

# THE CRITERION

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## Governance changes to be tested

*How parishes govern themselves, roles of deanery, education structures part of study*

by William R. Bruns

Proposed changes in the way parishes govern themselves, roles and responsibilities of deanery structures, how decisions are made for interparish Catholic high schools and the structure of the Archdiocesan Board of Education are among leadership and governance ideas currently being tested and examined throughout the archdiocese.

According to numerous studies conducted throughout the Archdiocese of Indianapolis during the past five years, no issue is more important to the future of the church in central and southern Indiana than the way leadership is exercised in parishes, schools, and agencies of the archdiocese. That's why three of the 12 priorities outlined by Archbishop Daniel Buechlein for 1994-95 call for actions designed to strengthen the archdiocese's efforts at leadership education, revision of governance structures and vocational development.

On Feb. 17, the 11 priests appointed by the archbishop to serve as his vicars ("deans") in each of the archdiocese's deaneries, will meet with members of the Archbishop's Management Council. The agenda for this preliminary meeting will focus on the effectiveness of existing

deanery structures and possible new approaches to deanery planning.

During the next three months, four parishes in the archdiocese will participate in a pilot project which is designed to test proposed changes in governance at the parish level. The parishes are Holy Trinity, Indianapolis; St. Michael, Greenfield; St. Paul, Tell City; and St. Rose of Lima, Franklin.

Each of the four pilot parishes will try out recent recommendations made by an archdiocesan governance task force chaired by Suzanne Magrant, chancellor of the archdiocese. The work of the task force was prompted by the archdiocesan strategic planning process, which identified governance as a key strategic issue. Recent focus group meetings held in various regions of the archdiocese have confirmed that leadership and governance issues remain the "top priority" for pastoral leaders in central and southern Indiana.

A high school governance task force, appointed by Daniel J. Elsner, secretary for total Catholic education, will examine appropriate governance structures for each of the six interparish high schools. Recommendations are expected in early spring.

At its January meeting, the Archdiocesan



**CARNEVALE**—Kevin DePrey, director of Fatima Retreat House, welcomes diners at one of the tables during an Italian gourmet dinner Feb. 5 that netted the center \$8,000. See story on page 3. (Photo by Margaret Nelson)

san Board of Education received recommended changes for its structure from an *ad hoc* committee. A decision on the acceptance of those recommendations is expected at the February meeting.

The parish recommendations to be tested

in the pilot project call for every parish to have an active pastoral council that assists pastors and parish life coordinators in pastoral planning, policy development, and decision making in various areas of parish (See GOVERNANCE, page 2)

## Drive started for Catholic Appeal's lead gifts

by John F. Fink

The Lead Gifts Division of the United Catholic Appeal has begun its series of seven regional dinners to invite Catholics in the archdiocese to contribute to this year's campaign.

Bernard W. Pierce is chairman of the Lead Gifts Division this year. Pierce is senior vice president of manufacturing for Alpine Manufacturing of America and president of ALCOM Electronics de Mexico, a subsidiary of Alpine in Mexico.

Pierce has played an active role in the Johnson County United Way, serving on its board of directors for six years, as president in 1980-81, and as United Way campaign chairman in 1991. He is an active member of St. Mark's Church in southern Indianapolis.

The first regional dinner was held Feb. 7 for the Bloomington and Seymour deaneries. Two dinners were held the past week in Terre Haute on Feb. 12 and in Indianapolis for the South and West deaneries on Feb. 13. The other dinners are scheduled for Feb. 22 for the Indianapolis North and East deaneries, Feb. 26 for the Batesville

Deanery, March 7 for the New Albany and Tell City deaneries, and March 14 for the Connersville Deanery.

Indianapolis Archbishop Daniel M.



Bernard W. Pierce

Buechlein speaks at each of the dinners. Others who speak briefly are L.H. Bayley, general chairman of the United Catholic Appeal, and Pierce. A video, showing how the money is used throughout the archdiocese, is shown, and those invited are then asked to make their pledges.

During the 1994 drive, \$1,151,187 were pledged to the United Catholic Appeal as a result of the regional dinners. Those invited for solicitation at the dinners are parishioners who are believed to be able to make a large contribution to the campaign. The average contribution from parishioners attending a regional lead gifts dinner last year was \$915.

According to Scott Lubansky, archdiocesan director of stewardship and development, the regional lead gift dinners are designed to help parishes reach their Appeal goals. He said that, in 1994, 119 parishes made significant progress toward their goals before the active parish

phase of the campaign was launched in May. "As a result of successful regional lead gift dinners," he said, "some parishes raised as much as 70 percent of their assigned goals before their parish appeal was initiated."

Lubansky said that the importance of the dinners has been demonstrated over and over as contributions to the United Catholic Appeal have increased. He said that the dinners provide an opportunity for the archbishop to talk directly to supporters of archdiocesan programs, an opportunity he would not have otherwise. More than 1,000 people are expected to attend the dinners.

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**MOCK WEDDING**—Kindergarten students at St. Charles School in Bloomington hold a mock wedding as part of an activity for Catholic Schools Week. (Photo by Peter Agostinelli)

THE CRITERION

Serving the Archdiocese of Indianapolis

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MAY 1991

SEEKING THE FACE OF THE LORD

# The witness of our women religious

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

Three women religious whom I admired went home to God recently, two of them last week. Sister of Providence Agnes Celeste, my sixth-grade teacher, died some months ago. Dominican Sister Augusta died last Wednesday as members of her community were singing a Marian hymn at her bedside. Benedictine Sister Mary Philip slipped away in the early morning last Saturday.

Regular readers of *The Criterion* will know that I have written about Sister Mary Philip before and that she was recently honored with the church's *Pro Ecclesia et Pontifice* award. Her commitment as a religious and her service to our archdiocese were exemplary. The award was to be publicly conferred at the cathedral this Sunday afternoon, Feb. 19. I knew she wouldn't be able to attend and intended to visit her at Our Lady of Grace Monastery after the cathedral prayer service. Now she has the award that really counts and will, no doubt, be present in communion with all the saints who join us in friendship and prayer on Sunday.

Sister Augusta was a member of the Dominican community in Nashville. I met her while making a private retreat at the motherhouse. I was Bishop of Memphis at the time and Sister Augusta was a native Memphian and made it her business to meet me. She



was in retirement after 50-some years of teaching and administration in Catholic schools around the Midwest and Midwest. Her manner reminded me of my mom and she adopted me as a spiritual son. She made me promise to be at her funeral and, fortunately, I was able to keep my promise last Friday.

Readers also know that I have also mentioned Sister Agnes Celeste, who was in retirement at St. Mary of the Woods. In earlier writings, she had gone out of her way to keep in touch with me since I was 9 or 10 years old. I am confident that she will continue to do so through her prayer for me.

The fidelity of women religious is a tremendously important witness for our church. They say that, if the 19th century was known for its lack of belief in God, the 20th century may well become known as the era in which society gave up the will to make and keep promises. Fidelity to lifelong commitments is not one of the things that can be called a societal advance in this century. Is it an accident, therefore, that this century will also be known for its violent wars among nations, within nations, on our streets, and even in our homes?

It is a century in which authentic respect for women has been virtually lost. The witness of faithful women religious is therefore prophetic and it is needed now more than ever. The vocation to religious life among women is no less beautiful or important in our society and our church now than at any other time in our history.

And there are young women who apparently recognize this fact. While I was in Nashville for the funeral of Sister Augusta I had an enjoyable visit with a dozen lighthearted

novices. The Dominican community of 150 has 50 sisters in first vows. There are other communities that are experiencing a resurgence of vocations.

At last count we had some 900 women religious living and serving in our archdiocese. Many of them are among the unsung servants who help fulfill the mission of our local church. Many more carry on a completely unseen mission for all of us. I think and speak of the elderly retired sisters who carry on the ministry of faithful prayer for all of us day in and day out. They do so before the Blessed Sacrament in their chapels and in the chapel of their rooms where they are often confined to a bed.

The older women religious are a powerhouse of prayer in our archdiocese. What would we do without the support of their prayer? And like my friends, when they go on to God they continue to intercede for us until we too go on to the kingdom. I receive two or three death notices a week from our Franciscan, Benedictine, Providence and Carmelite communities.

Our generation of parents and religious and pastoral leaders and teachers need to do everything we can to see that this treasure of religious life carries on in the church. I write about women religious, but of course we need to support the communities of men religious, too. I had an informal synod of bishops focused on religious life in the church. Sometime soon Pope John Paul II will issue an apostolic letter as the fruit of that synod. We must take advantage of the opportunity to focus a new light on religious life in our archdiocese.

## EDITORIAL COMMENTARY

### The mayor's praise for Catholic schools

by John F. Fink  
Editor, *The Criterion*

Indianapolis Mayor Stephen Goldsmith is one of many civil and corporate officials who have come to realize the benefits of Catholic schools. The mayor has had a lot to say about our schools lately—and all of it good. It has come during his efforts to improve the Indianapolis Public School (IPS) system.

During his "State of the City" address, the mayor called attention to the wide discrepancy that exists between two typical students who live in the same neighborhood, one of whom attends a public school and the other a Catholic school. By the time both reach the eighth grade, he said, the student at the Catholic school outperforms the one in the public school by a wide margin.

Students in the inner-city Catholic schools not only regularly outperform public school students on standardized tests, but the gap continues to widen each year the students are in the two systems, the mayor said.

One of his charts shows that, when the students took the ISTEP tests in 1994, the percentage of those who required remediation in the second grade was 16 percent for those in the public schools and 8 percent for those in Catholic schools. For students in the eighth grade, the percentage of those requiring remediation in the public schools in 1994 rose to 23 percent while the percentage for those in Catholic schools dropped to 4 percent. These comparisons are only with Catholic schools located in the Indianapolis Public Schools (IPS) district.

Goldsmith notes that Catholic schools located in the IPS district also have a much

lower drop-out rate, a higher graduation rate, and a higher rate of students who go to college. Therefore, he says, the child from the same economic and social environment who goes to a Catholic school is better prepared than the one who attends an IPS school.

He says that parental involvement in their children's schooling is one of the important factors in educational success. In the Indianapolis public schools, such involvement is often difficult because the children do not go to neighborhood schools,

### Sister Mary Philip Seib dies

Benedictine Sister Mary Philip Seib, 75, a founding member of Our Lady of Grace Monastery in Beech Grove, died Feb. 11.

