek conflict, but approach it as a by-product of two unique individuals—with their own opinions and tastes—living together for life.

The goal of approaching conflict with a positive spirit is to express and resolve differences, not to defensively engage in a battle of egos.

One key to successfully resolving conflicts is the ability to accept feelings of anger in oneself and one's spouse. This acceptance is aided by the realization that dodging conflict erodes the marital relationship.

Peace is not simply conflict's absence. Peace is present when spouses establish patterns of personal exchange that deal with conflict in a way that strengthens rather than destroys their bond.

Often couples comment that they feel much closer when they have lived through and resolved a conflict.

An attitude that conflict is part of life and that conflict tends to occur at some predictable times—transition periods and experiences of loss—can benefit a couple.

Conflict occurs when couples are adjusting to living together in the beginning, the arrival of the first child, children entering adolescence, children leaving home, the loss of a job or of health, and older parents becoming dependent upon grown children.

So check up on your attitude toward conflict. At the same time, size up your conflict-resolution skills.

Here are five ideas for increasing your conflict-resolution skills in marriage:

► Agree to disagree, and set a time and place to do it.

Conflict takes energy and the right frame of mind. When a situation arises, say to each other: "Let's take some time to talk about this. If not now, how about tomorrow afternoon for an hour?"

► Define the problem clearly, and stay focused on it.

Make sure you both are talking about the same problem. Be clear and direct.

Use "I" statements describing what you think and how you feel. Avoid using "you" statements, especially those followed by the

words "always" and "never," such as "Why is it that you never...?"

► Brainstorm possible solutions.

Express your ideas for possible solutions without judgment, maybe even on paper. "Another way to solve the problem would be..." is a good starting point for discussion. Beware of "you" statements when brainstorming solutions.

► Discuss possible solutions, and agree to try one of them.

When discussing a solution, tell what you think and feel, not what you assume your spouse thinks and feels.

If you never learned healthy communication skills in your family of origin, you can learn now. Without good communication skills, disagreements alienate spouses from each other.

Consider getting a book or video on the topic, or attending a class or program at your church. Many parishes have Marriage Enrichment programs that include communication skills for couples.

► Affirm progress toward a solution and evaluate the situation.

Even if it is a tiny step, affirm it with a compliment.

After a specific period of time decided by the two of you, talk about how effective the solution is and what might be changed to improve the situation. Reward each other's efforts to change behavior.

These skills work well for all kinds of conflicts, but especially conflicts that arise over specific issues—like buying a car.

When disagreements focus on an issue "out there," like a new car, couples are likely to be flexible and creative in finding solutions.

But some conflicts in marriage involve issues that are not "out there," but are "between us," such as one spouse's attitudes toward in-laws or toward the other spouse's working overtime and not having enough time at home.

Such conflicts touch at the core of self-worth. Often our sense of belonging, acceptance and security are at risk in these conflicts, which never seem to be resolved.

The anxiety that results from conflicts "between us" can quietly erode the foundation of the marriage or even the desire to keep working at being together.

When such conflicts cause pain and escalate to all the little conflicts "out there," something needs to be done.

Studies of healthy marriages show that couples who make it and are happy over the years seek help from a third party when they cannot resolve their own conflicts.

One visit to a counselor or pastor with counseling experience often can help couples keep a small fissure from becoming an abyss.

(Mary Jo Pedersen is on the staff of the Family Life Office in the Archdiocese of Omaha, Neb.)



HANDLING MARITAL CONFLICT—Peace is not simply the absence of conflict in a marriage. Peace is present when spouses establish patterns of personal exchange which deal with conflict in a way that strengthens rather than destroys their bond. And what a difference an apology can make! (CNS illustrations by Carol Lowry)

Fatigue, overload cause conflict

by David Gibson

An awareness of factors that generate conflicts at home may help resolve those conflicts.

Take, for example, the familiar human tendency to "take it out on loved ones" at home when something goes wrong elsewhere.

After all, who knows what might happen if we exploded at our co-workers or friends?

Therefore, when conflict arises at home it pays to step back and ask, "What or who really is bothering me here?"

Again, fatigue contributes to conflict at home. The best time to discuss a problem

probably is not when you are exhausted from work or other endeavors. Rest up first, and things will go more smoothly.

Overload—too many immediate tasks to perform—contributes to conflict at home. Failing to prioritize, to decide what must be done now and what can wait, leaves a person feeling inadequate about tasks that remain undone. And this leads to stress and bad feelings.

Not listening carefully, and thus misunderstanding what another person wants, also leads to conflict.

Finally, the belief that in a home everyone basically ought to agree on everything and to want the same things leads to conflict.

Unity is healthy in marriage and in the family, but so is diversity!

DISCUSSION POINT

Prayer strengthens communication

This Week's Question

What are two considerations you bear in mind for resolving a conflict in marriage?

"Keep lines of communication open, and recognize the impossibility of finding happiness if your goal is to change the other person into your own image and likeness." (Anne Doherty, Spokane, Wash.)

"Prayer—seek guidance from the Lord. It's important to be in the habit of praying about your marriage, especially in times of crisis. Seek a form of professional counseling. It's important to have objective assistance during times of serious conflict." (Kathy Lewis, Pocatello, Idaho)

"It's very important to feel good about yourself and have your own identity so that when your partner is in a bad mood you don't automatically think, 'What's wrong with me?' It's important to be up front and not afraid of conflict or that the relationship will fall apart. If the other person knows that you care about him and the relationship, he will listen in a different way." (Louise English, Phoenix, Ariz.)

"Openness, honesty and communication. You have to be able to talk about it, or it will never be resolved." (Lorrie Tra, Phoenix, Ariz.)

"Communication. It's important to keep the lines of communication open. Schedule a time to do it and definitely adhere to that time. Go over the points at issue. Try to keep a level head and let each person give his or her side of the story." (Stephen Herold, Austin, Texas)

"Practicing good communication skills. The first is really listening... It's also important to talk because when communication breaks down there is nothing left. It's important to fight fair—avoid name-calling and blaming." (Nancy Greenwell, Owensboro, Ky.)

Send Us Your Voice

An upcoming edition asks: When is it a strength to rely on others, and why?

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



Kids' Views

God feels happy when we apologize to others

Why are apologies important?

Fifth-grade students at St. Ambrose School in Seymour offer lots of reasons why in these essays for *The Criterion's* first "Kids' Views" page.

St. Ambrose fifth-grader Tommy Stout believes it's never too late to apologize. "Call them," he advised, "or tell them the next day."

Here are a sampling of their essays:

Apologies are important because they make people feel good inside. If everyone apologized to each other, our world would be a happy place.

The next time you tell someone you are sorry, tell God you are sorry in prayer or in the sacrament of reconciliation for hurting one of his children.

Katie Calhoun

The sacrament of reconciliation helps you show God you are sorry for your sins. If you are really sorry, he will forgive you. After I apologize, I feel good because I know I made God happy.

If you are in a fight, be the first to apologize.

Tonja Grant

I think people should apologize because you can make people feel better. You can

make people feel more loving, and you can become friends again.

I think you should go to reconciliation so that you can let God know you still care, and you are sorry.

If you put someone down, you will probably feel bad later. You should tell them you're sorry, or you could feel bad for a very long time.

If your conscience tells you two different things, you should do what is right or you could regret it.

Bryan Robertson

What is the one thing that makes an apology so special? It is the way you say it and mean it. It has to come from the heart, so that when you say it the heavy burden upon your back is lifted.

It is supposed to be something that makes you feel better. It is just like when you have been reconciled. You come out feeling like you are on Cloud Nine.

Being friends to one another is what it's all about. God loves you!

Victoria Rust

Apologies are important because if you never apologize you would never feel good about yourself and you wouldn't have friends.

That is why we receive the sacrament of

reconciliation. We say we are sorry to God. If we apologize, our world would be a more loving place to live.

Why did God send us here? We were made to be happy. Our world would be a better place if we apologize.

Kristen Burke

Apologies are so important because it is easier to get to heaven if your soul is clean.

Patrick Frey

Apologies are important because when you tell someone you are sorry, it makes you feel better and the person you hurt feel better too.

If someone hurt you, you would want them to apologize too.

Jayne Huberts

You are showing your sorrow when you apologize.

When you go to confession, you are showing God how much you care and feel about him.

Joe Corja

Apologies are important because when you apologize to someone you are showing them that you care and love.

God wants everybody to apologize for whatever they did wrong.

Kim Tran

If you tell someone "I'm sorry," you feel better and you will become closer to God.

If everyone would say "I'm sorry" and go to confession, our world would be a better place to live in.

Elizabeth Dollens

If you don't apologize, you will carry that feeling with you until you do something about it.

Dana Rinchart

Apologies are important because if you do not say you are sorry you will probably lose a friend.

Chris Scott

An apology is to say "I'm sorry" and "I care." Apologies are important in life because they make me, and the person I hurt, feel better.

Patrick Keenan

Apologies are important because if you



(Artwork by Alex McLean, Grade 2, Sacred Heart School, Terre Haute)

did not apologize your friends would try to find new friends.

If people did not have friends, the world would be dark and cold. Just think about what earth would be like without people who love and care.

God made this world for people to have fun and love each other.

Tell God you are sorry by using the sacrament of reconciliation. If you hurt someone, apologize to them and make God proud.

Carrie Pollert

I think people should apologize because it makes you feel good. You are showing your love and care for that person and God.

God put us on earth to be happy. If we apologize to someone it will probably make their day and God will look down and be proud.

After I get out of confession, I feel like I can start a whole new life with God.

I always tell myself when I am mad "forgive and forget."

Every morning when I wake up, I thank God for every breath because it may be my last.

Melissa Rossi



(Editor's Note: Elementary-age students who are enrolled in archdiocesan schools or are participating in parish religious education programs will have an opportunity to contribute artwork or brief essays for *The Criterion's* new "Kids' Views" page by invitation. Weekly topics for this new page will complement the "Faith Alive!" theme with a youthful perspective.)

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SECOND SUNDAY OF EASTER

The Sunday Readings

Sunday, April 10, 1994

Acts of the Apostles 4:32-35 — 1 John 5:1-6 — John 20:19-31

by Fr. Owen F. Campion

The Acts of the Apostles provides the liturgy for this weekend with its first reading.

Presented many times by the church in its liturgical readings of the Easter season, the Acts of the Apostles is a fascinating book. It offers its readers a direct and piercing view into the life of the earliest Christian communities, and it gives Christians the most extensive information available about the life of Paul.

Traditionally the author of Acts has been seen to be the author as well of the Gospel of Luke. Scholars almost unanimously today affirm this traditional view. The book gives no date as to its composition, but experts in history and linguistics believe it was probably written between 80 and 85 A.D.

Many individual Christians and many movements within Christianity over the years have sought to imitate the first Christians, those who identified themselves with Jesus perhaps while the Lord was preaching or certainly after contact with the apostles coming after the ascension of Jesus. Imitating these ancient followers of the



Gospel is more easily said than done, as this weekend's readings show.

This weekend's first reading reveals how profoundly the first Christians took their faith. They were a community of "one heart and one mind." None claimed anything as his or her own; everything was held in common. No one was needy, since the others rushed to assist anyone in want.

Of special significance is the mention of the apostles. They proscribed the resurrection of Jesus, and everyone revered them. The community prided itself in owning nothing. All wealth was laid at the feet of the apostles to be used as was seen fit.

Few Christians today would be willing to make such an absolute gift of their own security and preferences to the work of the church.

The second reading is from the First Epistle of John. It is a magnificent testimony of belief in Jesus as the messiah, the Son of God, the redeemer whose great sacrifice was on Calvary, one with the Spirit.

St. John's Gospel is the source of the Gospel reading. This reading is one of the Resurrection Narratives. Jesus appears in the midst of his apostles who are frightened at the sight of him. He tells them to be at peace.

Then the Lord bestows upon the apostles the right and power to forgive sins, just as Jesus had given sins.

Thomas was absent at the time. He had misgivings about whether or not

Daily Readings

Monday, April 11
Easter weekday
Stanslaus, Bishop and martyr
Acts 4:23-31
Psalm 21:9
John 3:1-8

Tuesday, April 12
Easter weekday
Acts 4:32-37
Psalm 93:1-2, 5
John 3:7-15

Wednesday, April 13
Easter weekday
Martin I, pope and martyr
Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 14
Easter weekday
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 15
Easter weekday
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 16
Easter weekday
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Jesus had actually appeared when he learned about what had happened. A week later, Jesus appeared to Thomas, and then Thomas believed. The Lord blessed the belief of Thomas.

Reflection

Last week, with unqualified joy and hope, the church celebrated the resurrection of Jesus from the dead.

This weekend, the church hurries to tell us in this Liturgy of the Word that the Resurrection was not simply an event long ago, the Lord a personality who lived long ago. Rather, the lesson this weekend is that the Lord is alive now in our time, in our lives. Indeed, Jesus is risen!

The readings this weekend situate Jesus as the Son of God, as Lord, as redeemer, as the victor over despair and death. The second reading splendidly sets the state in its

deep and moving language. Jesus is the answer to all our needs.

We make contact with the Lord today through the apostles. The reading from John's Gospel is important in that it verifies the power of the church to forgive sins through the priest. But, more broadly, it attests to the fact that the church possesses the very power of God to repair the wounds of sin and to lead all to eternal life.

It is important to remember that forgiving sins was a divine power. Bestowing this power on the apostles confirmed them as the representatives of God in Christ.

The first reading reminds us vividly that it is in the church that we meet the Lord, that we hear the Lord, that we are sustained by the Lord.

If truly Christian, our place in the church will be authentic. Our Christianity will be the most important consideration in our lives. But how great the reward!

MY JOURNEY TO GOD

Easter Isn't Always Easy

Most of the time Easter is joyful, but sometimes the day of the Lord's Resurrection is sad. For while we celebrate and rejoice in the Risen Lord, we also may be carrying the heavy cross of grief that won't disappear after Lent.

Parents who have lost spouses continue to grieve on this joyous day, as do parents who have experienced infant loss. They must bear their heavy crosses for all of the year and for many years.

Every day, I strive to accept, I think, is infant loss. Babies aren't supposed to die, and when healthy newborns unexpectedly succumb to Sudden Infant Death Syndrome the loss is hard to understand.

As a consultant to the Indiana State Department of Health SIDS Project, St. Jude parishioner Barbara Himes of Indianapolis ministers to parents who have lost babies to this syndrome. It is a very painful experience, she acknowledges, and an all-too-common one.

To help grieving parents cope, the Indiana State Department of Health is sponsoring a health fair called "Red Nose Day" in Indianapolis on April 9 from 10 a.m. to 2 p.m. at the Indiana University at Indianapolis Track and Field Stadium on West Michigan Street. "Red Nose Day" will be observed nationally on April 15. The goal of the event is to raise funds to promote public awareness about the need for family support and education about SIDS.

"I come to this ministry as a SIDS parent," Himes said. "With SIDS, there's not a lot you can do (in advance) health-related, because it's so unexpected. When we started looking at it, we decided to promote health issues for the whole family. The National SIDS Alliance has just come out with a 'Reduce the Risk' campaign for Sudden Infant Death Syndrome. This isn't to say that we can predict or prevent SIDS, but it's an attempt to give babies every advantage. We can do that by not smoking during pregnancy and not smoking around babies. We also recommend putting babies to bed on their back or their side and on firm bedding without heavy covers."

Nationally, 7,000 apparently healthy babies between the ages of three weeks

to one year die of Sudden Infant Death Syndrome each year, she said. "The peak time (for SIDS death) is from two to four months. It has such a rippling effect, because it generally happens to young couples and to their family and friends also feel that fear and loss as well. Then you have grandparents who have a double grief, not only have lost their grandchild but see their children suffering. And there's not anything they can do to help."

The National SIDS Alliance distributes a poster with the message, "When a baby dies, a community cries," Himes said. "I think that's so true. People feel helpless and want to do something to help, but they don't know what to do."

When parents die, she said, that loss represents a person's past. When a spouse dies, the death represents a person's present. But when children die, that tragedy alters a person's future.

"Children are your hopes and your dreams," she said. "They're the miracles in your life. You can't measure your grief by the short time you've had them with you. That loss will always remain."

Parents generally struggle with guilt feelings after losing a baby to SIDS, she said, because the infant has died in the crib while napping or during the night.

David and Barbara Himes lost their 2-month-old son, Jake, to SIDS in December of 1981. They have four other children.

"We awoke Christmas Eve morning to find that he had died during the night," she said. "His death gave us a different perspective on Christmas, a truer meaning. It put everything in perspective."

After the sorrow of that tragic Christmas, she said, it took her years to find the joy in Easter, she accomplished that by becoming involved in SIDS ministry.

"It's always a healing situation when you help others," she said. "I think I was called to this ministry. It gives meaning to his very brief life. I remember thinking, 'Why, why, why?' I won't ever know that why, but this gives some meaning to that loss. If I can help another person, it certainly makes it bearable."

by Mary Ann Wyand

(An assistant editor of The Criterion, Mary Ann Wyand experienced infant loss in 1987.)

SAINT OF THE WEEK

St. Stanislaus opposed a king and paid for it with martyrdom

by John F. Fink

The feast of St. Stanislaus, the patron of both Poland and Lithuania, is celebrated on Monday, April 11.

Stanislaus is one of Pope John Paul II's predecessors as the Bishop of Krakow, Poland. Today his tomb is in the Krakow cathedral, under a canopy similar to the one in St. Peter's in Rome that is over the tomb of St. Peter. The cathedral in Vilnius, Lithuania is also named for St. Stanislaus.

In reading the biography of Stanislaus, it's easy to see parallels between his life and that of the English saints Thomas Becket and Thomas More. All three opposed powerful kings because of their immorality, and all three paid for it with their martyrdom.

Stanislaus Szczepanowski was born on July 26, 1030 in Szczepanow, near Krakow. The son of nobility, he was educated at Gniezno, then the capital of Poland, and at Paris. He was pious from the time of his childhood, and his parents dedicated him to the service of God.

He was ordained a priest by Bishop Lampert Zula, and because of his eloquence, was appointed by the bishop as his preacher and archdeacon.

It has been written that so saintly was the young priest that clergy as well as laypeople flocked to him for spiritual advice.

When Bishop Zula died, Stanislaus was the popular choice to succeed him as Bishop of Krakow. He was appointed bishop by Pope Alexander II and was consecrated in 1072 at age 42.

Poland was ruled by King Boleslaus II, known for his unbridled lust and savage cruelty. The new bishop didn't hesitate to tell the king that his conduct was causing scandal.

First the king tried to excuse himself, but then made a show of repentance. That didn't last for long, though, and soon the king relapsed into his old ways.

Then the king did something that really caused scandal and public indignation. After lusting after a beautiful woman who was married to a nobleman and having his

advances rebuffed by the lady, he had her carried off by force to his palace.

The Polish nobles asked the Archbishop of Gniezno and priests in the king's court to remonstrate with the king, but they refused to do so for fear of the king.

Stanislaus had no such hesitation. He went to King Boleslaus and rebuked him for his sin, reminding him that he could be censured by the church for his public immorality.

This aroused the king's wrath and he charged Stanislaus with treason and threats of death.

Stanislaus then carried out his threat and excommunicated the king. At first the king simply tried to ignore the ban and went to the cathedral for Mass. But when he did, services were immediately suspended on order of Bishop Stanislaus.

This infuriated the king, who tracked down Stanislaus in a little chapel of St. Michael outside the city. He ordered his troops to enter the chapel and kill Stanislaus.

The troops soon returned to report to the king that they could not kill Stanislaus because he was surrounded by a heavenly light. So Boleslaus himself went into the chapel and killed Stanislaus with his own sword.

His body was then cut into pieces and scattered about. Three days later the people gathered the pieces up and buried them at the door of the chapel in which Stanislaus had been slain. They were later moved to the cathedral in Krakow.

What happened next seems somewhat obscure. Some biographies of this saint say that Boleslaus was forced to flee Poland by a general uprising of the people and that he spent the rest of his life doing penance at the Benedictine Abbey in Osak, Hungary. But other biographies say that this is not true, although it is true that the murder hastened Boleslaus's fall from power.

Stanislaus was canonized by Pope Innocent IV in 1253.

Entertainment

VIEWING WITH ARNOLD

'What's Eating Gilbert Grape?' centers on love

by James W. Arnold

As you can guess from its title, 'What's Eating Gilbert Grape?' is not your average Saturday night-at-the-mall movie. But it's certainly among the more sensitive and rewarding films currently making the rounds in the normal post-Oscar season doldrums.

Much of whatever hype there has been on "Grape" has centered on the performance of young acting hotshot Leonardo DiCaprio, one of the nominees for best supporting actor left in the wake of winner Tommy Lee Jones. There's zest and originality in DiCaprio's brilliant Arnie Grape, a mentally handicapped 17-year-old who was supposed to have died when he was 10. Simultaneously endearing and a colossal annoyance, unstable, childlike Arnie grabs the attention.

One of the key relationships is between Arnie and his older brother, Gilbert (Johnny Depp), who looks out for him and takes care of him. You expect something like "Dominick and Eugene" or "Rain Man." There is some of that. But as it turns out, Arnie is only part of the burden for Gilbert, who carries on his back one of the more bizarre dysfunctional families in recent movies.

In this tale, adapted by Peter Hedges from his 1991 novel, the Grapes live in a farmhouse outside of one of those grim little movie Midwestern towns, symbolically named Endora (in—where else?—Iowa). Life there is sort of blah. As Gilbert says in his narration, it's "like dancing to no music."

The father built the house
otherwise not much of a life for

"Just like he was already dead." As we soon learn, he hanged himself, leaving his wife and five kids. The oldest son "got away," the mother went into seclusion (she hasn't left the house for seven years) and subsequently ballooned to 500 pounds.

Gilbert, who could be compared to Job except that he complains not at all, has become the sole support for Momma, Arnie and two teen-age sisters who take care of Momma and the house. When not babysitting Arnie, who has the frivolous habit of climbing the town water tower, he works as a stock and delivery boy at the old main street grocery. Like the rest, the store is doomed, because of competition from a new supermarket out on the highway.

Loyal, loving and steadfast, despite being trapped in a very bad situation, Gilbert could be the model for the old-fashioned saint, back when self-sacrifice was in style. Asked what he wants from life, Gilbert mentions the things each one in his family needs: For himself? He "just wants to be a good person."

Depp ("Edward Scissorhands") has a spiritual quality that seems to fit these roles. Gilbert's only moral law is allowing himself to be seduced by Betty Carver (Mary Steenburgen), an aggressive matron neglected by her unloving husband. Even that, in context, is considered an act of charity.

The question is how long it will be before Gilbert can't take it anymore. The town's plight is reflected in two of Gilbert's friends. One, a genial handyman, looks to the arrival of a Burger Barn, the "cutting-edge" fast-food chain, as a sign of hope. The other, an undertaker, is desperate for business because "nobody's dying." Clearly, the only smart thing in Endora is to escape.