It was announced just last week that Sister Mary Philip was one of five people in the archdiocese to receive the *Pro Ecclesia et Pontifice* medal in recognition of long service to the church and the papacy. She was to have been honored this Sunday, Feb. 19.

Sister Mary Philip entered the Monastery of Immaculate Conception in Ferdinand in 1937. She helped found Our Lady of Grace Monastery in 1957 and was its prioress from 1967 to 1977.

She taught in the archdiocese at St. Michael, Bradford, St. Michael, Cannelton, Floyd's Knobs and St. Paul, Tell City. She also served as principal at Christ the King School in Indianapolis.

Sister Mary Philip helped develop and served as one of the first pastoral associates in the archdiocese. Her assignments included St. Paul Hermitage at the monastery in Beech Grove, St. Maurice Parish in Napoleon and St. Lawrence, Lawrenceburg.



Sister Mary Philip Seib, OSB

Sister Mary Philip is survived by two brothers, Father Herbert Seib and Leo Seib. Memorial contributions can be made to the St. Paul Hermitage Capital Campaign.

but are based to other parts of the city. Therefore, an important part of Goldsmith's reform legislation for the public schools is to prioritize the ability of students to enroll in their neighborhood schools if their parents choose the school.

Parental choice is an important part of Goldsmith's program. Another is a system that would provide vouchers to students who fail standardized tests so they could obtain remediation at any accredited school, including Catholic schools.

Goldsmith told me that he is interested not only in the public schools, but in all the schools in Indianapolis. This is particularly true of the Catholic schools in the center city since they are doing such a good job of educating children, whether or not the children belong to the Catholic faith. Because of this interest, he said he wants to do what he can to encourage corporate and civic support for Catholic schools. Left unsaid is the loss to the people in the center city if Catholic schools were forced to close for financial reasons.

## OFFICIAL APPOINTMENT

Effective January 15, 1995

REV. WILLIAM FARRIS, OFM, appointed temporary dean of Batesville Deanery while retaining his appointment as pastor of St. Louis Parish, Batesville.

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

## THE CRITERION

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life. The proposed changes would also organize all pastoral councils into subgroups called commissions, whose purpose would be to assist in planning and policy development for specific areas of parish ministry.

The pilot parishes will examine the recommendations for clarity in roles and responsibilities, in their ability to unite parish ministries around a parish mission, and in the ease and efficiency of council and commission procedures. In particular, the parishes will determine to what degree the recommendations continue to strengthen the traditions of collaboration and responsiveness in the Archdiocese of Indianapolis.

Once the pilot project is completed, the recommendations will be refined based on feedback from the pilot parishes. Workshops will then be scheduled throughout the archdiocese and materials developed to support the implementation of the recommendations. All parishes of the archdiocese will be expected to modify their governance structures in the fall of 1995.

Commenting on these various leadership and governance initiatives, Archbishop Daniel M. Buechlein said, "Providing for the pastoral and leadership needs of the people of our archdiocese is one of our most important goals. In our archdiocese, we have a strong tradition of collaborative leadership and shared responsibility. We want to do everything we can to continue and strengthen this tradition. We also want to ensure that the priests, religious and lay people who exercise leadership and service in our church are supported by decision-making processes that reflect the governance structures provided by church law and the changing circumstances of our times. We are very grateful to the pilot parishes, their pastors, and members for their willingness to take on with extra work for the good of the entire archdiocese."

Susan Weber, an independent consultant in the areas of planning and education, will coordinate both the parish pilot project and the high school task force.

# Archbishop issues statement on welfare reform

Says that ICC will oppose any legislation that encourages women to choose abortion over birth

by John F. Fink

Archbishop Daniel M. Buechlein, on behalf of the Indiana Catholic Conference (ICC), has urged protection of children and families in any legislation aimed at reform of the present welfare system.

In a statement Feb. 9, Archbishop Buechlein said that "true welfare reform must always respect the dignity and

inviolability of all human life." The statement also opposed "all welfare reform measures that would cause innocent children to suffer additional hardship... as a result of their parents' inability to find or retain productive work."

Archbishop Buechlein is general chairman of the ICC, which is the public policy arm of the Catholic Church in Indiana.

What the ICC specifically opposes, the archbishop said, is "any welfare reform

measures that will encourage women, directly or indirectly, to choose abortion over birth. We also oppose all programs that, in effect, cause children to pay for the actions of their parents or for the social circumstances into which they were born. This includes so-called 'family cap' provisions that would restrict or exclude benefits for additional children born to mothers receiving public assistance."

He said that "a just society does not force a woman to choose between an unborn child and AFDC benefits."

In his statement, Archbishop Buechlein said the ICC "applauds efforts to help individuals and families in our state to break the vicious cycle of poverty and to free themselves from dependence on government aid." He said that the bishops of Indiana and other board members of the ICC "support public efforts for change that assist welfare recipients, wherever possible, to become self-sufficient through gainful employment."

He said the ICC also supports reforms that help families move from dependence on government programs to economic and social independence through job training, fewer restrictions on the amount of income and benefits that AFDC recipients are allowed to retain, and refundable state income tax credits. He said, "In keeping with our deep and abiding concern for children and families, we also call for strong, effective enforcement of child support laws and other measures which ensure that Indiana's children receive all the income and benefits to which they are entitled."

Archbishop Buechlein said, "We believe that all human beings have the right to be born to be educated, to be treated with equality, dignity, and respect, and to engage in productive work that will benefit themselves and their communities."

He urged all citizens of Indiana to dedicate themselves to the protection of human dignity "by ensuring that welfare reforms truly 'put children and families first.'"

## Indiana Catholic Conference board states priorities to legislators

by Coleen Williams

The board of directors of the Indiana Catholic Conference hosted a breakfast for state legislators on Feb. 9.

Archbishop Daniel M. Buechlein, general chairman of the ICC, welcomed the legislators and acknowledged the work they do for the state of Indiana. He stressed that the Catholic community can also contribute to the legislative process.

Diane L. Bender, ICC board member from the Evansville Diocese who talked to the legislators, emphasized that priority issues being addressed in the present session of the General Assembly are those that affect children and families.

One of the issues is child abuse and

neglect, said Bender, a mother of two young children. "I suspect that the heart-wrenching nature of this issue stems from the fact that the child—whether an infant, toddler, young child, or older child—is virtually helpless to change their circumstance in life," she said.

Bender pointed out that the ICC supports welfare reform that helps recipients leave welfare behind, but strongly opposes legislation that would deny benefits to a child conceived after a mother is on welfare. "The results of such legislation would be either to hurt and punish the already 'helpless' child, or to pressure the mother to seek an abortion," she said.

The other two priority issues are parental choice in education and informed consent prior to abortion.

## Terre Haute Serra Club hosts archbishop and local priests

by Peter Agostinelli

The Terre Haute chapter of Serra International hosted Archbishop Daniel M. Buechlein and a group of archdiocesan priests and religious last week for its annual appreciation dinner.

The Feb. 9 dinner, held in Terre Haute, included a reception and a talk by the archbishop. John Lentz, president of Terre Haute's Serra Club, welcomed the people who attended the dinner. An opening prayer was provided by Father Larry Moran, chaplain of the organization and pastor of both St. Patrick Parish in Terre Haute and Holy Rosary Parish in Seelyville.

Serra International is an organization of lay people dedicated to promoting religious vocations. The Terre Haute chapter, which includes about 30 members, is the only Serra chapter in the archdiocese besides the Indianapolis chapter. In 1989 Serra had more than 16,000 members in 29 countries.

In his talk, Archbishop Buechlein thanked Serrans for contributing to the club. "I can't think of an organizational mission that touches the heart of the church more closely," he said.

To consider the mission of Serra International, the archbishop reflected on the calling and mission of the church's first apostles. He said the call to ministry came from Christ in the New Testament just as it does today. In the Gospel account of Christ's formal call to the twelve apostles, it's noted that he spent the previous night in solitary prayer. And that's an important consideration—the foundation of the vocational apostolate is prayer.

"Nothing we do for the increase of vocations in our archdiocese is more important than prayer," Archbishop Buechlein said. "The Serra apostolate reflects that fact and I applaud you for it."

We need to remember that the formal call to the apostles was not immediate. Archbishop Buechlein said. They associated with Christ for some time before that call was truly solidified. Also, it was through people like John the Baptist that Andrew and John were first directed toward Christ.

Archbishop Buechlein underlined the significance of reflecting on the important roles of St. Luke, St. Mark and others. That's because being a companion or a helper or hostess might not seem like a very important

role in the church's mission, especially in comparison to St. Peter or St. Paul.

"So often what happens behind the scenes or between the lines of the Gospel, so often work and service that is unseen and unsung might be overlooked or at least taken for granted," he said.

The archbishop also discussed the scripture in which St. Barnabas searched for St. Paul and brought him to Antioch, where ancestors in the Christian faith were first called Christian. Until that time, the ministry of St. Paul had not been terribly significant, the archbishop said, and if it had not been for Barnabas, Paul may have been buried in the desert. Through Barnabas Jesus called his sheep Paul, and so from Antioch began the missionary tradition of the church.

"And that has made all the difference," Archbishop Buechlein said. "St. Luke and St. Mark and his mother Miriam and his cousin St. Barnabas may seem like minor characters to some. But their service in the church made all the difference."

"And isn't that how Jesus calls our church to carry on his mission to teach, to heal and to serve? Yes, Peter and Paul are important figures in the history and mission of our church. They are those hidden folks who collaborated with others who are no less important. The same is true today. There are different ministries, there are different roles and tasks in the mission and ministry of the church. And all are essential."

"The mission and ministry of the church is the mission and service of Jesus. We are instruments carrying on the service of Jesus. You as members of Serra International fulfill that important role of finding the Peter and Paul and Nathaniel of our day. All of us are the pencil in God's hand, as Mother Teresa likes to say."

Like St. Luke and St. Mark and his mother Miriam and St. Barnabas and all those other collaborators of the apostolic church, ours is the challenge to be open to God's mystery in our lives. Christ is the call to serve in God's name. This is not just some generic call. Like Luke and Mark and Miriam and Barnabas and Peter and Paul, ours is also an individual, specific call to do our part in the mission of the church. God calls every one of us to do his or her part to carry on the mission of Jesus to teach, to heal and to serve. Thank you for going the extra mile as pastoral leaders and as members of Serra."

## Dispute continues between News, archdiocese over St. Bridget's

Indianapolis paper says what archdiocese says is 'hard to believe'

by John F. Fink

Parishes, schools and agencies in the Archdiocese of Indianapolis have been told to refer all requests for information from *The Indianapolis News* to the archdiocesan Catholic Communications Center.

The dispute with the *News* began Jan. 30 when it published a story on Page One that accused archdiocesan officials of "not telling the parishioners of St. Bridget's Church the truth about the reasons for closing their church. It alleged that the real reason was financial, that the archdiocese planned to sell the property."

In a letter to the parishes, schools and agencies, dated Feb. 9, Dan Conway, secretary for planning, communications and development, said that the *News* had not honored a request for a letter to the editor "that would let readers of the *News* hear our side of the story." He said, "They have also refused to acknowledge that their decision to print unfounded accusations as fact has violated the relationship of trust, which, until now, has existed between the Catholic Communications Center and *The Indianapolis News*."

After Conway's letter to parishes, schools and agencies was sent, the *News* did publish the letter to the editor, signed by William R. Bruns, executive director of the Catholic Communications Center. It repeated the facts: that the decision to close St. Bridget's was based on years of study and many other factors, including the dwindling number of

parishioners and the deteriorating condition of the buildings, and that the sale of the property was not one of the factors that entered into the decision.

The *News* published the letter to the editor in its Feb. 10 issue. In the same issue, on the editorial page, it published a column by Bonnie Harris, identified as a *News* editorial writer, urging that St. Bridget's be reopened. The column again accused the archdiocese of dishonesty, saying, "The archdiocese denies that it was motivated by profit from a sale of the property, but that's hard to believe."

Harris compared what she called "the plight of St. Bridget's" to that of "family farmers who have been driven from their land, and the land of their parents and the land of their parents' parents."

In his letter to parishes, schools and agencies, Conway said that, after requests for information are referred to the Catholic Communications Center, "we will evaluate these requests and, if appropriate, provide limited written responses."

Conway quoted an editorial in *The Criterion* last week that "good journalists want their stories to be accurate." He continued: "For many years now, the Catholic Communications Center has developed working relationships with our local news media by responding to their questions and requests as quickly and accurately as possible. We want to continue these efforts in the future, but we must be assured of the media's willingness to abide by the rules of journalistic ethics before we can readily provide them with the kind of information and assistance they need to write newspaper, radio and TV stories that are accurate and fair to everyone concerned."

## Fatima's Carnevale in Venezia is a gastronomic fundraiser

by Margaret Nelson

At Fatima Retreat House Feb. 5, 132 people were transported to Venice—by way of the culinary arts, as presented by Chef Dan Dufour.

The *Carnevale* in Venezia raised \$8,000 for the center. And Kevin DePrey, director of the retreat house, said the event would be repeated in the future if there is enough interest.

Those who attended were interested in the six-course menu that was listed in Italian first, then English. Diners read it as they would a program from a play, wondering what the next "act" would bring.

The antipasto was *prosciutto e melone*, cantaloupe and honey dew wrapped with Italian ham. That was just the beginning.

Ricotta-filled tortellini in a tomato sauce with shrimp was next, then an *insalata mista*

of fresh greens, with a lemon ice sorbet for the *terzo course*.

The main course was chicken breast (*pollo indiano*), stuffed beef (*bracciole*), and Italian sausage (*salsiccia*), and fresh vegetables (*verdura*). *Dolci* was an assortment of miniature sweets, including tiny cheese-cakes, pie and brownie wedges, and one Italian dessert created by the chef's mother, Neel DePrey.

Between courses, DePrey introduced Fatima's staff, board members and volunteers, archdiocesan priests and lay employees. During these breaks, the 14 door prizes were distributed. Before the meal each diner took chances on the two prizes they hoped to win from displays at doors of retreat house rooms.

The history of the *Carnevale*—a pre-Lenten time of celebration in disguise—was given in the program. Part of the decor was Benedictine Father Hillary Ottersmeyer's collection of masks.



## FROM THE EDITOR

# The growth of lay ministry programs

by John F. Fink

The bad news is that the number of priests continues to decline. The good news is that the number of lay people who are getting advanced degrees in ministry programs continues to increase. In fact, lay people in U.S. Catholic graduate ministry programs now outnumber those who are studying for the priesthood in our theological schools.

We must never think that lay people can replace priests in our parishes. We must always continue our efforts to encourage vocations to the priesthood, and it is gratifying that the number of seminarians studying for the priesthood for the Archdiocese of Indianapolis has increased so significantly during the past couple of years. Nevertheless, it is also gratifying to know that an ever-increasing number of lay people are willing and anxious to perform duties in our parishes that were once the province only of priests.

A NEW STUDY FUNDED by The Lilly Endowment found that, during the 1992-93 school year, the total enrollment in 43 ministry institutes was 6,302. Of that number, 3,317 students were working for graduate degrees in the fields of theology, religious studies, religious education, pastoral care and counseling, the rest were noncredit and continuing education students. During that same year, there were 2,915 seminarians in U.S. theological schools. During the two years since 1992-93, there is every reason to believe that the trend has continued. We know that there are fewer seminarians in theological schools—2,817 last year—and there are undoubtedly more laypeople in ministry programs.

The study was made by the Loyola University Institute for Ministry in New Orleans. It had two major components:



a survey of graduate ministry students in U.S. Catholic colleges and universities in 1992-93 called "Ministers of the Future"; and a review of the programs themselves in the 43 institutes, called "Education for Ministry."

The study was conducted by giving a detailed questionnaire to all the new students who enrolled in a ministry program during that year and also to each student who graduated from a program during that year. The study indicated that more and more lay people are interested in a career of service in the church. For example, there were 1,152 incoming students compared to 825 graduating students. Also, 73.6 percent of the incoming students surveyed were laypersons compared to 56.2 percent of the graduating group.

For years it has been common for religious communities to send members to graduate school. But the study showed that the influx of lay people during recent years decreased the percentage of women and men religious from 33.7 percent of the graduating group to only 17.5 percent of the incoming group of students.

ONE OF THE REASONS for the increase in interest on the part of laypeople is simply the fact that modern parishes employ many more people than they once did. Whereas old-time parishes used to be staffed by a pastor, a couple associate pastors, and a parish secretary, today's parishes often include parish life coordinators, pastoral associates, directors of religious education and youth ministry. According to another study done in 1992, by Father Philip Murnion, there were then 20,000 non-ordained women and men in paid ministry positions in U.S. Catholic parishes—not counting those in Catholic schools.

That these positions are open to laypeople is reflected in the study. Of those working for their master's degrees in ministry, 65.5 percent said they hoped to get a position in ministry, 6.5 percent religious education, and more than half said they hoped to find work in a parish or in a diocesan office.

Since most of the lay people who now have these positions are women, it's no surprise that 70 percent of the

students in the study were female. The fact that most of them were between the ages of 35 and 50 (the median age for incoming students was 42.5) indicates that many of them were mothers who wanted to go back to work after their children were in school.

Another interesting fact is that 28.6 percent of these students already have a graduate degree in another field. Most of them, too, have prior work experience, with a third of them having worked as teachers.

Most of those in these ministry programs already have a strong background of Catholic education. A total of 84.4 percent of all the graduate ministry students received some of their education in Catholic institutions. Two-thirds of them had elementary Catholic school education, 58.9 percent attended Catholic high schools, and 53.5 percent received their college degrees from Catholic colleges. (Among the general Catholic population, half attend Catholic grade schools, a quarter go to Catholic high schools, and only 8 percent have gone to Catholic colleges.)

ONE OF THE PROBLEMS revealed in this study is the lack of parish or diocesan financial assistance to lay students. Religious orders have paid for the education of their members, but most laypeople usually have to pay their own way. Tuition is expensive, the study found. "The cost for tuition alone would be at the lowest \$6,100. It would probably range more around \$9,000 to \$10,000."

The study reports that "less than 1 percent of both the incoming and graduating students receive 50 percent or more tuition assistance from the diocese. The same holds true for parish support." It also says, "In the past dioceses and religious orders have provided major support for seminarians and religious preparing for church ministry. We are suggesting the need for that support to be given also to lay persons who are preparing for ministry." That problem is being looked at, including here in this archdiocese.

Lay ministers are here to stay and, fortunately, many Catholic people are anxious to fill those positions.

## A VIEW FROM THE CENTER

## From outrageous to sublime in only a week

by Dan Conamy

By the end of the week before last, I found myself praying for the terrible "thunderstorm" that many TV stations were predicting for central and southern Indiana. I had been constantly "on the go" all week—involving in meetings and other work-related activities that started early in the morning and lasted until late at night. By Friday, things had gotten so hectic that I began to think that a well-placed blizzard wouldn't be so bad.

The week started with a "media crisis." On Monday, *The Indianapolis News* printed a front-page story with a banner headline that accused the archdiocese of lying to former St. Bridget parishioners about the reasons for

the parish's closing last year. The story was so outrageous that it required an immediate response. It takes a lot of blood, sweat and tears on the part of many people to respond to being called a liar in a calm and professional way!

On Tuesday, I had appointments and meetings all day. Tuesday night we conducted the last of three focus group discussions on the revision of our archdiocese's strategic plan. Around 80 pastoral leaders from the Indianapolis area gathered at the Catholic Center to help identify "next steps" and "emerging issues" in our strategic plan. My job was to summarize five years of study and planning in about 30 minutes!

Wednesday was devoted to the Catholic Community Foundation. In the morning, the CCF membership committee met to fill vacancies in six of its directories. Later, the foundation's new development committee met to review the development activities in our archdiocese. Just looking at the list

was overwhelming. In addition to the "ongoing" stewardship and development activities of our parishes and schools, the United Catholic Appeal, and archdiocesan agencies (like Catholic Social Services, St. Elizabeth's Home, and many others), there are a number of "special" fund-raising efforts being planned at the archdiocese, parish and school levels: for center-city Catholic schools and for our church's multimillion dollar capital and endowment needs.

(In between these CCF meetings, I had to respond to a call from one of our pastors. By mistake, we mailed issues of *The Criterion* to members of his parish who don't ordinarily receive it. These parishioners were scheduled to receive a complimentary three-month subscription to *The Criterion* on March 1, along with a letter of explanation from Archbishop Buechlein, but we inadvertently "jumped the gun," causing the parish to get questions from confused parishioners that it couldn't answer.)