Writer Hedges and Swedish director Lasse Hallstrom ("My Life As a Dog") get some chuckles at the expense of this



'MONKEY TROUBLE'—Thora Birch plays Eva, a lonely little girl who hides a runaway, pocket-picking monkey in her room in "Monkey Trouble." The U.S. Catholic Conference describes the movie as "an enjoyable family film" and classifies it A-II for adults and adolescents. (CNS photo from New Line Cinema)

smalltown backdrop, but they're not mean. The film is more hopeful than cynical, more compassionate than scornful. The characters are not locked into their fates, but are capable of change—motivated by their unquestioning love for each other and the often cantankerous Arnie.

Serving as a symbol of both hope and the world outside a convoy of trailers that camp nearby every year, like the swallows coming back to Capistrano. Among them is Becky (Juliette Lewis), who is also insecure but proves a good match for Gilbert's kindness.

After Arnie and Gilbert, the most interesting Grape is undoubtedly Momma (Darlene Cates), the ultimate couch potato. Rookie actress Cates, reportedly discovered on a talk show about overweight people, performs with dignity and a real sense of the strength in the depths of Momma's character.

While there are some moments of high drama and poignance, this is mostly a gentle story of wryly observed social details of small-town American life, but not what you find in soap or cereal commercials.

Oddly, there are no specific references to religion, which in one way or another is a constant in Middle America. But the spirit of this offbeat little film is full of quiet hope, wherever it comes from. It seems to know that all of us are a little strange, and deeply flawed, but our love persists in spite of it all.

(Middle America admits, shrewdly but kindly observed, role model here; some sex situations; satisfactory for mature viewers.)

USCC classification: A-II, adults.

Recent USCC Film Classifications

D2: The Mighty Ducks	A-II
Hans Christian Andersen's Thumbelina	A-I
Jimmy Hollywood	A-II
Major League II	A-II
I—general audiences; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive.	

'Northern Exposure' gang learn about faith and love

by Henry Herz and Gerri Pare
Catholic News Service

After a series of spats, the good people of Cecily, Alaska, come together for the baptism of their tiniest resident in "A Wing and a Prayer," a series episode of "Northern Exposure" airing Monday, April 11, from 10 p.m. until 11 p.m. on CBS.

Bush pilot Maggie (Janine Turner) is excited when her new plane arrives in a box, with assembly required. She's miffed that ex-astronaut Maurice (Barry Corbin) triple-checks as she attaches each part while she interprets Dr. Joel Fleischman's (Rob Morrow) concern about her flying such a contraption as a personal sign-off on her abilities.

Over at the bar, Ruth-Ann (Peg Phillips) confides in young Ed (Darren Brown) about whom she is secretly dating, and, much to Ruth's consternation, Ed practically shouts it from the rooftops.

Meanwhile, Shelly (Cynthia Geary) is crestfallen when the priest who arrives to baptize her little girl is not averse to such less-than-liturgical endeavors as arm wrestling and sharing a few brews with her agnostic husband, Holling (John Cullum).

Directed by Lorraine Ferrara, this episode is unusually sweet, depicting characters who resolve their differences by frank communication—and not in shrill screaming sessions.

Of special interest is the issue of the image of a priest. Shelly wanted to put Father McCarrey on a pedestal, but he gently reminds her that priests are human and there is nothing wrong with their enjoying entertainment in moderation like everyone else.

Ruth-Ann, too, demonstrates a generous spirit when she forgives Ed for betraying a confidence, though he then has a harder time forgiving himself—until the final baptism scene, when the priest's words comfort him.

It is not very often that a prime-time series risks presenting a patently spiritual message. But in this episode, as the townfolk come together for the baby's baptism, they all look truly moved when Father McCarrey says, "God is love and those who love live in God."

The program makes some really positive points about human—and spiritual—relationships.

The Mao Years: 1949-1976

Historians and eyewitnesses put a turbulent era in modern China's history in perspective in "The Mao Years: 1949-1976," airing Wednesday, April 13, from 9 p.m. until 11 p.m. on PBS.

From the October day in 1949 when he declared the establishment of the People's Republic of China until his death in 1976, Mao Zedong dominated the lives of one-quarter of the Earth's people.

This program gets across the awesome personal power he wielded and how his vision drastically changed the course of China's history. The program treats the spread of the Communist Party throughout the land, Mao's prickly relations with the Soviet Union, the occupation of Tibet, collectivization, Mao's Great Leap Forward (and the horrific famine it produced), the cataclysmic 1960s, and Nixon's historic visit to China.

Writer-producer-director Sue Williams presents a tremendous amount of black-and-white archival material, but it never fails to engage viewers thanks to lively interviews with those who lived under Mao, and lived to recount their harrowing experiences.

Experts on China also describe the ongoing social upheaval as the country became engulfed in total revolution during the Cultural Revolution, followed by rigid conformity and repression that lingers to this day.

Among those interviewed is Chairman Mao's longtime personal physician, who conveys a more personal sense of the man who came to be treated as a living god.

This documentary captures the sweeping sense of a huge country undergoing incredible change in a short period of time. The program is an apt successor to Williams' previous documentary, "China in Revolution, 1911-1949," being rebroadcast on PBS on Monday, April 11, from 9 p.m. until 11 p.m.

"Moment of Truth: Broken Pledges"

A college freshman's needless death motivates his mother to get anti-hazing legislation passed in the fact-based drama "Moment of Truth: Broken Pledges," airing Monday, April 11, from 9 p.m. to 11 p.m. on NBC.

The mother, Eileen Stevens (Linda Gray), is devastated in

1978 when, just three months after her oldest son, Chuck, arrives at an upstate college, a call comes from the dean that the boy is dead.

She and her husband (Leon Russom) are given the runaround when they arrive at the college until a doctor tells them off-the-record that Chuck's death from acute alcohol poisoning during a "Hell Week" fraternity hazing should be considered manslaughter.

When the university and the district attorney's investigations dismiss the death as a tragic accident, Eileen researches prior hazing incidents around the country and realizes that many young lives have been lost in this way.

She decides that something must be done. Her devotion to getting state legislation passed to ban dangerous hazing activities almost overwhelms her, nearly causing her to lose touch with her own and her family's needs.

Continuing student deaths and injuries spur her to persevere, and today there are anti-hazing laws in 38 states.

The show effectively communicates that risking young people's lives—ironically in the name of fraternity and brotherhood—is inexcusable and should be illegal.

TV Programs of Note

Sunday, April 10, 11-11:30 a.m. (CBS) "Love Them One by One." This documentary special, the first in the four-part "1994 Religion and Culture Series," presents a hopeful perspective on curtailing social violence as it examines efforts by religious groups in Boston to rescue young people from lives of crime and violence. The special was produced in consultation with the Interfaith Broadcasting Commission. The U.S. Catholic Conference is a participant.

Sunday, April 10, 7-9 p.m. (NBC) "Ancient Prophecies." A rebroadcast, this two-hour special focuses on ancient and modern-day prophecies relating to the year 2000. Prophecies featured include those of Nostradamus, St. Malachy and Our Lady of Fatima.

(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

Canon law stipulates 'Easter duty'

by Fr. John Dietzen

Q We were told formerly that Catholics were obliged to go to confession and Communion at least once a year, during the Eastertime.

When I was in school we used to call it our Easter duty. Is that still true? If it is, what is the time period when this should be done?

We actually go much more than that. Are we missing something? (Massachusetts)

A We need to consider obligations regarding these two sacraments separately.

First, holy Communion. According to church law, all the faithful who have received their first Communion should receive the Eucharist at least once a year (Canon 920). Unless something serious stands in the way, this should be done during the Eastertime.

Church sources do not define "Eastertime" exactly, but for



all practical purposes it lasts from the beginning of Lent to Pentecost.

This obligation does sound peculiar to most of us, when at least weekly, if not daily, Communion is part of nearly every practicing Catholic's life.

It has its origins hundreds of years ago, when reception of this sacrament declined to the point where it was rarely received.

As early as the sixth century some local churches found it necessary to require holy Communion at least a few times a year.

By the 1200s, even priests, monks and nuns of some religious orders considered five or six times a year more than enough. Lay people might go years without the Eucharist.

The first general law of the church requiring Communion at least once a year came from the Fourth Lateran Council (1215). From then on, it took centuries for the situation to improve.

Not until Pope Pius X, early in our own century, decreed early and frequent Communion did things really begin to change. Most of us older Catholics personally lived through much of that change.

As recently as the 1950s, altar societies, men's clubs, Holy Name societies, and others still had monthly "Communion Sundays," hoping their members would receive the Eucharist at least that often.

Now about confession. Canon law (989) states that all who have reached the age of discretion ("age of reason") are obliged to confess any serious sins once a year.

The law, therefore, does not intend to impose any new obligations on Catholics regarding this sacrament.

It simply prescribes a time within which mortal sins should be confessed, if for no other reason so that the individual is spiritually prepared to receive the Eucharist.

The new "Catechism of the Catholic Church" refers to this canon, relating it to the need for confession of serious sin before Communion.

It is one of those "indispensable minimum" requirements the church makes to guarantee basic love of God and neighbor (1457, 2401).

As far as strict law is concerned, therefore, obligations to receive the sacrament of penance refer only to serious, mortal sin.

Obviously, any sincere Catholic Christian must go far beyond this bare minimum. As I have said often, genuinely living out our sacramental and prayer life with God will require sharing in the sacrament of penance more than once a year, and more than on those occasions when we might be conscious of serious sin.

Its forgiving, healing and strengthening powers are such that it should be, in some way, a regular part of our spiritual lives as Catholics.

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

(Send questions for this column to Father Dietzen at the same address.)

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FAMILY TALK

Teen needs parental encouragement, rules

by Dr. James and Mary Kenny

Dear Dr. Kenny: "Our 18-year-old son is a high school senior and has never held a paying job."

We've tried to push him into applying for a part-time job at fast-food restaurants, department stores, any place, but without success.

He seems happy to go on enjoying a life of leisure. He's not working that hard on his studies either.

We worry that he won't be able to make it as an adult. What can we do?" (New York)

Answer: As your letter clearly indicates, verbal pressure is usually ineffective with teen-agers. You need some consequences. Or better yet, you need to stand back and let him make his own demands.

Above all, do not subsidize him. Where does he get his money to live the life of leisure? If you presently are providing a substantial or unlimited allowance, stop doing so now.

If he can have money whenever he asks for it, he's on the "gimme" system. Access to unlimited funds means no motivation to work.

If you must give him something, provide no more than \$10 a week for his required expenses.

What about the telephone? Teens should pay for long-distance telephone calls. If he cannot pay for his own long-distance calls, then you need to restrict him to local calls.

What about the car? Does he own his own car? If so, he should be paying his own portion of your car insurance, as well as his gas and repairs.

Does he use your car upon request? If so, I would insist that he pay mileage expenses in advance.

Does he plan to attend college? If he is not working at his studies in high school, I would be leery of the effort he might put forth. College might be an excuse to continue a life of leisure.

You can prevent this with a college plan to pay tuition, books, room and board, but no spending money. Make it clear that you will pay the fixed expenses yourself. He will have to earn any spending money or live in poverty.

Tell him this plan in advance so he has the summer to work if he wishes to earn money for his miscellaneous expenses in college.

You may provide some additional incentive for him to find a job now. Offer him a "point" for every hour of paid employment.

Let these points earn certain items or privileges. Points could be "cashed" for money, for staying out past curfew, for using your car, or for a dinner out.

If he chooses to save his points for long-term goals, for example, a substantial number of points might "buy" a computer, stereo, Nintendo, or other desired item.

The time after high school graduation is critical in a person's life because it is the time of transition between dependence and independence.

Every parent worries about whether and how their child starts to make his or her own way into adulthood.

All your persuading and encouraging has so far been unsuccessful. Make it less and less easy for your son to remain dependent upon you.

How he gets his money may be the key to learning independence and responsibility. Let him earn spending money himself or make him do without cash for leisure activities with his friends.

Try talking with him—not at him—about future plans and possible careers. His high school guidance counselor may be of help too in providing career information.

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

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Catholic Child Sponsorship For Just \$10 a Month



Little Maria lives in a small village in the mountains of Guatemala. She struggles to survive by selling corn tortillas which she helps to make by hand each night. Your concern can make the difference in the lives of children like Maria.

Your opportunity to help one very poor child is much too important to miss. And Christian Foundation for Children and Aging is the **only Catholic child sponsorship program** working in the twenty-two desperately poor countries we serve.

For as little as \$10 monthly, you 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.**

Through CFCA you can sponsor a child with the amount you can afford. Ordinarily it takes \$20 per month to provide one of our children with the life changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can. CFCA will see to it from other donations and the tireless efforts of our missionaries that **your child receives the same benefits as other sponsored children.**

And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long-standing commitment to the people they serve.

Plus, you are your child's **only** sponsor. To help build your relationship, you will receive a picture of your child (updated yearly), information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. **Become a sponsor today!**

Yes, I'll help one child:

☐ Boy ☐ Girl ☐ Teenager ☐ Any in need

My monthly pledge is: ☐ \$10 ☐ \$15 ☐ \$20 ☐ \$25 ☐ \$50 ☐ \$100

My support will be: ☐ monthly ☐ quarterly ☐ semi-annually ☐ annually

Enclosed is my first sponsorship contribution of \$ _____

☐ I cannot sponsor now but I enclose my gift of \$ _____

☐ Please send me further information.

If you prefer, simply call
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The Active List

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

April 8

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

☆☆

Little Flower Athletic Association will hold a Monte Carlo at 7 p.m. Enter cafeteria from parking lot corner of Boarst and Nowland Sts. Cost is \$5 per person. Free beer, sandwiches and soft drinks, cash bar.

☆☆

The Polish Center will hold its Dyngus Dinner and Dance beginning at 6 p.m. at the Knights of Columbus, 511 East Thompson Road. For more information or reservations, call Gerrie Wojtowicz at 317-888-0392 or Tom Pauszek at 317-881-6996.

April 8-10

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Retreat Weekend for engaged couples. For more information, call 317-545-7681.

April 9

The Young Widowed Group will travel to Joliet, Ill., to go riverboat gambling. Call Vince at 317-896-3580 for more information.

☆☆

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

☆☆

The Catholic Alumni Club of Indianapolis will meet for volleyball at 7:30 p.m. in St. Lawrence gym, 46th and Shadeland Ave. For more information, call Jan at 317-786-4509.

☆☆

Positively Singles will gather for a chili supper in St. Luke Church cafeteria at 7:50 and Illinois Sts. off Meridian St. Cost is \$5. For more information, call Trish Haley at 317-475-0029.

☆☆

The local chapter of Bread for the World will meet to pray, study and write letters to Congress about hunger in the U.S. and abroad. At Sacred Heart Church, 1530 Union St., from 8-9:30 a.m.

All are welcome. For more information, call Mike Huck at 317-293-6418.

☆☆

St. Augustine, Jeffersonville, will hold their annual Nite-At-The-Races at 7 p.m. The first race will begin at 7:30 p.m. A dance will follow. Admission is \$5. For more information, call Dennis or Deb Duffy at 812-283-9855. John Berger at 812-283-4118 or John Thompson at 812-282-2677.

☆☆

The Respect Life Committee of Sacred Heart Church, 1530 Union St., will hold a discussion on Health Care Reform at 1 p.m. in the church. Donald Blinzinger of St. Vincent Hospitals and Health Services will be the speaker. For more information, call Rose at 317-638-5551.

☆☆

Roncalli High School will celebrate its silver anniversary at 7 p.m. in the Roncalli Family Room (gymnasium) at 3300 Prague Rd. A liturgy, reception and open house will follow. Archbishop Daniel M. Buechlein will be present to celebrate with the Rebel family.

☆☆

St. Benedict Church in Terre Haute will hold the Altar Society Flea Market from 9 a.m. to 2 p.m. in Hellman Hall.

☆☆

The Brown County Christian Singles will hold a picnic at Yellowwood State Forest at 1 p.m. Bring hotdogs, beans, drinks and side dish, dessert to share.

April 10

The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

☆☆

St. John Church, 126 W. Georgia St., will celebrate a revised Latin Mass at 11 a.m.

☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1:30 p.m. to 5 p.m. Everyone is welcome.

☆☆

The Catholic Alumni Club of Indianapolis will gather for Mass at St. John Church, 126 W. Georgia St. at 9:30 a.m. Brunch will be held afterward at LeFevre Restaurant, 301 N. Illinois St. Call the Benedictine Center, call Mary at 317-255-3841.

☆☆

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 5 and under eat free. For more information, call Karen Beal.

☆☆

Applications for the Right to Life Teen Oratory Contest are due today. The contest is for high school juniors and seniors. The contest will be at 9:30 a.m. on April 30 at Ritter High School. For more information, contact Mrs. Gayle Komanski, 9003 Powderhorn Lane, Indianapolis. 46256 or 317-845-1353.

April 11

The Beech Grove Benedictine Center will hold a yoga class from 7-8:30 p.m. Call 317-788-7581 for more information.

☆☆

Children of Divorce Program from 6:30-8:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 217. 7-8:30 p.m. Call 317-788-7581, call Sue Sandefur or Mary Anne Schaefer at 317-236-1500.

☆☆

Marian College will host its spring mature living seminar from 10 a.m. to 2 p.m. This week's topic is "Update on the Refugee Situation," presented by Dr. Mary

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☆☆

Mt. St. Francis Retreat Center will hold, "Mt. St. Francis Night at Derby Dinner Playhouse," beginning at 5:30 p.m. This is the retreat center's annual benefit. The feature will be "South Pacific." Tickets are \$23 per person. For more information or reservations, call Mary Anne Cox at 502-447-9497.

April 12

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

☆☆

The Beech Grove Benedictine Center will hold a spiritual life discussion on "Will and Spirit," by Gerald May from 7:30-9 p.m. Call the Benedictine Center at 317-788-7581.

☆☆

The second session of the HIV coping skills class will be held at 7:30 p.m. at St. Paul Episcopal Church, 11 W. 61st St. The Damien Center is a sponsor of this class for loved ones, family and friends of HIV-infected persons. For more information and registration, call Judy Lowery at the Visiting Nurse Service at 317-236-0445, ext. 106.

☆☆

Marian College will host its spring mature living seminar from 10 a.m. to 2 p.m. This week's topic is "Update on the Refugee Situation," presented by Dr. Mary

Haugh, professor of sociology at Marian College. A \$2 donation is appreciated. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0353.

☆☆

The prayer group of St. Lawrence, 694 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆

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

☆☆

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

☆☆

From 12-1 p.m. parenting classes from 12-1 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 206. Bring a brown bag lunch. For more information, call Sue Sandefur or Mary Anne Schaefer at 317-236-1500.

☆☆

Fatima Retreat House will hold an Enrichment Day titled, "Blessed are the Meek," with Fr. Larry Voelker, Pastor at Holy Name Parish, Beech Grove. For more information, call Fatima at 317-545-7681.

April 12-13

Birthing, a archdiocesan agency that helps pregnant women in need, will hold training sessions for volunteers from 9 a.m. to 3 p.m. at the Catholic Center. For more information, call the Birthing office at 317-236-1550 or 317-236-1559.

April 12-14

Mt. St. Francis Retreat Center will hold a retreat for Women Religious, "Toward a Spirituality of Joy." For more information, call 812-923-8817.

April 13

The Children of Divorce program will be held from 6:30-8:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St., in the North Building, room 202. For more information, contact Donna Olsen at 317-253-1277.

☆☆

Parenting using S.T.E.P. for early childhood from 7:30-9 p.m. at Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. For more information, call Judy Koch at 317-888-2861.


April 14

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


☆☆

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 225 Distributors Drive. Everyone is welcome.

☆☆



Mount Saint Francis Retreat Center



(located in beautiful Southern Indiana, on Highway 150 West, minutes from I-64 and Louisville)

Secretaries' Day
"I am women-fully made"

April 21, 1994

Registration: 9:30 a.m. Program: 10:00 a.m. - 3:30 p.m.
This day program is for secretaries in church-related settings.
Cost: \$20.00 (includes lunch and materials)

Cherishing Our Body-Temple: An embodied spirituality day

April 23, 1994

Registration: 9:30 a.m. Program: 10:00 a.m. - 4:00 p.m.
Cost: \$25.00 (includes lunch and materials)

Serenity Retreat
"Back to the basics" (AA, oriented)
May 6-8, 1994
Fr. Fintan - presenter
Cost: \$75.00 (resident) \$50.00 (commuter)

PLEASE NOTE: All times are Eastern Daylight Time.

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:
CALL: (812) 923-8817 OR WRITE: Director of Retreats;
Mount Saint Francis Retreat Center
101 St. Anthony Drive, Mount Saint Francis, Indiana 47146
Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

Archdiocesan Day of Prayer and Pilgrimage August 15, 1994

Pilgrimage to Washington, D.C.
August 13-18, 1994
at the invitation of
Archbishop Daniel M. Buechlein

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FOR EVERY SESSION**

Sacred Heart Parish, 1530 Union St., will hold a Children's Story Hour at 7 p.m. Story topic will be "Growing Things." For more details, call 317-638-5551.

Sacred Heart Parish, 1530 Union St., will hold a family rosary night at 7 p.m. in the church. For more information, call the parish office at 317-638-5551.

St. Mary Adult Catechetical Team in Greensburg will hold a lecture, "Marriage—A Life-long Conversation," with David Beuhman, director of the Archdiocesan Family Life Office. The lecture will begin at 7 p.m. For more information, call Linda Fry at 812-663-8427.

April 15
St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

April 16
The Sisters at Holy Cross Parish are sponsoring the annual Auction and Chili Supper for the benefit of Holy Cross Central School. Chili will be served at 5 p.m. in Holy Cross Hall, 125 N. Oriental St. Tickets are \$3.50 for adults and \$2 for children. Auction will begin at 7 p.m.

St. John Parish, Bloomington, will hold the "Spring Fling Craft Show" from 10 a.m. to 5 p.m. in the R.E.C. For more information, call the parish office.

The Beech Grove Benedictine Center will present "The Enneagram and Spirituality" with St. Joseph Sister Wanda Wells from Tippecanoe, Ind. The retreat will go from 9 a.m. to 3 p.m. Registrations need to be received by April 9. For more information, call the Benedictine Center at 317-788-7581.

All Saints Grade School will hold a Reverse Raffle and Spaghetti Dinner at St. Joseph Church, 1375 S. Mickleay Ave. Dinner will be served at 6 p.m. Tickets are \$15. For more information, call the school at 317-636-3739 or your parish office.

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

April 17

St. John Church, 126 W. Georgia St., as part of its "Music at St. John's" series will present three spring concerts. John Sittard, director of music and organist at St. John's will perform an organ recital today at 3 p.m. for the first spring concert. All concerts are free and open to the public.

St. Philip Neri School, 550 N. Rural St., will host the annual Walk-Run-Pray-athon beginning at 11 a.m. with a special liturgy. There is a luncheon after the events in St. Philip Neri gym for all who participate. All proceeds will be used to support the school. For more information, call 317-631-8746.

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

Fatima Retreat House will hold a scripture evening with Benedictine Father Corrad Louis from St. Meinrad Archabbey. For more information, call 317-545-7681.