On Thursday mornings, the Archbishop's

Management Council meets. The week of Jan. 30 we reviewed the findings of a study that contained important economic and demographic information about one of our center-city schools. We also discussed a plan to simplify procedures for mailing information from the Archbishop O'Meara Catholic Center to parishes throughout the archdiocese. On both issues, we were reminded that people resist change—no matter how noble the intention or reasonable the plan!

Thursday afternoon, I was scheduled to visit St. Charles School in Bloomington as part of the Catholic Schools Week. I got off to a late start, so I arrived 15 minutes late feeling frazzled and hungry. But the principal, teachers, students and staff made me feel so welcome that I quickly forgot my stresses and strains! St. Charles school is a remarkable place—bursting at the seams with enthusiasm, love for learning, and the desire for God. My visit there was unquestionably the highlight of my week, the only sublime experience in a week crammed with activity. I marveled at the dedication and commitment of people like St. Charles' principal, Ginny Suttner, who can transform inadequate, crowded spaces (like a 1950s school building, former convent and two modular classrooms) into a wonderland of faith and learning!

Friday was supposed to be devoted to writing two talks, a foundation report, and this column. But there was no escaping the almost constant interruptions. Friday's writing projects spilled over to Saturday and then Sunday. Now (Sunday evening), the talks are done and the column is nearly finished, but the foundation report will have to wait until tomorrow.

We sure could use a few "snow days" around here.

## THE HUMAN SIDE

## American family is a community in crisis

by Fr. Eugene Henrick

Are we getting overaccustomed to the statistics on family life today? Are we hearing so much about family-life changes that we're losing the ability to make sense of them?

Today more children are being raised in single-parent families than ever before. That's one statistic. Also there's the divorce rate. Since 1952 it has risen to 40 percent of first marriages.

Recent studies reveal that couples are marrying later and divorcing earlier, women are having fewer children and it is typical to have both parents working.

The Woodstock Theological Center at Georgetown University published a report recently on the American family as a community in crisis. The report poignantly demonstrated the significance of statistical trends on family and marriage.

Three out of four teen-age suicides occur in one-parent households; five out of six

adolescents caught up in the criminal justice system come from one-parent families. Eighty percent of adolescents in psychiatric hospitals come from broken homes.

There are more ways we behave in problems that seem to have a family root. They include withdrawal, immaturity and overdependency, being too nervous to concentrate, aggressiveness, including lying, cheating, meanness to others, temperamental outbursts and incessant demands for attention, and anxiety and depression.

Where do we begin to counter these trends? I believe we start by assessing our own thinking on the value of the family and its underpinnings.

How much do we realize St. Thomas Aquinas' principle that we are essentially social beings? As individuals, we grow and mature only to the extent that we participate in various social communities—a whole-family, church, neighborhood, friends and workplace partners.

How much do we value family solidarity and believe that from it are transmitted the beliefs and dispositions needed to support oneself and to contribute to one's community?

Do we believe the family is the place where we learn our first lessons on relationships among persons, which are

essential not only to private life but to public life as well; the place we learn or fail to learn to love; the place we learn the give-and-take that is essential to life?

How well do we realize that a family is not an interest group, but a form of faith community—that it best models the eucharistic community as a community bound together in love, where each member cares for the others?

How well do we understand that the family is not an isolated unit, but is very much a social institution which depends on church, neighbors, media, and civil and economic laws, and that everyone with a role in these areas must bear the family in mind and contribute to it?

How well do we understand that the family is not an isolated unit, but is very much a social institution which depends on church, neighbors, media, and civil and economic laws, and that everyone with a role in these areas must bear the family in mind and contribute to it?

Each day we could bring just one more person to believe that fully grasping the realities of family life is our best means of preserving it; it could be the beginning of the reversal of many ominous trends.

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# To the Editor

## Peace, justice are religious goals

The article in the Feb. 3rd issue regarding the surveys of Indiana Catholics brought several thoughts and memories to the forefront for me. It reported that 62 percent of Catholics in Indiana agree that "the church's main task is to build a more just grade equity field" and that 67 percent say that "working to end racism, sexism and other injustices" is important.

The church has received a fair amount of criticism for contributing to some of the injustices suffered in this world, and there is truth in this criticism. The church has also, as this article stated, "succeeded in making peace and justice legitimate religious goals." I would say it has gone beyond the setting of goals and full tilt into action, but we still have so much more to accomplish.

The memories I mentioned were of my "formative" years spent in Catholic grade school and high school, where peace and justice issues were woven into my personal value system. It was not until I ventured into public high school (I attended a few classes in summer school) and on to a state-funded university that I clearly realized how different my educational experience was by attending Catholic schools.

While I am old enough that many of my teachers were not the same as those of peace teachers, especially in high school. Regardless, there was little difference in how they treated me and my fellow students and I believe it was in their behavior toward us that we received our lessons of peace and justice. I felt as though I was treated with respect, even when I was on the receiving end of a reprimand!

The only gender differences I remember coming up in the classroom were the times that we girls were not just expected but encouraged to compete with the boys academically. I now understand the motive our seventh- and eighth-grade teachers had as they set up highly competitive educational games, with the girls playing against the boys! Perhaps you have heard of the studies that find this to be the time that girls fall behind in their self-esteem and confidence.

I received a bit of a shock when I went on to college. It was an expected challenge to deal with the huge classes and the fact that, as a student, I was little more than a number to some of the educators and administrators. When I was accepted into the school of business (this was back in the late '70s), however, I did not expect one of my biggest challenges to be dealing with sexism.

Evidently, there were more than a few faculty members who were not pleased with the influx of young women in the business world. I was shocked and disappointed to be treated in such a degrading way, but I was determined not to let this get in the way of my goals. As it turned out, this experience was good training for what lay ahead in the "real" world.

The more experiences I have in this real world the more I realize how thankful I am for the foundation I received from my Catholic education. I also realize it is my, no, our responsibility as members of the church to make the experience of peace and justice available to all. There is hope that we can and will rise to this challenge, if indeed the majority of Indiana Catholics say that it is important to work to end racism, sexism and other injustices. According to the survey, at least 66 percent of Indiana Catholics are already doing some of that work in our state alone!

Marianne Downey

Indianapolis

## Why Catholics don't contribute more

I read with interest Dan Conway's column in the Jan. 27 issue. His question: "Why are Catholics at the bottom of the list?" brought back memories of studies we engaged in here at St. John of Arc several years ago. Allow me to review for you some of our thoughts:

**Ownership:** Catholics do not belong to a congregation; they are members of a flock. A congregation owns the building, chooses the liturgy within prescribed limits, and hires and fires the minister. Members of a congregation retain membership even after they move to the suburbs. Sheep have devotion to the shepherd but not a strong sense of ownership in the corporate body, the flock.

**Empowerment:** Empowerment of the laity promised by Vatican II has failed to materialize. A feeling of impotence does not engender cooperation.

**Economic reality:** The church is failing to display its supernatural appeal. The magic of myth is lost in the wallow of materialism. Now is the time for spiritual hard-sell. St. Paul must have done it: Hebrews 10: "and joyfully assented to the confiscation of your goods, knowing that you had a more permanent possession."

**Identity:** The upswelling of all-smy-cumensism clouds the fact that the Catholic

Church is different. It is different because it contains the sacramental presence of Jesus (Surveys show that many Catholics no longer believe). We have lost the Friday abstinence and the Sunday Mass obligation that marked our identity. Our sense of belonging is evaporating.

**Parochialism vs. universality:** Members of large, rich parishes fail to give because they know the coffers are full to overflowing. Forty to 50 percent of those parishioners are depriving themselves of the blessings of stewardship. A smaller, inner-city parish just down the street may be ready to close its doors because of its "parochialism of poverty."

**Pageant:** We have abandoned the Corpus Christi procession, the May coronation, the sermon and Benediction. The showy part of religion is needed because our humanity is still a layer-cake of id, ego and super-ego. If we ignore the entry-level of personality, we may never reach its highest stratum where true spirituality resides.

Robert E. Hurley

Indianapolis

## Make it easier to contribute

I would like to respond to Dan Conway's column "Why Don't Catholics Contribute More?" (Jan. 27 issue).

While I agree with his observations, I would like to add another reason why we don't contribute more. I have been attempting for some time to convince the archdiocese (and my own parish) to institute a plan whereby parishioners can elect to make their contributions automatically via their bank accounts. I'm not referring to the option the United Catholic Appeal offers of contracting with your bank to send money to the Appeal. What I am saying is that the church at large like other businesses (insurance and utility companies, the United Way, health facilities, etc.) in automating their payments/contributions and providing their contributors an easy way to fulfill their promise.

As a firm believer in stewardship, I faithfully add my check to the weekly collection basket, as well as providing monthly contributions to the United Catholic

Appeal. My request is to make it easier to make this sacrifice: Automating the collection process is not difficult. This option would provide one less reason for Catholics to give for their failure to contribute to the degree of other religious denominations. As Conway said, "As long as our giving is half-hearted and our fund raising ineffective, we can expect to see Catholics at the bottom of the list of religious giving every two years."

Jan Suesz

Indianapolis

## The Wanderer is defended

Can this be? Millions of people tune in daily to hear Rush Limbaugh's "relentless pursuit of the truth" but only 37,000 care enough about our teaching church to inform themselves and each other?

So many facets of Catholicism go unreported; so many principles of our faith are unreported or given a left-handed spin. Many political conservatives are coming to maturity due to Rush Limbaugh's talk show and finding our private views confirmed by his numerous callers. It infuriates me that what is happening politically should also be the case due to a lazy Catholic press, devout theologians, and bureaucrats of the U.S. Catholic Conference who misinform our episcopal leaders and further deflect and misdirect popular Catholic sentiment.

At least *Criterion* editor John Fink tells us where he stands: "Fortunately, *The Wanderer* has a national circulation of only 35,000" ("From the Editor" column, Feb. 3 issue). *Wanderer* Press claimed 37,000, which is not surprising, this morning. The sad person who answered my call said, "None of this is new to us; we hear it all the time." (The figure 35,000 is what they reported to *The Catholic Press Directory*—Editor).

Perhaps I'm only one reader with an "attitude," but I would like to invite the many parents and grandparents who curse the darkness to hop aboard the "superhighway of truth"—the national Catholic weekly founded in 1867—"The Wanderer."