The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m., St. James, 5:30 p.m.
TUESDAY: St. Michael, 6 p.m., St. Malachy, Brownsburg, 6:30 p.m., Msgr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m., St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m., K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m., Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m., Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m., Ritter High School, 6 p.m.

Baptist, Catholic leaders issue four new joint study leaflets

Ecumenical discussions between the two largest Christian bodies in the U.S. complete five years

by Jerry Filtkau
Catholic News Service

WASHINGTON—With the release of four new joint study leaflets—on life, poverty, racism and healing—the Southern Baptists/Roman Catholic Conversation has completed a five-year round of ecumenical discussions.

The short, inexpensive leaflets are intended to promote grassroots understanding and to help local Catholic and Baptist congregations come together to discuss areas of common concern in the community.

Roman Catholics, with nearly 60 million members and 20,000 churches, and Southern Baptists, with more than 15 million members and almost 40,000 churches, form the two largest Christian bodies in the United States.

Bishop J. Kendrick Williams of Lexington, Ky., newly appointed Catholic co-chair of the conversation, released the four new texts in Washington in March.

They are being jointly produced and marketed by Our Sunday Visitor, a Catholic publishing house in Huntington, Ind., and the Christian Life Commission, social policy arm of the Southern Baptist Convention.

The latest round of the ecumenical conversation concluded with a meeting Feb. 25-27 in Nashville, Tenn.

The meeting opened with a banquet at the Baptists' Sunday School Board headquarters honoring retired Bishop James D. Niedergies of Nashville, Catholic co-chair of Catholic-Baptist dialogues and conversations over the past 20 years.

Three earlier rounds of scholars' dialogues which he co-chaired dealt with a variety of issues such as Scripture, salvation, grace, worship, ethics and church and society.

The banquet broke new ground in Catholic-Baptist relations, since participants included several of the highest-ranking officials of the Southern Baptist Convention ever to attend such an ecumenical event with Roman Catholics. They included the Rev. James Draper, president of the Sunday School Board, and the Rev. Richard Land, director of the Christian Life Commission.

Several speakers recalled how the election of President Kennedy, a Catholic, and the convening of the Second Vatican Council in the 1960s opened the door to Catholic-Baptist dialogue.

Bishop Niedergies—who missed the banquet because of a flight delay returning from a funeral in Chicago—has played a significant role in keeping the dialogue going through the last 15 years, as the Southern Baptist Convention went through major changes in leadership and orientation. The bishop was given a videotape of the ceremonies honoring him in absentia.

The next day he delivered his prepared address to the assembled group. He stressed the importance of Baptist-Catholic collaboration and joint witness on family life and sexual morality and on such troubling social and moral issues as abortion, pornography and violence.

The disunity of Christians, he said, "has been and continues to be contrary to God's will and a scandal to the whole world. It is the work of Satan."

The new Catholic-Baptist study leaflets approach the issues of life, poverty, racism and healing from perspectives of faith and morality that Roman Catholics and Southern Baptists hold in common. Earlier the group produced a similar joint study guide on the environment.

Each text consists of a series of affirmations of Christian faith, drawing strongly on Scripture, followed by study questions which ask people to apply those beliefs to their own concrete life situations.

The leaflet on life opens with the declaration, "All life is from God." It affirms human stewardship of all creation and the unique dignity and sanctity of human life.

It discusses how the Christian understanding of human life should affect the approach of Christians to such issues as abortion, child care, divorce, concern for the aged and infirm, family life, community responsibility and the social protection of human life and dignity.

The leaflet on poverty discusses Jesus' attitude toward the poor, the sick and the outcasts of society and his call to all for a change of heart.

It probes questions of Christian attitudes toward wealth and material goods in light of the Gospel and discusses what the Catholic and Baptist churches are doing and can do to minister to the poor.

The racism leaflet bluntly condemns continuing racism in the churches with the comment, "The 11:00 hour on Sunday morning is still the most segregated time of the week."

"Each of us was created by God and is loved by God. In Christ there is no room for favoritism," it says. It discusses what both individuals and institutions, including the Catholic and Baptist churches should do to overcome racism and prejudice.

The leaflet on sickness, disability and healing confronts the temptation to conclude from Scripture that sickness or physical disability is due to sin.

It suggests reading passages from Matthew's Gospel and Paul's letters "to see how sickness and disability lead us toward salvation" and to develop a balanced perspective of Christian faith on the problems of human sickness and disability.

The Catholic co-sponsor in the series of dialogues and conversations is the U.S. bishops' Committee for Ecumenical and Interreligious Affairs. Co-sponsor on the Baptist side is Interfaith Witness Department of the Home Mission Board.

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Youth News/Views

Take time to consider if God is calling you

by Mary Ann Wyand

"What do you want to do with your life?" Father Paul Etienne asked a group of boys during a discussion session on March 25 as part of the Vocations Day of Recollection for high school juniors at Cardinal Ritter High School in Indianapolis.

"What do you think God wants you to do with your life?" he continued. "How many of you have even asked that question? Certainly your prayer life has an impact on that, and that dovetails with your faith life."

As the associate director of vocations for the Archdiocese of Indianapolis and associate pastor of St. Barnabas Parish, Father Etienne said, he has many opportunities to talk with young people about their futures. During those conversations, he always asks the teen-agers to consider God's plans for their lives.

"God continues to give us the guidance that we need for the future," he said, "but we've got to do what we can to keep our own faith life strong and nurtured. How else do you recognize God at work in your life right now, giving that direction to your life?"

By developing "eyes of faith," Father Etienne said, young people can determine "where the hand of God is active in their lives."

High school is a formative time, the priest said, as teen-agers consider many vocational opportunities.

"Stop and think about what God is

calling you to do," he said. "Once you can begin to formulate that question—'God, what do you want me to do with my life?'—it changes the whole outlook of the future, the whole perspective. I think the more we can get in touch with God in our own lives, the better in touch we're going to be with what God really wants us to do with our futures. If we've got those eyes of faith attuned to being aware of his presence and being aware of what he might be speaking to us, it will make a difference in our lives and will give a direction and meaning to the things we do with our lives."

As a high school junior, Father Etienne said, his prayer life wasn't very strong, but he had lots of support and encouragement from a "strong and loving Catholic family" for guidance about life decisions.

While working part-time in a store and continuing his high school studies, Father Etienne said, he enjoyed spending time with friends and going out on dates. As he matured, he began to realize that something was missing from his life.

"I was very fortunate to have a good job, to work with some neat people, evenings after school and on weekends," he said. "I think it helped me become a more responsible person. I stayed close to a core group of guys that I went to high school with, and I would join up with them after I got off work at the store. I was dating during that time and enjoyed



GOD'S PLANS—Father Paul Etienne, associate director of vocations for the archdiocese, encourages juniors from Cardinal Ritter High School, Bishop Chatard High School, Secotina Memorial High School, and Roncalli High School to consider God's plans for their futures during a Vocations Day of Recollection on March 25 at Ritter.

every aspect of that part of growing up. I'm really pleased with how God got me to where I am today."

When he realized God was calling him to priesthood, Father Etienne said, "it took me a long time to get used to the idea of not having a wife and family. But I was convinced that God is going to keep me happy because that's God's ultimate desire for all of us. I believe if he calls us to something, that's the clue for us that there is where our ultimate happiness and peace are to be found. That's why it's so important to find out what it is that God wants us to do with our lives."

By developing a faith life with Christ, he said, we learn to "trust that he will get us where he wants us to be in the future. But there has to be an open heart to that pathway. There has to be a receptiveness to receive that message and a generous

response to do what it is that he's asking us to do with our lives."

Admitting that he has "struggled with celibacy at times," Father Etienne said the priesthood has been "a very fulfilling lifestyle for me" because he has had the opportunity to celebrate the sacraments and get to know many wonderful people.

"To celebrate the sacraments is just an incredible experience," he said. "I find that very fulfilling. It's also been very gratifying for me to enter into the lives of parishioners. Certainly that would not have been possible had I chosen marriage and a job. Having made the commitment to the priesthood, there's still that need to remain close to God and to continue to recognize that hand of God present and still working in my life, giving me the strength to do whatever it is that he is asking me to do."

Franciscan urges youth to think about religious life

by Mary Ann Wyand

Young people need to remain open to what God is calling them to do with their lives in order to find happiness, Franciscan Sister Maureen Irvin, vocation director for the Sisters of St. Francis of Oldenburg, told high school juniors during a Vocations Day of Recollection on March 25 at Cardinal Ritter High School in Indianapolis.

"Be open and honest and try to find out what God is calling you to do and what is going to make you happy," Sister Maureen told a group of high school juniors during a discussion on vocations.

As a Franciscan sister, she said, her life is filled with opportunities to serve others and those daily encounters offer great happiness.

"Being part of a religious community makes me feel connected with other Oldenburg Franciscans," Sister Maureen said. "We have sisters serving in mission lands—Mexico and Papua, New Guinea—and others ministering to Native Americans on reservations in the West or Southwest or helping the poor in many areas. I feel like I'm involved in their ministries because my sisters keep

me informed and ask me to pray for what the needs are in those places. I feel a part of something bigger, like I have more of an influence on the world and on our society by being part of a religious community."

For the past eight years, she said, her ministry has centered on vocations work for her order. Next year she plans to begin campus ministry and serve college students who are making key life decisions.

Years ago, sisters worked primarily in education or health care, Sister Maureen said. Now religious women have many diverse opportunities for service in the church which range from administrative work to a variety of pastoral ministries such as counseling or child care. Franciscans also pursue careers in photography, art, writing, and even farming.

"Religious life is changing in the church," she said. "Today most religious communities are pretty broad in terms of the kinds of ministries available."

To find happiness, people need to be able to love others and to be loved, accepted and affirmed as individuals, she said. Religious life offers that opportunity.



THINK ABOUT IT—Franciscan Sister Maureen Irvin, vocation director for the Sisters of St. Francis of Oldenburg, invites high school juniors to think about religious life during a discussion session on March 25 at Cardinal Ritter High School.

Archdiocesan Youth Conference features stories

There's still time to register for the **Archdiocesan Youth Conference** scheduled April 23 at St. Mary of the Woods College near Terre Haute.

The registration deadline for "Stories We Tell" is April 8 with a fee of \$35 per person or \$32.50 each with a group reservation of more than seven participants. The archdiocesan Office of Youth and Young Adult Ministries will accept late registrations through April 15 at \$45 a person for individuals or \$42.50 a person with a group reservation of more than seven participants.

Nationally-known Christian musician David Kaufman of New Orleans will perform in concert and blend story-telling with his songs. "Who's Calling Me?" is his latest album. His music challenges listeners to choose Christ.

"Stories We Tell" also includes a variety of seminars on youth-related topics. For registration information, telephone the archdiocesan Office of Youth and Young Adult Ministries at 317-236-1439 or 800-382-9836, extension 1439.

☆☆☆
Cathedral High School's "Pride of the Irish" Marching Band will sponsor a rummage sale on April 9 from 8 a.m. until 4 p.m. in the CHS gymnasium at 5225 E. 56th St. in Indianapolis.

☆☆☆
St. Roch Parish youth group members earned top play honors for "A Most Interior Witch" plus six other awards during the final round of the Catholic Youth Organization's annual **One-Act Play Contest** on March 20.

Good Shepherd Parish in Indianapolis served as host for the preliminary and final rounds of the competition.

St. Roch earned recognition for best play, best costumes, best make-up, and best direction under the guidance of director Dick Gallamore. Mike Fields earned the best actor award and Tony Mascari was named runner-up in that category. Kelly Roberts was runner-up in the best actress category. All starred in "A Most Interior Witch."

St. Gabriel youth group members earned second place honors in the play competition. Nativity youth group members won the third-place play award, and Christie Schnell of Nativity Parish won best actress honors.