Lois M. Jackson

Indianapolis

(We have received several other letters defending *The Wanderer*—Editor)

## LIGHT ONE CANDLE

## We emphasize God's love

by Fr. John Caloir  
Director, The Christophers

Under the inspiration of the Holy Spirit the Catholic Church is always undergoing a process of purification. The Holy Spirit creates order out of chaos, but the process is often unsettling and unpredictable.

Changes in the church have a profound effect on the life of every Catholic. In the last 25 years we have evolved from a legalistic church which emphasized sin and punishment, to a more pastoral church which proudly proclaims the love of God. This new emphasis on love rather than fear of punishment has been liberating, however, some feel that it leads to excessive permissiveness and laxity.

In the past, mortal sins were presented as fairly easy to commit. Correspondingly, salvation was seen as difficult to attain. Today we highlight God's tender mercy and we are less worried about sin. Fear of the clergy and the hierarchy has receded proportionately, and we are more open to pastoral service.

The Second Vatican Council attempted to soften the legalistic approach to religion. Without changing any eternal truths it succeeded in restoring our sense of balance. We all know we have to work out our salvation with fear and trembling because there is a hell. Jesus was clear about that. But he was also explicit about God's mercy. In the Gospel of John, Jesus saved a woman taken in adultery even before she repented. Remember Jesus' word: "Let him who is without sin throw the first stone." They all walked away and Jesus turned to her saying,

"Has no one condemned you?" "No, Lord," she replied. "Then neither do I condemn you. Go and sin no more."

Another example of Vatican II's changes can be found in the way the church thinks of itself. In past centuries the church defined itself as a juridically supreme society, having rights over the secular state. An operative phrase in those days was: "Error has no right." In such a scenario inquisition was seen as a reasonable response to heresy. The church was like a feudal system with lords, vassals and serfs. In some ways that hierarchical model still exists, however, there have been enormous changes to modify the use of authority.

One important development has been the multiplication of ministries among the laity. This decentralization of the church has been going on for more than 20 years. While church authority will always be necessary, the medieval trappings of authority are becoming more and more anachronistic. Very few bishops today offer their ring to be kissed in obedience.

There has been a whole theological shift in the church even in the way we view God. In the past God was a taskmaster, ready to punish the sinner at a moment's notice. Today we emphasize God's love, and this augurs well for the future. Generally speaking, fear is receding and church leaders are becoming more humble. Lavish lifestyles and clerical arrogance are subsiding at the same time as the median age of priests rises. No one knows exactly where the Spirit is leading.

The U.S. church doesn't have all the answers, but we know that God is love, and none of us want to go back to the ecclesiastical tyranny of the Middle Ages.

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

## LIVING FAITH

## When I suspected that one of my daughters was pregnant

In 1988, I had recently joined the Catholic Church through the wonderful journey of RCIA. I had three beautiful teenage daughters and two infant daughters. My husband and I had become active in our parish through being part of the RCIA team, parish retreats, Marriage Encounter, and some part of the parish's ministry program. Then came the fact that many mothers of teenage daughters have: I suspected one was pregnant!

All of my thoughts revolved around how I would handle this. Do I confront her? If I would handle this. I turned, of course, to God and prayed and prayed for the right approach. I couldn't tell my husband, not until I was sure. I prayed for guidance and the answer. The answer came, to my thinking, in a most heavenly way.

On a Friday evening, she had asked for permission to go to a big city with her boyfriend to shop at a mall. It was not quite dawn on Saturday and both my husband and I were asleep. Our daughter was preparing to leave for her shopping trip. All at once, a voice woke me from my sleep and told me, "Don't let her go. She's going for an abortion." I sat up in bed and poked my husband awake, telling him to forbid her to go. Then the dam broke and I blurted out my

fears about her to him. Since it was snowing at the time, he told her that she just wasn't permitted to go now.

For some reason, she didn't object to our not allowing her trip. The day dragged on. I kept giving her opportunities to tell us, in her own words, about her situation. I finally picked up *The Criterion* and read to her a message from our Holy Father to all teen-agers on chastity. The truth and tears flowed from our daughter. She was three months pregnant. She was 16 and frightened, thinking that an abortion was the only way out.

Six months later, she gave birth to our beautiful grandson, who is now 6 years old and in kindergarten. The first people to the hospital to see him were some of our friends from our parish family to help celebrate a new life, one that was saved from abortion through what I feel was divine intervention.

(Although the author of this piece didn't ask that her name and parish be withheld, we are doing so anyway.)

(Articles for this column should be sent to Faith Stories, The Criterion, P.O. Box 1717, Indianapolis, IN 46206. If you would prefer to have one of our staff write a story for you, give us a call at 317-236-1570.)

## CORNUCOPIA

# The history of discipline

by Cynthia Dewes

We used to have this "line-up," based loosely upon all the crime shows you've ever seen. Except that this was not an anonymous selection of a culprit from behind a two-way mirror, but rather an in-your-face demand for swift justice.

"OK, who did it?" Mom would confront the suspects who stood shifting from foot to foot before her.

The crimes varied. There was spilling, for-bidden potato chips in bed, doing crayon murals on the wall behind the door, running bikes through the flower bed. You name it it could be done, it probably was.

Silence. Then, all heads turning toward Peter. "He did it."

Although this play, intended to divert Mom from the facts, was used by the guilty parties nine times out of 10, it always worked. Everyone, including Mom, knew that Peter would get off easy because he "had a bad heart."

But when Peter took the blame everyone could leave, including him after enduring a few minutes of scolding. And Mom could save face because the matter was handled. At least until the next time she was provoked when feeling too tired to pursue Truth.

There were also occasions for The Look. This was the disciplinary action usually employed in church, on the bus, in front of relatives during celebrations of national holidays, or on other public occasions.

When using The Look, Mom would first seize the culprit's attention by a gesture, a slight touch on the elbow, a finger poked in the back. And then she would fix a severe eye-to-eye grip on the errant child, nailing him or her to silence or inaction or whatever else the desired effect might be.

Although spanking was considered a given, an option always waiting in the wings, the actual implementation of it was mild and infrequent. The threat of physical

and psychological humiliation was usually enough of a behavior management plan for any kid.

And then there was yelling, a personal favorite. The neighbors still tell funny stories about watching the kids suddenly fly out of the house, followed by Mom's denunciations delivered at the top of her lungs.

When all else failed and Mom had been reading books by experts again, there was Peer Pressure. Ideally, the innocent child would put social pressure on the culprit and make him present himself for justice, as in "No one gets dessert until the guilty one confesses." Or, as more likely resulted, someone would just tell on him.

Contrary to what we often see in modern cultural behavior, discipline is a necessary part of childhood as well as adult life. It's not an infringement of individual rights, but a way to insure that they will be honored. We need to discipline ourselves and our kids because we're human and imperfect.

But discipline must be based on authority, which is of God. Many parents today, not thinking in terms of any authority outside themselves, seem to fear the idea of disciplining their kids. They doubt their own authority as parents just as they doubt, or don't care about, the authority of God as father.

Sometimes we neglect to love our kids as God has loved us, with authority, kindness and justice. We need to return to disciplining our kids and ourselves.

Personally, I'm still in favor of yelling.

## check-it-out . . .

The choir of SS. Peter and Paul Cathedral will present portions of all three movements of George Frederic Handel's "The Messiah," on Feb. 26 at 2:30 p.m. in the cathedral church, 1347 N. Meridian St., Indianapolis. Choir director, Geraldine D. Miller will conduct the performance. Accompaniment will be provided by the cathedral's director of music, Edward Greene. The performance

is free and the public is invited. For more information, call 317-634-4519.

Office of Worship Director Charles Gardner will present three seminars on **Music in Catholic Worship** on Saturdays, Feb. 25, March 4 and March 12 from 9:30 a.m. to 3:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. The seminars are especially for those who have positions of leadership in parish music programs and others who want to learn more about liturgical music. Cost is \$8 per session. Pre-registration is required on the Wednesday prior to seminar date. For more information, call the Office of Worship at 317-236-1483.

The **Indianapolis Symphonic Choir (ISC)** received a major grant from Lilly Endowment of Indianapolis. The three-year \$150,000 **educational operating grant** was given in support of the choir's "Sacred Masterworks: A Series of Concerts and Educational Lectures and Workshops." The focal point of the Sacred Masterworks Series is the all-choral "A Festival of Hymns and Anthems." Because of this grant, this year's festival will include a second day.

Single Catholic women, ages 20 to 40, who are interested in religious life are invited to attend a **"Benedictine Life Weekend,"** March 17-19 at the Monastery Immaculate Conception in Ferdinand, Ind. The weekend will focus on the theme, "The Work of the Ferdinand Benedictines." Participants will share in the prayer and community life of the sisters, will meet and share with other women who are thinking about the religious life, and will be able to reflect on their own calls without the pressures of commitment. To register or to obtain further information, contact Benedictine Sister Rose Mary Rexing at 1-800-738-9999.

Hospice of Indianapolis and Roberts Park United Methodist Church will offer a six-week series of **grief support groups**. Groups for adults begin March 13 and children's groups begin March 16. All groups are free and open to anyone who has suffered the loss of a loved one through death. Advance registration is required. For more information, call Marcia Gray at 317-484-9400.

A **liturgy** will be celebrated for the late Franciscan Sister Gertrude Marie Zieroff, one of Marian College's founding sisters, in the school's chapel on Feb. 19 at 11 a.m. Sister died on Jan. 28 at the age of 93. Along with Monsignor John Doyle and Sister Gonzales, Sister Gertrude Marie was recognized as one of the founders of Marian College. Before the college officially opened in Indianapolis in 1937, sister and other members of the community came each weekend to the Allison Mansion to establish the library that would be required when students arrived. Sister was known for her out-

standing mind for mathematics, had also taught logic, journalism, English literature, biology, chemistry and physics. She remained on the Marian faculty from 1937 until her retirement to Oldenburg in 1975. Marian College President Daniel Felicetti and the alumni office honored sister at the time of her diamond anniversary in the community in 1994 by proclaiming "Sister Gertrude Marie Day at Marian College."

St. Rose of Lima Church, 114 Lancelot Drive in Franklin, will hold a **Chamber Music Recital** on Feb. 18 at 8 p.m. Stephen Reen, pianist; Sophie Weller, cellist; and Marian Egge, violinist, will perform "No. 2 in C Major, Op. 87" Johannes Brahms, 1883-1897. For more information, call Doyle Speaks at 317-736-5585.

The 1994 **Christmas Store** was a success because of those in the archdiocese who gave donations, merchandise and time to the project. The staff of Catholic Social Services and core volunteers thanks all of those who helped them provide Christmas for 181 families—over 700 individuals. The move to the permanent location coupled with delays in preparations because of site rehabilitation prevented them from serving as many families as they served in 1993. However, no one who sought help was turned away. The Christmas Store now has a **permanent home** at 1435 N. Illinois St. Staff will be working at the Christmas Store throughout the year on Thursdays from 10 a.m. to 3 p.m. Support the 1995 Christmas Store with your dollars, donations of new merchandise, time or entrepreneurial spirit. Call Dick Kramer at 317-236-1524 if you can help.

## vips . . .



**Rockie and Lucille (Welsh) Piccione** celebrated their 50th wedding anniversary with a renewal of vows during 11:30 a.m. Mass on Feb. 12 at Holy Name of Jesus Church in Beech Grove. The Picciones were married in Holy Rosary Church, Indianapolis, on Feb. 12, 1945. Rockie retired from Fred A. Beck in 1984. They have seven children: Michael, Providence Sister Mary Jo, Lois Reeder, Donna Anderson, Catherine, Thomas and John. They are the grandparents of 12 and the great-grandparents of three.

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**ANNIVERSARY CELEBRATION**—Students of St. Michael School in Indianapolis participate in a liturgy service celebrating the school's 40th anniversary. The anniversary was celebrated during Catholic Schools Week, Jan. 30 to Feb. 3. (Photo courtesy of St. Michael School)

# 379 girls, boys receive scouting awards

by Margaret Nelson

Hope for the future was voiced by many adults who watched hundreds of boys and girls receive religious awards and medals for their work in the Boy Scouts and Girls Scouts.

At the Sunday, Feb. 5 religious emblem presentation, Archbishop Daniel M. Buechlein personally congratulated the young people. Throughout the archdiocese, 379 earned scouting awards in the Catholic Church.

The archbishop pointed to the priests and religious sister and brother who were present. "I want you all to think about the fact that we need more of you to respond to God's call to religious life. Think about God's call to you."

Father Mark Swarczkopf, archdiocesan chaplain, pointed to all the work done by the scouts, their leaders and their parents. He explained that the archbishop had received the St. George medal while Bishop of Memphis. Flags represented parishes, units and the country.

In his talk, Father Swarczkopf said that, like the scouting books of requirements to reach goals, the church also has goals. And the local Catholic committee on scouting had a goal of involving more older boys and girls in earning religious medals.

A new chaplain's aide program is training young leaders to help with retreats and prepare them for service. The

archbishop said the program "will help young people enter into more leadership in the Catholic Church."

This year, the Pope Paul VI unit awards were reinstated by the national office. Pack 170 and Troop 170 from St. Charles Borromeo in Bloomington; St. Simon, Indianapolis; and St. Joseph in Shelbyville (a national honor unit) received this award this year.

To earn the award, the unit must prove that the majority of members are working toward religious medals; that the leaders are trained; that there is unit growth; and that the unit participated in service projects. Sixty-four boys received the Light of Christ, and 85, the Parvuli Dei. Twenty young men earned the Ad Altare Dei, and nine, the Pope Pius XII. Benjamin Bednarski, David Toloday, Shawn Toloday, Tom Reeves, and Ryan Torvik of St. Michael in Greenfield; Scott Wootton and Andrew Dilts of St. Charles Borromeo in Bloomington; and Matthew Crain and Timothy Wagner of St. Paul, Catholic Center in Bloomington were Pope Pius XII award recipients.

One hundred and nineteen girls were Family of God recipients and 75 earned I Live My Faith. Twelve young women were Marian Medal recipients. Kristen Cowden, Maura Giles, Lindsay Reed, and Elizabeth Stroude of Our Lady of Lourdes; Sarah Ernstberger, Carrie Brink, Jennifer Brown and Vickie Gruner of St. Lawrence; Margaret Land, Katie McCallum and Jennifer Un-

derhill of St. Luke, and Jennifer Lazzell of St. Joseph, Terra Haute. Penny Moss received the St. Elizabeth Seton award for adults. Carl Pavolik, Vickie Hosler, John R. Cook, Joseph Schroeder, and Annette Mullen received the Bronze Pelican, for adults who have worked five years in Boy Scouts.

Father Donald Schmulin, pastor of St. Matthew and Mary Catherine Meek, St. Lawrence, received the St. George award—the highest scouting honor for adults.

After the ceremony, the award recipients, their leaders and families gathered at the O'Meara Catholic Center for refreshments—Girl Scout cookies.



**SCOUTING**—Archbishop Daniel M. Buechlein (above) bestows the St. George medal on Father Donald Schmulin during the religious emblem presentation on Sunday. Cubs and Boy Scouts (upper right) earned 173 awards and Girls Scouts and Brownies took 206 honors. (Photos by Margaret Nelson)

## TV anchor thanks Gennesaret volunteers for helping the poor

by Mary Ann Wyand

"It's only through helping other people that we learn." WTHR Channel 13 news anchor Anne Ryder of Indianapolis told volunteers of the Gennesaret Free Clinic during the health care organization's annual meeting Feb. 8 at Park Tudor School.

Ryder's keynote address was a highlight of the seventh anniversary celebration of the not-for-profit community organization which provides free health care and prescription medicine for the homeless and poor in Indianapolis.

"The world has changed since your clinic opened," she said. "Unfortunately it hasn't always changed for the better, but the work that you're doing truly does help. It's tremendous. It never ceases to amaze me what compels people to volunteer, what it is in their heart. Most people don't do it for the pat on the back."

Helping others "pays you back in ways that no recognition dinner ever could," Ryder said. "It pays you back right here in the heart. So from the bottom of my heart, I applaud the work you're doing. We need more people like you."

The WTHR news anchor and St. Pius X parishioner said her new "Hope to Tell" series features good news stories about people who exemplify hope, faith, and resilience of the human spirit.

"That's exactly the kind of work that all of you are doing" in the Gennesaret ministry, she said. "Today we not only have the opportunity but also the responsibility to use the powerful tool of television in this kind of way."

Dr. Trippi, a St. Thomas Aquinas parishioner who is the founder and president of the Gennesaret Free Clinic, noted that since 1988 the mostly volunteer health care organization comprised of people from many faith traditions has



Anne Ryder

continued to grow in number and expand its ministry in diverse ways.

"We examined our first patients on the floor of the church nursery at All Saints Church back in 1988," Dr. Trippi said. "We've really come a long way since that time, with medical programs at DaySpring Mission, the Care Center, the Good News Mission, the Holy Family Shelter, the Salvation Army Adult Rehab Center, the Lighthouse Mission, the Allison Christian Family Center, and our mobile medical unit."

Gennesaret volunteers now provide both medical and dental care, he said, as well as staff a Shelter Health Fair each December and coordinate a Health Care for the Homeless and Poor Conference for medical providers every September.

"The efforts you do in providing health care at the homeless shelters really makes a difference," Trippi told the volunteers. "For the third year running, there are no active cases of tuberculosis in the Indianapolis homeless shelters, which is absolutely extraordinary."

The Gennesaret ministry will continue to grow in 1995, he said, with much appreciated financial assistance from individual donations as well as several grants.

Gennesaret just received a Fanny Mae Health Foundation grant, he said, which will fund a part-time social worker for women's health care.

## Sisters to keep hospital in Lafayette

The Sisters of St. Francis Health Services, Inc., which owns and operates St. Francis Hospital and Health Center in Beech Grove, will not divest itself of St. Elizabeth Hospital Center in Lafayette as originally planned.

It was announced earlier that the sisters would sell the Lafayette hospital to Pimary Health Systems.

Franciscan Sister Jane Marie Klein, president of St. Francis Health Services, said that its governing board made the decision to withdraw the sale of the 119-year-old hospital.

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Sincerely,

Ruth (Griffin) Griffin  
Class of 1936  
357-9877

Colleen (McNulty) Kenney  
Class of 1974  
353-9642

Lori (Holmes) Malander  
Class of 1976  
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## SPOTLIGHT ON INDIANAPOLIS NORTH DEANERY

### Christ the King offers wide range of ministries

by Margaret Nelson

Christ the King Parish is in transition. Last Sunday, over 700 people bade farewell to their pastor of 15 years, Msgr. Kenny Sweeney. Next Sunday, they will welcome their new pastor, Msgr. Francis R. Tuohy. And they will lose their associate pastor, Father Stephen Giannini.

The staff gathered to discuss the parish on Feb. 1. "The main thing that we've accomplished over the years—and it goes back to Father (Thomas) Carey's time (1963-80)—is to help people have an awareness that they are the church," said Msgr. Sweeney.

That message has come across more and more as people become involved in all the ministries of the parish. The priests really can't touch everyone's lives," he said.

Betty Krier, administrator of religious education said that the program has evolved over the years. "Right now, there are so many different things under the umbrella of religious education than there were 25 years ago. It used to be just Sunday morning religious ed classes for public school students. Now we have more adult education.

"One wonderful thing at Christ the King is our Adult Catechetical Team (ACT). Pam Kemper is our chairperson. This woman goes a mile a minute," said Krier. The team planned a half-day session in February and invited people from each of the various ministries to plan adult religious education for next year.

Christ the King has a new baptism outreach of letters to parents of first-born children. "We hope they know we consider them an important part of the parish," said Krier. Deborah Reale, principal of Christ the King School, said there is a new mom's group for parents of small kids in the parish. "It kind of goes right along with the letters."

Rose Stierger, financial secretary, said, "They are very much involved in the spiritual aspect." She explained that the parish is preparing to have one priest by having lay people make hospital visits and lead prayer services at funeral homes.

Youth House is the former convent, which is used by the youth as an activity center. Betsy Traub is the youth ministry



KING'S COURT—Father Kenny Sweeney, pastor of Christ the King Church, is surrounded by his staff (from left): Deborah Reale, principal; Rose Stierger, financial secretary; Patty Holtz, school business manager; Betty Krier, administrator of religious education; Jackie Garay, receptionist; and Kathy Thieken, administrative assistant. (Photo by Margaret Nelson)

coordinator. There are activities for the youth of the parish every day after school.

The parish has a Resurrection Choir for funerals, made up of mostly retired people. There is a pool of 60 people, and 25 to 30 usually sing. And a bereavement ministry is just getting off the ground. Members keep in touch with families for up to two years after the death of a loved one.