Youth groups from St. Roch, St. Gabriel and Nativity parishes advanced to the finals. Teen-agers from Our Lady of Lourdes Parish, Holy Trinity Parish, St. Anthony Parish, and Good Shepherd Parish also competed in the preliminary round of competition on March 13. They were among 75 young people who competed in the CYO play contest.

☆☆☆
Physicians from St. Francis Hospital and Health Centers in Beech Grove will challenge teachers and coaches from Franklin Central High School in a **basketball game** at 7:30 p.m. on April 15 to benefit the school's chapter of Students Against Drunk Driving. Admission is \$3 for adults and \$2 for children age 12 and under. Franklin Central is located at 6215 S. Franklin Road.

Campus Corner

Marian College students revive low-income housing

by Elizabeth Bruns

Ten Marian College Campus Ministry students travelled to Rockford, Ill., for their spring break. Why did they choose Rockford? It doesn't seem to be a popular college sun and fun spot. The Marian students took part in a campus ministry service trip—and had fun doing it!

They volunteered with a group called Zion Development Corporation. ZDC has a nine-year history of leadership in the community of Rockford, serving lower income persons. The group's director, Brad Roos, and Carol Burmeister, coordinator of volunteers, are well connected with the other social service agencies in the community, and accept volunteer efforts from college and high-school age workers.

"We found out about the program through the Menonite Service Board in Elkhart," said Franciscan Father Henry Beck, campus minister for Marian College. "We

previously had a custom of going to Kentucky to work with the Glenmary Sisters, but at the last minute, they were not able to take us on. ZDC had a spot for us."

Father Beck says that the ZDC grew out of the Zion Lutheran Church—a parish that borders the city center. "Amazing things go on at the parish in terms of after-school activities for children. There's quite a bond between the parish and the housing corporation."

The Marian group spent the week clearing out debris from an old apartment building that the ZDC had bought to refurbish for low-income housing. The more volunteer work that is done, the lower the rent for future residents.

One experience that many of the students enjoyed was assisting at a soup kitchen while in Rockford.

"My best experience was working at the soup kitchen," said Debi Simmons, a 19-year-old freshman from St. Mary Parish in Jennings County. "I didn't



SERVANTS OF GOD—Marian College Campus Ministry students (from left to right) Tim Vollmer, Chuck Lemeran, Christy Whitted, Jennifer Bola, Michelle Lecher, Carl Lecher, Debi Simmons, Cindy Lecher, Tina Hagerly and Franciscan Father Henry Beck spend their spring break, March 6-11, helping restore an old building for low-income housing. (Photo courtesy of Fr. Henry Beck, OFM)

know what to expect. Some people came in dressed nice and others looked like they'd been sleeping on the streets for weeks. They were all extremely grateful and told us so. It was a good feeling being able to help."

Simmons also tells of a two-year-old child who had been coming to the kitchen since she was born. "That little girl has grown up eating her meals at a soup kitchen—it's so sad."

Jennifer Bola, a freshman early childhood education major, said that the trip gave her an opportunity to get to know herself and other Marian students better. "The actual work wasn't that hard on us. It would be neat to go back and see what the finished building looks like."

Father Beck said the entire group had a great overall experience on the trip, but would like to go back there and work in more people projects.

CALL defendants denied motion to consolidate case appeal

In a recent decision, Judge John P. Sharpnack of the Indiana Appellate Court refused to permit the consolidation of the appeal cases for 27 pro-life rescuers sentenced in Lake County last October. The defendants, members of **Collegians Activated To Liberate Life (CALL)** and Indiana University Students for Life (IUSFL), had been charged with criminal trespass at abortion centers in Gary and Merrillville. The appellate court had previously treated the defendants together in granting a stay of execution of sentence to them in a single court order. However, the court has now refused to allow consolidation, forcing the defense to make 27 separate appeals. Joshua Miller, director of CALL, said that the "politically charged decision by Judge Sharpnack is extremely biased and a denial of justice."

☆☆☆

Marian College accounting and finance seniors, for the fourth year in a row, posted increasing overall success on the Major Field Assessment Test in Business given by the Educational Testing Service (ETS) in Princeton, N.J. Marian's accounting and finance seniors taking the test placed in the top 15 percent nationally out of the 13,027 examinees from 184 colleges and universities. Finance major, Christine Renee Wessel of Batesville, was one of the 12 students who sat for this

examination. She is a graduate of Immaculate Conception Academy in Oldenburg.

☆☆☆

Career Fair '94 will open its doors to the public this year. The annual career awareness day is sponsored by

Indiana University East, Earlham and Ivy Tech State College on April 13 from 10 a.m. to 2 p.m. on the IU East campus in Whitewater Hall. Employers from Indiana and Ohio will be on hand to provide information about their companies. Some employers will be accepting resumes. For more information, contact Bebe Kinnett at 317-973-8258.

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Sunday, April 17, 1994



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REGISTRATION:

12:00-1:00 p.m. **RUNNERS**
Brookside Park

WALKERS
SPN Community Rooms

RUN/WALK TIMES:

1:00 p.m. **RUNNERS**
Brookside Park

1:15 p.m. **WALKERS**
SPN School

CLASSES (RUNNERS):

Elementary
Ages 14 - 19
Ages 20 - 29
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Entertainment
Awards Presentation
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HUNTING FOR EASTER EGGS—Christopher Seymour (at left) collects hidden Easter eggs with the help of the IUPUI Newman Center Easter Bunny (Bernie Hartman). Members of the Butler Newman Center prepared for the egg hunt by filling eggs and making Easter sacks for the children participating in the hunt. The day was planned for parents and children who are currently staying at the Ronald McDonald House while their children or siblings are at Riley Hospital. IUPUI Newman Center members were on hand to help during the hunt. Christopher's sister, Brandy Ryan, is a patient at Riley. The two are the children of Cathy Seymour and Chris Ryan of Brazil, Ind. (Photo by Elizabeth Bruns)

Month-long Synod of Bishops for Africa to start on Sunday

Will examine how to help Christian values permeate Africa and African values permeate the Catholic Church on the continent

by Cindy Wooden
Catholic News Service

VATICAN CITY—After more than five years of preparation, a special Synod of Bishops for Africa will bring the experience and concerns of the Catholic Church in Africa to center stage at the Vatican.

Helping Christian values permeate Africa and African values permeate the Catholic Church on the continent will be a central topic of the April 10-May 8 gathering.

Pope John Paul II said the synod should examine ways to proclaim the Gospel in Africa at the close of the 20th century.

In his 10 pastoral trips to the continent and his meetings with African bishops and diplomats, the pope has made it clear that the church's concern is for the entire continent.

A map of Africa shows challenges for spiritual leaders: from the rise of democracy in South Africa to the growth of Islamic fundamentalism in North Africa, and from ethnic warfare in the East African country of Burundi to the continuing efforts to bring real peace to Angola and Liberia on Africa's western shores.

Poverty, illiteracy, AIDS and huge numbers of refugees and displaced people demand much from the African church's social forces.

Dialogue—with governments, with Muslim leaders and with the followers of traditional African religions—is also near the top of the church's agenda.

There also is dialogue with other Christians. Bishops from the Greek Orthodox, Lutheran, Anglican and Methodist churches on the continent have been invited as "fraternal delegates" to speak to the assembly and participate in its working groups.

Inculturation and evangelization will be the key words in discussions about the challenges the bishops face within the African church.

Although thriving Christian communities existed in North Africa by the end of the second century, it wasn't until the 19th century that comprehensive, continent-wide evangelization efforts took place.

A rapid expansion in the last 15 years—with the number of African priests doubling and the number of Catholics increasing by more than 50 percent—has given the church an

African face from the top down. According to Vatican statistics, Catholics make up about 13 percent of Africa's population of almost 640 million.

"I see the synod as a call to the soul of Africa, reminding us of the glory days of ancient African Christianity, linking us to the councils of Hippo and Carthage, to the scriptural scholarship of Alexandria, to the age of Augustine and to the spirituality of Anthony and the Desert Fathers," said Bishop Raphael Ndingi Mwana'a Nzeki of Nakuru, Kenya.

"Can the gap to the former glory be bridged?" he asked in a presentation to the Pontifical Council for Social Communications in early March.

Inculturation is a necessary step, he said. "It is a matter of justice for whole peoples to re-appropriate their own cultural identity and dignity."

Pope John Paul, in a recent Angelus address, said, "It is not only urgent that the Gospel be proclaimed, but also that it be inculturated in the African world."

Africans do not risk a kind of Christian colonialism, he said, because "Christianity has an intrinsic universality that makes it able to be adapted to the mentality and character of each culture, accepting true values, purifying them and bringing them to fruition."

The bishops of Southern Africa, in a pre-synod statement, said that in order to appropriate positive elements of African culture and to purify others, the church must engage in a serious study of traditional African religion.

Responses to the synod's preparatory document said that many African Christians have "two ways of living." They belong to the church and participate in parish activities most of the time, but turn to traditional healers and rituals in times of trouble.

In addition to ongoing attempts to bring African music, dance, gestures and storytelling to the liturgy, true inculturation would have to pay attention to marriage practices, attitudes toward sickness and healing, and the tradition of "a strong interdependence between the living and the dead, a living communion with the ancestors," said the Southern African bishops.

Traditional marriage practices which go against church teaching—from polygamy to waiting to proclaim a marriage until after the first child is born—along with the tradition of

paying a dowry before a wedding, have resulted in rare reception of the Eucharist for many African Catholics.

The synod's working document calls for a discussion of African marriage practices "to find out what pastoral solutions are possible."

The roles of lay catechists and small Christian communities, prominent features of church life for many African Catholics, is also on the agenda.

The synod's working document said, "the family and clan structure of traditional African society makes these small Christian communities particularly appropriate."

It called for more intense training of lay leaders to ensure that they remain united with the larger church and that community Bible reflection and prayer do not replace participation in parish Masses.

According to the latest Vatican statistics, African Catholics are ministered to by some 21,000 diocesan and religious priests and by some 250,000 catechists.

In most cases the catechist's role in Africa is much larger than that of a catechist or religious education instructor in North America.

"Catechists stand at the center of the history of the church in Africa and of its missionary success," the working document said. "As close collaborators of the missionaries, they have in recent times become specialized teachers of religion and general pastoral agents with a prophetic role in the community and in schools."

One of the major themes of recent African history is the movement to establish democracies in the place of the one-party, sometimes dictatorial, regimes that followed colonial rule.

Africa's bishops are often the most visible critics of dictators and the most vocal promoters of democratic values.

Their input, while avoiding partisan political roles, has ranged from strong pastoral letters which have provoked government reaction, for example in Malawi, to leading transitional governments, such as in Zaire.

"The church in Africa, as she reflects on and pursues her mission of salvation in the continent, cannot neglect becoming actively involved in efforts for human promotion, justice and peace," the working document said.

The rapid spread of Islam on the continent, together with movements to establish Islamic governments in the North, requires the church to engage in a dialogue which promotes respect for Islam but demands religious freedom for all.

"The religious dialogue with Islam should be intensified to avoid both fundamentalism and other dangerous religious conflicts," said a synod reflection paper prepared by African theologians for *New People*, a magazine published by the Comboni Missionaries.

"Such dialogue should aim at creating peaceful coexistence, recognition of the equality of all people, appreciation of religious pluralism and the promotion of mutual cooperation in advancing the values of the Kingdom," the theologians said.

Pope John Paul, explaining the synod to visitors gathered in St. Peter's Square for a midday Anglican prayer in late February, said that "by focusing all of her attention on Africa, the church means to repay a debt of gratitude."