Besides the 50 in the Sunday choir, there are 100 young people involved in the children's choir and the junior choir.

The Gathering is a group that plays at the youth Mass each Sunday. It includes a guitar, flute and other instruments. Every week, young people serve as ushers, readers, and eucharistic ministers.

Stierger said that the ministry to engaged couples is "really a spectacular ministry around here. We have teams of couples who meet with the engaged couples six Sunday nights in their homes."

They deal with different topics. The whole idea—which we stress carefully—is that we're trying to prepare couples for the marriage, not the wedding."

"We try to reinforce the love they have for each other," said Msgr. Sweeney. "Some who have gone through come back to help other couples."

Krier talked about a brand new group: The King's Singles. They meet to go to Mass, to dinner, and to help with service projects. They are so enthusiastic, and they are involved in all aspects of the church."

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The age range goes from 21 to 85. Members are single, widowed, or divorced. For about five years, the parish has had the King's Couples, mostly for those in their 20s and 30s. Sterger said, "They do a lot, they don't just party." This year they held a mid-February retreat weekend. They sponsor the annual Easter egg hunt in the area. "The little kids love it."

The King's Couples do some socializing; they had a Super Bowl party, but they are also willing to be of service to the parish. Over the years, we've asked them to do a lot of parish receptions," she said.

Kathy Thicken, administrative assistant, talked about the service league, which has women—and a few men—of the parish, who provide food for "peace" meals after funerals.

"When we had the liturgy formation program sponsored by the Office of Worship, the service league took care of refreshments," said Sterger. "They do many receptions and provide some emergency help for parishioners."

The staff members agree that the King's Gardeners make a difference. Pat Cronin coordinates care of the plants around the church.

Msgr. Sweeney calls the St. Vincent de Paul conference at Christ the King "very, very active—it's the largest in the city."

Krier said that SVP involves lots of young people. Through it, hospital and nursing home visits are arranged for people who moved to outlying parishes but want to remain attached to Christ the King. The eucharistic ministers make parish calls.

Patty Holtz, school business manager said, "The last few years, we have coordinated the Christmas Giving Tree through all the organizations of the parish, instead of each one doing something different. It works well. The school classrooms bring canned goods and parishioners bring gifts for individuals." Last December, the parish served about 70 families. "We try to help our own people—and we have some who need help. Then we reach out to others."

Krier said, "Our Board of Catholic Education plans something beyond what a board is expected to do. This year we've already had our third family night for parish families." There were two movie nights and a family sock hop.

Reale said, "The school has 328 students, kindergarten through eighth grade. We are really pleased that the school population is up this year by 30 students. That's a wonderful sign. We have 80 children who are new to our school, including kindergarten."

"This is the fifth year we are housing the North Deane learning disabilities pro-



**SCHOOL MASS**—Students at Christ the King applaud their mission moderator Mary Ellen Trakin as she receives an honor for helping bring the school's collection to \$1,165.77—second place in the archdiocese. At right, Maureen Geis Karaba (from left), educator for the Mission Office, presents an award to teacher Mark Rhodes as Trakin and principal Deborah Reale look on. (Photos by Margaret Nelson)

gram," said Reale. "We have 14 children; we want to keep it small so that we don't overload the one teacher. The reputation continues to grow. We have a number of graduates from that program who had gone on to Bishop Chatard High School."

Holtz said, "As far as school activities, even the working parents are very active—volunteering in classrooms, the computer lab, the lunchroom and the library media center."

"We have first- and sixth-grade buddies. On Sunday, Feb. 5, they went to the Cathedral Soup Kitchen. They also plan school Masses together," said Reale. Christ the King School will celebrate its 50th anniversary in September.

"Teachers feel they can rely on Betty Krier (the director of religious education) for resources," said Reale. And Holtz said, "Betty does a great job with the combined school Mass. She makes the public school children feel very much part of the parish life. Some families get involved with the parish on Sunday morning and then put their children in the school."

This is the second year of "Christ Renews His Parish" and its retreats for the parish. "These groups are fantastic support groups. There is so much camaraderie," said Krier.

Holtz, who takes care of tuition and bookkeeping for the school, is a Christ the King graduate, parent and board member.

The staff believes that is one of the

strengths of the parish—many lifelong members, including four present board members.

Sterger remembers what Father Giannini said after coming to the parish: "Christ the King is in a big city, but when you get here, you get a lot of warm, small-town feeling."

Reale said that the length of staying in the parish carries over to the school staff. "We've been lucky with the teachers staying long."

"But I think we're good about taking in new people," said Sterger. "That's where the time and talent program helps," said Krier.

Sterger said, "The liturgy has always been a strong point. I think that's why a lot of people come."

"Pastoral planning has been going very strong the last few years. The people are busy and enthusiastic," said Msgr.

## Christ the King Parish

Year founded: 1939

Address: 1827 E. Kessler Blvd.

Indianapolis, IN 46220

Telephone: 317-255-3666

FAX: 317-475-6579

Pastor: Msgr. Francis R. Tuohy

Administrator of Religious

Education: Betty Krier

Youth Ministry Coordinator:

Betsy Traub

Music Director: Paul Sterger,

Melissa Buchler

Parish Secretary: Martha Mellett

Principal: Deborah Reale

School: 5858 Crittenden Ave. (K-8)

Telephone: 317-257-9366

Number of students: 306

Parish Office: 5884 N. Crittenden

Ave. (enter from church parking lot)

Church capacity: 450

Masses: Saturday—5, 6 p.m.;

Sunday—7:30, 9, 10:30 a.m., noon

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## SURVEY OF INDIANA CATHOLICS

## Catholics accept many of church's core beliefs, but not all of them

A recent study of Indiana Catholic parishioners reveals that they accept many core doctrines of the church, but not all of them.

Ninety-seven percent of Indiana Catholics say they need God's help to live good and decent lives. Ninety-six percent say there is a heaven. Ninety-one percent believe in the Trinity. Eighty-seven percent believe that the bread and wine used at Mass are transformed into the body and blood of Christ. Eighty percent believe there is a hell.

However, only 61 percent say homosexuality is always wrong, only 52 percent say abortion is always wrong, only 45 percent say the pope is infallible, only 49 percent say premarital sex is always wrong, only 44 percent say euthanasia is always wrong, and only 16 percent say use of condoms and birth control pills is always wrong.

Leaders of the Catholic Pluralism Project are studying who some Catholics are more likely to accept the church's beliefs than others. Purdue University sociologist James D. Davidson, who directed the project, reported results of that analysis at a meeting of the Florida Catholic Conference two weeks ago.

The three most important factors predicting adherence to church teachings were age cohort, experiences of the sacred, and religious self concept. According to Davidson, "The people who are most inclined to accept the church's core beliefs and moral teachings are older Catholics, people who have felt very close to God as adults, and people who have developed a clear sense of being Catholic. The people who are least inclined to accept church teachings are younger, haven't felt close to God, and don't have as strong a Catholic identity."

He said that some other factors also had important effects, especially sex role attitudes, awareness of Vatican II, self

interests, and the religious beliefs and practices of Catholics' significant others. "The more traditional Catholics' views of men's and women's roles in society, the more they have benefited from being Catholic, the more they are aware of Vatican II, and the more they interact with other Catholics who accept the church's teachings, the more they embrace the church's core beliefs," Davidson said.

When asked what these findings mean for church leaders, Davidson said that "in the last 20-30 years, the church has stressed worldliness over otherworldliness, the human over the divine, the profane over the sacred. While these emphases have probably corrected some of the distortions in the pre-Vatican II church, we may have gone too far the other way. Overemphasis on the worldly, human and profane may rob Catholics of chances to experience the holy."

Davidson continued: "As one person in our focus groups said, 'God's just not awesome any more.' We probably need to find ways of making the sacred more accessible, helping Catholics transcend their daily routines, giving them a chance to rise above the ordinary, putting them in closer contact with the transcendent. The more we do that in the context of sacraments and other rituals, the more Catholics are likely to embrace the church's core beliefs."

He also said, "The more we foster Catholic identity, the more we are likely to promote compliance with the church's rather distinct moral teachings. Conversely, the more Catholics think of themselves as generic Christians, or don't think there is anything special about being Catholic, the less they will feel compelled to embrace the church's moral views, especially when they are different from those of other faiths and other people they interact with."

Davidson also noted that sex role attitudes are the most

important influence on Catholics' moral attitudes. He said, "Americans generally, including American Catholics, are moving in the direction of more egalitarian views of men's and women's roles in society. The church probably can't do much to change that trend; it seems pretty irreversible. Therefore, we should expect less, not more, acceptance of the church's traditional moral teachings in the years ahead."

He said, "Church leaders ought to consult with lay leaders on all of these issues if they want to speak to these issues in a meaningful, prophetic voice. If they don't, Catholics may grant church leaders authority in the area of faith, but they are increasingly likely to turn their backs on the church's authority in the area of morals."

The Catholic Pluralism Project was led by a team of priests, sisters and lay people from each of Indiana's five Catholic dioceses. Parishioners in 49 parishes were asked to participate. Fifty-seven percent responded.

## Car raffle to benefit St. Elizabeth's



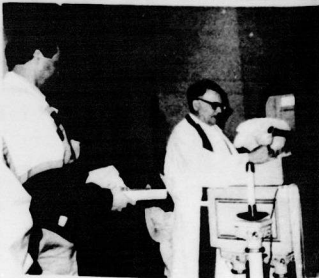
CAR RAFFLE—M. Mark Howell (left), a member of St. Elizabeth's board, stands with Gary Pedigo, president of Pedigo Chevrolet-GEO-Hyundai, 5101 W. 38th St., Indianapolis, in front of a car to be raffled off to benefit St. Elizabeth's on March 17.

St. Elizabeth's of Indianapolis, which serves women who are going through a crisis pregnancy, will have its fourth annual raffle for a luxury car on March 17. The raffle will be for a 1995 Chevy Blazer LT, provided at a discount to St. Elizabeth's by Pedigo Chevrolet-GEO-Hyundai of Indianapolis.

The programs and services at St. Elizabeth's have changed since it began serving women 80 years ago. As recently as five or 10 years ago, it was known primarily for its maternity home and as a licensed adoption agency. Today, besides those two programs, it also offers a residential program, including a day-care facility, for teen-age mothers and their infants, an after-care program to help young mothers care for their infants properly, and a growing outreach or counseling program for those women who use neither of the residential programs.