While Africa needs the solidarity of the world to overcome its social, economic and political problems, he said, its ancient and modern culture and faith are treasures which have enriched the church.

Pope warns against attacks on faith

(Continued from page 1)

in his pontificate. He gave the sacrament to 11 people in all, including a family from India.

He later presided over a liturgy of the Passion in St. Peter's, then led a late-night Way of the Cross at the Rome Colosseum. This year, in an eucumenical first, the prayers and meditations for each of the 14 stations were written at papal invitation by the Ecumenical Patriarch Bartholomews of Constantinople, the spiritual leader of Orthodox churches.

At the close of the ceremony, the pope thanked the patriarch and improvised a talk on the common task faced by all Christians. He said Catholics and Orthodox were united—first of all by the "martyrdom" that occurred under East European communism, and now by the challenge of evangelizing in an increasingly doubtful world.

Both churches must speak the truth about the faith, "because today's world is trying to empty the cross of meaning," he said. Both churches are called upon to resist an "anti-Christian tradition that has been spreading for many centuries," seeking to convince people that the human being is merely human and should live as if God did not exist, he said.

In a voice full of emotion, the pope said a common cry should be raised in response to this mentality. It should be "the cry of Rome, of Moscow, of Constantinople, the cry of all Christianity, in the Americas, Africa and Asia: the cry of the new evangelization," he said.

During the lengthy Holy Saturday vigil service in St. Peter's Basilica, the pope baptized 27 adults from 11 countries and welcomed them into the church. The sacrament was a sign of rebirth, just as Easter is a sign of everlasting life for the whole church, he said.

The joy of Easter is greater than human fear, he told thousands who packed the basilica.

At the end of the Easter weekend, the pope went to his residence in Castel Gandolfo outside Rome for a few days.

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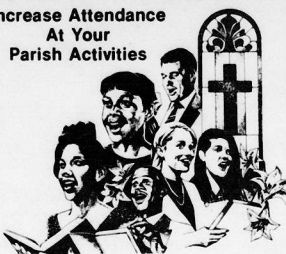
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INTERNATIONAL YEAR OF THE FAMILY

Pope still likes a single-paycheck family

He calls on legislators to adopt measures that would allow mothers to spend more time at home

by John Thavis
Catholic News Service

VATICAN CITY—Once upon a time, the family portrait showed mom cooking dinner, the kids doing their homework and dad coming home from work—weekly paycheck in hand.

To many Western eyes, it's an archaic image: mom had to get a paying job years ago so the family could make ends meet.

But to Pope John Paul II, the single-paycheck family still has its virtues. He defended it in a recent speech and called on legislators around the world to adopt measures that would allow mothers to spend more time at home.

The talk March 24 was one of a series of papal interventions during the International Year of the Family. The 73-year-old pontiff has used the year to challenge much of the conventional wisdom on how today's family should function.

In this case, the pope dusted off an idea he had proposed in a 1981 document: the "family wage." As the pope defined the term, it is "a single salary given to the head of the family for his work"—sufficient to meet the family's entire economic needs without the spouse also having to find employment.

When the family wage made its debut in the encyclical "On Human Work" ("Laborum Exercens"), it already seemed like a fast-fading idea to many couples. Today, after another uneasy economic decade for many families, statistics suggest that putting mom back in the home would be a little like putting the genie back in the bottle.

In the United States, for example, two-thirds of married women with children are now active in the labor force outside the home, compared with 27 percent in 1960. That number

includes 60 percent of mothers with children under age 6, compared with 18 percent in 1960.

The trend is not limited to North America. In Italy, a country of high unemployment and a traditional view about woman's place in the home, women now make up 36 percent of the labor force. Women are having fewer children and taking more jobs.

If employment for mothers was considered a liberating act decades ago, many families today maintain that economic necessity has forced mothers to enter the job market. A single salary simply cannot pay the bills anymore.

The pope recognizes the reasons for the trend; he has also defended the equal rights of women in the workplace. But he wants it understood that all this has a price. As he told the Pontifical Council for the Family in March: "Women's work outside the home has brought undeniable difficulties for family life, especially regarding the care and education of children, above all those of a tender age."

He strongly believes that the mother's role is not simply an interchangeable one that can be substituted by other family members or social institutions. As he said in a letter on women in 1988, the mother has an irreplaceable and decisive function in raising children. He went so far as to declare that "parenthood—even though it belongs to both—is realized much more fully in the woman."

Eventually, the pope said recently, society at large suffers the consequences of so many working mothers. He had in mind not only children who may not receive the attention they deserve, but the decision by many couples to avoid having children.

The pope sees this as the result of deliberate policy decisions. In his remarks to the Council for the Family, he complained that planners often view motherhood and

child-raising as "prejudicial to the demands of production" and economic efficiency.

In a recent talk to Nafis-Sadik, executive director of the U.N. Fund for Population Activities, the pope was highly critical of government policies that in order to favor economic development seek to persuade couples to "limit their family to one or two children."

Instead, he urged support for those with large families. In his 1981 encyclical, too, the pope suggested that where a single salary is not enough, society should implement family allowance payments or grants to mothers who stay home and take care of the kids.

Government and social leaders in Italy reacted to the latest papal remarks with a "Yes, but" attitude. Yes, it would be better if the state could help stay-at-home mothers, but the state is already running out of funds trying to maintain existing social benefits.

Experts pointed out that in Italy, special allowance payments, based on number of children were once standard for many families—but not today. The state is increasingly using the funds to cover deficits in other programs, said Paola Soave, president of Italy's Family Union. She said the number of families benefiting from the allowance payments has dropped from 15 million to less than 3 million over the last 10 years.

It is interesting to note that the pope himself employs about 250 lay women in Vatican City, most of them married. This year, he unveiled a special program of benefits for families that included a "baby bonus" payment for new children, subsidies to employees with children and expanded maternity leave.

On a very small scale, the steps represented a fusion of papal teaching and real-world economics.

Pope says he thinks of the Jews as 'our elder brothers'

Tells Parade that a pilgrimage to Jerusalem is 'greatest dream'

by Catholic News Service

NEW YORK—Pope John Paul II—who in 1986 delighted millions by calling Jews "our elder brothers" in faith—said in a *Parade* magazine interview that he began thinking of Jews in those terms when he was a child in Poland.

The interview, in the weekly national magazine's Easter issue, focused on the pope's views of Jews and Judaism and on the state of Israel and Vatican-Israeli relations.

In it the pope said the Holy See had recognized the right of Jews to a homeland "from the outset," and the Vatican's recent decision to establish diplomatic relations with Israel simply affirmed that relationship.

The magazine described a religious pilgrimage to Jerusalem as the pope's "greatest dream."

It quoted him as saying in the interview, "We trust that with the approach of the year 2000, Jerusalem will become the city of peace for the entire world, and that all the people will be able to meet there, in particular the believers in the religions that find their birthright in the faith of Abraham."

The three great monotheistic religions, Judaism, Christianity and Islam, all claim spiritual roots in Abraham.

Parade foreign editor Tad Szulc, author of the article, said he asked the pope about his relations with Jews and Israel at the end of a private lunch in the Vatican.

Szulc, who was born in Poland and is writing a biography of the pope, said the pope agreed to answer his questions but "chose to reply in writing, presumably because of the sensitivity of the theme."

"I was handed a sheet of paper with his answers in Polish when we met again the following Friday," Szulc said.

On Catholic-Jewish relations he quoted the pope as saying: "The attitude of the church toward the people of God's Old Testament—the Jews—can only be that they are our elder brothers in faith. I have been convinced of it from my youngest years in my native town of Wadowice."

On the modern state of Israel, he quoted the pope as saying: "It must be understood that Jews, who for 2000 years were dispersed among the nations of the world, had decided to return to the land of their ancestors. This is their right."

"And this right is recognized even by those who look upon the nation of Israel with an unsympathetic eye. This right was also recognized from the outset by the Holy See, and the act of establishing diplomatic relations with Israel is simply an international affirmation of this relationship."

Parade, which appears as a magazine insert in Sunday newspapers around the country, has a circulation of about 36.5 million.

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BOOK REVIEWS

Harding book generates feeling

THE FATE OF AFRICA, by Jeremy Harding. Simon & Schuster (New York City, 1993). 322 pp., \$25.

Reviewed by Robert Andre Dumas Sr.
Catholic News Service

Be prepared for an emotional roller-coaster ride as you relive the struggles of six African nations—Angola, Namibia, Western Sahara, South Africa, Mozambique and Eritrea—in Jeremy Harding's "The Fate of Africa." The author's journalistic travels and contacts provide exposure to events, circumstances and individuals that will immediately seize your attention and constantly hold it in a vise-like grip while generating feelings of anger, sadness, fear and frustration.

There are several nail-biting episodes in which the reader actually witnesses the front-line experiences of freedom fighters and perceives the tension of knowing that one false move could

mean death. These include stealing upon and peering at the enemy's camp at night, or lying face down motionless in a foxhole under searching hostile lights in the Western Sahara. It reads at times almost like an "Indiana Jones" kind of thriller. There are also rare insights into individuals who are integral parts of the struggle, and a glimpse at extremely ordinary people who become extraordinary as a result of their participation in the "struggle." One of the surprising revelations is the number of poets who've taken up arms.

The author also does a masterful job of depicting the incredible adaptability of the human spirit, as they leave the familiar, even as children, and live, love and occasionally die in the most perilous circumstances as if they were the most natural of conditions.

"The Fate of Africa" is destined to become a classic and is definitely must reading for both African scholars and anyone

with a desire to understand African events. South Africa's destabilization efforts in Angola and Mozambique as well as efforts to co-opt South African students into spying on the anti-apartheid movement are detailed. A look at South African violence from the inside, and the first hand report of Beninese captives in Mozambique provide chilling glimpses into the harsh brutality endured by innocent victims. The interminable and inordinate hardships of the Eritreans as they pursued their struggle almost singlehandedly and the Namibian terror and betrayal in the attainment of freedom are among the memories that the book impresses on the reader.

The impact of the Cold War and the use of Africa as a pawn in that conflict grossly affected African freedom struggles. The book reflects how several movements were forced into the Soviet sphere of influence as a result. In addition, the self-interests of the United States and other Western nations also played a very direct role in creating and perpetuating conflict as well as providing major direct contributions to the killing, maiming and displacement of hundreds of thousands of innocent Africans, including women and children. Unfortunately the fate of Africa does not yet appear to be firmly in the hands of Africans.

† Rest in peace

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

† AMRHEIN, William A., 91, St. Gabriel, Connerville, March 3. Father of Charles, George and Jim; brother of Ray-

mond, Esther and Florence; grandfather of five.

† ARENS, Marian Henry, 78, St. Michael, Brookville, March 23. Husband of Gladys; father of Mary Ann Nichols; brother of Marcela Kappes, Carolyn Bir and Ernestine Johnston; grandfather of five; great-grandfather of one.

† BAYS, David Alan, 26, St. Jude, Indianapolis, March 25. Son of Mary Ann and Floyd J. Bays; brother of James, Tony, Tina M. Bays, Beth A. Dillon; grandson of Ruby M. Bays.

† BIDDLE, Robert, 74, Holy Trinity, Indianapolis, March 28. Brother of Iola W. Ke.

† BROWN, Catherine Irene, 88, St. Christopher, Indianapolis, March 25. Mother of Martha Forsythe; sister of Adda Jackson; step-grandmother of two.

† CARR, Ann Louise, 84, Our Lady of Lourdes, Indianapolis, March 26. Mother of Daniel and Nancy Clayton; sister of Joseph Maloney; grandmother of 10; great-grandmother of six.

† COMMISKEY, Joseph, 61, St. Matthew, Indianapolis, March 23. Father of Paul and Theresa Ross.

† CORN, Lloyd, 68, St. Mary, Rushville, March 29. Father of

Kenneth, Pat, Carolyn Jarbo, Bonita Brewer, Sandy Fussner and Pam Wilson; brother of Bernice Richardson and Vernie Wilson; grandfather of 21.

† FAVALL, Arthur, 66, Sacred Heart, Clinton, March 30. Husband of Rose; father of Kathryn and Frank; brother of Robert Osborne, Melba Sasso and Raymond Favall.

† FELTS, Donald H., 81, Little Flower, Indianapolis, March 27. Father of M. Dianne Nottle, David, Mark and Thomas; brother of Allen E.; grandfather of 10; great-grandfather of six.

† FLODDER, Virgil S., 65, St. Louis, Batesville, March 21. Husband of Mary; brother of

Robert, Harold, Eileen Steinkamp, Jean Struwing and Mary Hoff.

† FOSTER, Michael E., 45, St. Vincent, Bedford, March 23. Son of Edith; brother of Larry, Donald, Gerald, Sharon, Gilda, Vivian and Carolyn.

† FRUITS, Katherine M., 86, Christ the King, Indianapolis, March 28. Mother of Eleanor; son, grandmother of six; great-grandmother of six.

† HALL, Helen E., 98, St. Gabriel, Connerville, March 24. Aunt of two nieces, Mary Ruth Graham and Nellie Resdman.

† HEEB, Louise C., 95, St. Gabriel, Connerville, March 29. Mother of Francis Jr.; grandmother of three; great-grandmother of eight.

† HUNVIG, Alma G., 77, St. Gabriel, Connerville, Feb. 13. Mother of Rosella Thrall and Anna Ottens; sister of Louis B., Delbert, Herbert, Barbara, Craig, Mary Brown, Helen Blevins, Christine Wilson and Josephine Francher; grandmother of seven; great-grandmother of eight.

† HUSTON, Joseph E., 64, St. Gabriel, Connerville, Feb. 20. Husband of Elinora; father of John. † JACKSON, Mary "Peggy" M., 101, St. Vincent, Bedford, March 28. Mother of Daniel J., Deanna Rallens, Angela Mannus, Pamela and Patricia; daughter of Walter P. and Margaret Lally; sister of Robert L. Lally and Patricia A. King; grandmother of three.

† KOERS, Herman Joseph, 86, Holy Name of Jesus, Beech Grove, March 22. Husband of Edrie E.; father of Mary Angela Lapadat, Suzanne Heidolf, Herman Jr., Vincent and Stephen; grandfather of 18; great-grandfather of seven.

† LORENZO, Eugene, 81, Sacred Heart, Clinton, March 28. Brother of Ida Campbell and Anna Pory. † LUTCRING, Frances E., 101, St. Mark, Perry County, March 24. Mother of Leo Gilbert, Alfred, Sydney, Donald, Margaret, Frances Betty and Dorothy LaGrange; grandmother of 39; great-grandmother of 51.

† MARKO, Andrew, 77, St. Vincent, Bedford, March 28. Husband of Marian; father of Gregory, John, Sandra, Barbara Kowalczyk and Andrea Mularczyk; brother of Catherine Trusack; grandfather of two.

† MARTIN, Clara, 53, St. Andrew, Indianapolis, March 31. Wife of Anthony A.; mother of Glenn E.; sister of Joseph Jackson Sr. † MORAN, Marie Sharpe, 100, St. Andrew, Indianapolis, March 18. Mother of Dan "Joe" Moran, Bob Moran and Florence Iuam; grandmother of eight; great-grandmother of two.

† NICHOLS, Mary Frances, 63, Prince of Peace, Madison, March 24. Wife of Tom; mother of Elizabeth Krug and Barbara Hart; sister of Charles L. Hill, George R. Hill and Michael Hill; grandmother of two.

† PERRY, Betty Anne, 70, Prince of Peace, Madison, March 27. Wife of Robert L.; mother of Louane Sanders and Bruce Perry; grandmother of four.

† PERSONS, Robert, 71, St. Mary, Rushville, March 30. Husband of Mona; father of Robert J., Ronald L., Colleen

Bokelman and Gina Davis; grandfather of nine.

† SAUTER, George J., 77, St. Matthew, Indianapolis, March 21. Husband of Helen; father of Patricia Hoop, Robert J., Kathleen O'Brien and William E.; brother of Robert J., Dorothy Sharkey and Mary Busad; grandfather of 13.

† SPENCE, Jack L., 67, St. Christopher, Indianapolis, March 15. Husband of Jeannie; father of Jack L., Ward A. III, Eric L., Daniel E., Jerry, Mitch and Jeannine Droege; son of Jane A. Undercoffer; brother of Ward A. Jr.; grandfather of 12.

† STEELE, Mary Lou, 49, St. Gabriel, Connerville, March 19. Wife of Larry; mother of Dawn Towall and Leslee Ann; daughter of Louis and Dorothy Stewart; sister of Elaine Bullock and Rita Griffith.

† TAYLOR, Sean, 1, St. Gabriel, Connerville, Feb. 10. Son of Jeanette; grandson of Charles and Connie Taylor.

† WETHINGTON, Frankie L., 51, St. Patrick, Indianapolis, March 21. Mother of Wayne, Alan, Brent, Dirk, Todd and Chad; sister of Louis Kemper and Sherril Mitchell; grandmother of nine.

† WIWI, Fern M., 81, St. Bridget, Liberty, March 20. Mother of Paul, Mark and Marilyn Bardon; sister of Charles Dudley Jr., Harold Dudley, Melvina Wiwi, Annabelle Pohlman, Thelma Hoff and Patricia Dudley; grandmother of five.



Franciscan Sister
Carlene Becker
dies on March 29

A Memorial Mass was celebrated on March 30 at the Motherhouse in Oldenburg, for Franciscan Sister Carlene Becker. Sister died on March 29. She was 50 years old.

Born in Connerville, Ind., Sister Carlene entered the Oldenburg Franciscan Community in 1962 and professed her final vows in 1968.

She taught at St. Michael and St. Christopher in Indianapolis and served as pastoral associate and director of religious education for St. Mary Parish in Greensburg. She also taught and did pastoral ministry in Ohio.

Sister Carlene is survived by her parents, Carol and Mary Becker, her sister Peggy Meyer, and her nephew, Michael Metzler.

Memorials may be made to Sisters of St. Francis, Oldenburg, Ind. 47036.

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Effort launched for Catholics, evangelicals to work together

Group says both side share truths, seek protection for the unborn, and support the family and free society

by Tracy Early
Catholic News Service

NEW YORK—An unofficial group of Catholics and evangelical Protestant issued an appeal March 29 for members of their two communities to overcome past hostilities and explore ways of "working and witnessing together."

Father Richard J. Neuhaus, a former Lutheran pastor who entered the Catholic Church in 1990 and was ordained a year later, presided at a press conference where the joint statement was released.

"To our knowledge, it is a truly unprecedented statement," he said of the 25-page document, titled "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium."

Charles Colson, a member of the Nixon White House who went to prison for Watergate offenses and now heads the Prison Fellowship ministry, also participated in the press conference as leader of the evangelical side.

While emphasizing that differences were not to be glossed over, the group's members said evangelicals and Catholics shared a commitment to defend basic theological truths such as those set forth in the Apostles' Creed.

The two communities also can work together, they said, in such areas as seeking legal protection for the unborn, supporting the family, and contending for "a free society with a vibrant market economy."

Another goal is ending the practice of recruiting members from each other's churches. They said that was a problem particularly in Latin America but also in areas such as Central and Eastern Europe. Their appeal would be translated into Spanish and possibly other languages for use in other countries, they added.

Other participants and members of the drafting committee were Kent Hill, a member of the Church of the Nazarene who formerly headed the Institute on Religion and Democracy and is now president of Eastern Nazarene College in Wollaston, Mass.; and George Weigel, director of the Ethics and Public Policy Center in Washington.

Jesuit Father Avery Dulles, McGinley Professor at Fordham University in New York, was scheduled to join them, but had to undergo prostate surgery that day.

In a statement distributed at the press conference, he said the agreement of Catholics and evangelicals on basic theological doctrines was "especially striking at a time when many of the churches have ceased to offer a clear testimony to the biblical faith and to the affirmations of the Apostles' Creed."

Father Dulles also said a new relationship between Catholics and evangelicals was demanded by the current religious situation in the United States.

"By collaboration we can together defend religious freedom against the encroachments of government agencies that operate in ways hostile to the free exercise of religion," said the priest, who was later reported to have come through surgery without difficulty and was resting comfortably.

Father Neuhaus said development of the joint declaration began with a meeting in New York in September 1992. He said those involved, in addition to the press conference participants, included Archbishop J. Francis Stafford of Denver, Bishop Francis E. George of Yakima, Wash., and other Catholics, as well as Southern Baptist executives Richard D. Land of the Christian Life Commission and Larry L. Lewis of the Home Mission Board.

Father Neuhaus said no one was involved from his own former denominations, the Lutheran Church-Missouri Synod and Evangelical Lutheran Church in America.

The statement was endorsed by a large number of other leading figures on both sides. Catholic endorsers included Cardinal John J. O'Connor of New York, author and 1994 Templeton Prize winner Michael Novak and Ralph Martin of Renewal Ministries, a charismatic organization.

Among evangelical endorsers were religious broadcaster and onetime presidential candidate the Rev. Pat Robertson, Bill Bright of Campus Crusade for Christ, and United Methodist theologian Thomas Oden of Drew University. Those speaking at the press conference said they had found a growing convergence between Catholics and evangelicals in

recent years, and said principal causes included the Second Vatican Council, the charismatic renewal and battles over moral issues such as abortion.

They said their program does not represent a right-wing political agenda, though they said it would likely be portrayed that way in some quarters. "It is simply not true," said Father Neuhaus, who directs the Institute on Religion and Public Life in New York.

He said the positions set forth by the statement drafters derived from their biblical theology, and if they happened currently to match policies of one political group more than another "that is not our responsibility."

The statement quoted Pope John Paul II as saying the third millennium could be "a springtime of world missions," and said the Catholic-evangelical relationship carried special importance because these two groups "constitute the growing edge of missionary expansion at present and, most likely, in the century ahead."

Disclaiming all attempts to buy harmony "at the price of truth," the declaration said nonetheless that the possibility of cooperation in mission is based on "the faith that we affirm together."

Catholics and evangelicals agree, it said, that Christians should obey "the divinely inspired Scriptures, which are the infallible Word of God." But Father Neuhaus said there might be divergence in the understanding of "infallible" between Catholics, who allow historical criticism in the study of Scripture, and some evangelicals who do not. For Catholics, he said, the Bible is infallible in matters relating to salvation.

Turning to church-state issues, the Catholic-evangelical group agreed with the principle of separation but "just as strongly" opposed "distortion of that principle to mean the separation of religion from public life."

It found Catholics and evangelicals united in opposing euthanasia and pornography, as well as working for parental choice in education and a U.S. foreign policy defending democracy and human rights.

Pope is coming to the U.S. in October

NEW YORK (CNS)—Pope John Paul II will come to the United States Oct. 20 and address the General Assembly of the United Nations the following day, the Vatican nuncio to the U.N. told Catholic News Service March 29.

Archbishop Renato R. Martino said the pope would speak about the family in connection with the current U.N. observance of the International Year of the Family and about the approaching commemoration in 1995 of the 50th anniversary of the U.N.

Pope John Paul will also participate in other activities in New York, Newark, N.J., and Baltimore before returning to Rome Oct. 23, the archbishop said. But he said the schedule had not yet been completed in detail.

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