According to Gary Wagner, chief financial officer and development director at St. Elizabeth's, the agency's financial needs have become more complex. Whereas adoption fees used to account for 40 to 50 percent of the budget, today they account for only 6 or 7 percent. Furthermore, the agency's allocation from the United Way has shrunk over the past six years while operating costs have increased by 35 percent. Therefore, the United Way allocation covered more than 20 percent of agency expenses in 1989, but today they cover 11 percent.

The raffle is one of the major efforts to increase St. Elizabeth's income. Another is the annual Elizabetha Ball held during the summer.



SURPRISE—Msgr. Bernard Schmitz, pastor of St. Nicholas in Ripley County, looks at a challenge and pates his parishioners gave him to honor his appointment as monsignor. Two hundred people came to the surprise celebration, where he also received a plaque and cards from the children at St. Nicholas School. Robert Gorman, president of the board of education, looks on. Msgr. Schmitz is also pastor of St. Anthony, Morris; St. Charles Borromeo, Milan; and administrator of St. Pius, Ripley County. (Photo by Rita Grathwohl)

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# Faith Alive!

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## 'How alive are you?' is challenging question

by Fr. Robert L. Kinast

Jesus contrasted his mission with that of others who exploited people, usually for financial gain, by providing worthless services that fed upon people's fears and superstitions.

Jesus, on the other hand, appealed to the strengths in people and urged them to cultivate their gifts in the most human way possible, the way God intended.

He drew this contrast when he explained his mission by saying, "I came so that they might have life and have it more abundantly" (John 10:10).

That was part of his description of the good shepherd who calls his sheep together, leads them out to the good pasture, and protects them from enemies and dangers.

The good shepherd serves the life of the sheep. This theme was continued in the early church.

One famous saying from that era came from St. Irenaeus. He proclaimed that the glory of God is the human person fully alive.

A few centuries later, medieval theologians affirmed that grace builds upon nature. Thus they tried to show how the truths of God make people more human, not less.

Vatican Council II in the 1960s put its own stamp on this tradition. When describing its desire to help solve modern problems, the council declared that "faith throws a new light on all things." Thus, faith guides people toward "fully human" solutions to modern problems.

The new "Catechism of the Catholic Church" continues this emphasis. It recalls Jesus' role as a good shepherd by asserting that the way of Christ leads to life. The catechism says it is the purpose of catechesis to reveal the joy and demands of this way of Christ (Nos. 1696-1697).

The end result is a newness of life, a deep, fresh, dynamic experience of the life we are already given but can have more abundantly.

What are some signs of this life, and how does a person know that this life is growing? It is hard to be specific, about this because each person's circumstances are different. However, there are some general signs that indicate the newness of life in Christ.

- The first sign is conversion. This is what Jesus expected of those who heard him preach. To convert is to be open to change, to be willing to see things differently.

Instead of seeing things from one's own point of view—how they will benefit me personally—Jesus advocated seeing things from God's point of view and how they will affect everyone together.

For everyone, conversion is a constant challenge. For life keeps changing and demanding conversion yet again.

- Passion is a second sign of the newness

of life in Christ. I was reminded of this recently when I met with two parishioners from the first parish I served over 25 years ago.

I noticed that one person kept talking about the people and issues we dealt with back then, while the other person described current involvements and new challenges. The first person's mood was somewhat heavy and distant. The second person was much more animated and engaging even though some of the topics dealt with frustrations and disappointments.

To be passionate means literally to be moved, to be affected. Ordinarily passion is associated with intense feelings which cannot be hidden, but passion doesn't have to be flamboyant or loud. It only has to come from genuine conviction.

A young friend was married recently. After completing her college degree, she volunteered for a year teaching poor children in Jamaica, then spent the last two years at a Catholic Worker house serving the homeless.

At the wedding reception, one of her college classmates told me that what she most admires about Heidi is her passion for the poor.

"We all learned about the poor," the young woman said, "but somehow learning came alive for her."

- Which brings me to a third sign of the life that Jesus brought: reflection. Human beings reflect on what is important to them. They try to make sense of their experience.

Jesus expected the people of his day to think about the things he told them and to ponder the example that he gave them. This is why he taught in parables and why he often concluded by saying, "Let the one who has ears listen."

Patricia O'Connell Killen and John de Beer have just published a helpful book called "The Art of Theological Reflection" (Crossroad, 1994). But it isn't just for theologians. It is a practical guide for people who want to reflect on their life and to derive the full spiritual benefit of their experience.

It is important to reflect on the fact that:

- Jesus was not content with the status quo; he called for continual conversion.
- Jesus was not content with half-hearted pleasantness; he wanted passionate commitment.
- Jesus was not content with thoughtless belief; he said and did things that demanded reflection.

These are signs of the abundant life he offered.

(Father Robert Kinast is the director of the Center for Theological Reflection, Indian Rocks Beach, Fla.)



**CONVERSION**—Jesus was not content with half-hearted pleasantness or thoughtless beliefs. Jesus called for continual conversion and passionate commitment. He said and did things that demanded reflection. These are signs of the abundant love he offered to everyone. (CNS photo by Michael Hoyt)

## Biblical authors chose graphic images of God

by Fr. John J. Castellet

The biblical authors employed some quaint and graphic images to express profound truth. One wrote that God "blew into" the nostrils of the first human creature "the breath of life" (Genesis 2:7). Since this was God's own breath, life is a treasure.

Throughout most of the Old Testament period, when people had only the fuzziest ideas about life after death, long life was considered a special blessing, a sign of God's favor.

When Third Isaiah looked forward to an ideal future, he envisioned it in these terms: "No longer shall there be in it an infant who lives but a few days . . . And he who fails of a hundred shall be thought accursed" (Isaiah 65:20).

The life referred to in such Old Testament passages was the life communicated to people by their parents. But the New Testament authors consistently wrote of a new type of life, an exalted principle of being and action, a share in the intimate life of God.

This is especially true of the fourth evangelist. Speaking of the Word made flesh, he wrote: "But to those who did accept him he gave power to become children of God, to

those who believe in his name, who were born not by natural generation nor by human choice nor by man's decision but of God" (John 1:12-13).

One of the most striking expressions of this wonderful reality is in the passage dealing with the Bread of Life: "Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me" (John 6:57).

Just before this we read: "Whoever eats my flesh and drinks my blood 'has eternal life, and I will raise him on the last day'" (John 6:54).

This "eternal life" is not life in the hereafter, which is also promised, but an actual share in the life of the Father and the Son here and now—a new principle of being and action.

Birth into this life, a share in the life of the risen Christ, takes place at baptism.

In Colossians 3:1, 3-4, we are told: "If then you were raised with Christ, seek what is above . . . For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory."

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

### DISCUSSION POINT

## Prayer and friends enhance life

This Week's Question

"Get a life!" So the slogan goes. What is your idea of getting a life?

"Focusing on strengths rather than weaknesses and . . . on the positive rather than the negative. I see so many people dwelling in negativity . . . But if you're looking for errors or what's wrong, that's what you're going to see." (Barbara Berry, Long Grove, Ill.)

"They need to get in contact with God, with their spirit. They need to get into relationships with other people . . . Relationships take work, and that always helps people improve their lives." (Sister Danvers Soto, New Hampshire, N.Y.)

"They need to start praying and seeking support from friends and family. I had a good friend who tried to commit suicide . . . I felt badly that I had lost touch with her because of having a baby. When I found out, I tried to reach out to

her with inspirational cards and encouragement to seek the support of others." (Kathy Gilliland, Fort Worth, Texas)

"Turn to the Lord. Start in on Scripture. Paul's letters are a good place to start because he writes to people about how to get away from worldly things and get a life. Don't be left astray by what you see and hear." (Joan Wiedefeld, Coeur d'Alene, Ind.)

"Believe to get a life! We must do the best we can to lose our lives . . . We have to make a genuine effort to lose our lives for him, our family, and friends. In the final analysis, only this will give us a life." (Bill Schlich, Winterville, Ohio)

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An upcoming edition asks readers to complete this sentence: "Love makes an impact on us because . . ."

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# Our journey holds many signs of life and hope given by a loving God

by Linda Allison-Lewis

One beautiful, sunny day in Texas several years ago, I sat on our patio watching our 7-year-old daughter swim in the pool.

I was smiling to myself as our dog kept his usual vigil, circling the pool, perhaps waiting to play lifeguard.

I was reflecting on the work I'd just completed—some writings of mine on life and happiness.

In preparation, I'd spent many hours pondering the journey that had brought me to where I was at this time in my life.

It was truly not a fairy tale journey of happiness, but instead a journey of living.

I was preparing for a divorce and a long move back to my native state of Kentucky. I felt anything but happiness over that. But I knew the words I was writing were embedded in my soul because I had lived them.

Whatever insights, conclusions and affirmations I wrote, I had arrived at because of what my life had been—a life of tremendous joy and sadness.

Despite the pain and the fears, I was rich in experience and in the knowledge that God had held me during every step of the way.

Often throughout my life I had asked the big questions that begin with "why."

• Why did pain have to find a place in my life?

• Why couldn't things run smoothly or at least somewhat so?

• Why was there so much tough experience to learn from?

I did something different that afternoon

in Texas. I became grateful—yes, even for the pain I had experienced in my life.

I knew I wouldn't be the person I was, the person I was beginning to be happy with, without the journey and all the experiences that formed it.

I knew I had grown immensely in my life, even though it often hurt to experience that growth.

I heard a tape many years ago that invited listeners to believe that God may be waiting for us at the end of our life with great anticipation and excitement.

When I heard the tape I pictured God with a huge smile, anxiously saying, "Well, Linda! What did you think?"

Finally, without containing the excitement anymore, God blurts out, "How did you like it? Your life was my gift for you!"

I'll be honest. At the time I heard that tape and envisioned God's excitement, I wasn't too thrilled about some of the things in my life.

I hadn't figured anything out at that point. I still felt a lot of anger.

And while I still haven't figured it all out, I understand some of it better now. I've been able to feel the gift of life more often and know that even during painful times it is still a gift.

What God gives us is the opportunity and freedom to experience life in concrete situations and to know that we will move forward or backward because of what we do with it.

Life moves forward on its journey when I must hold one of my kids and know the child is in pain because of a wrong choice or an



**SIGNS OF LIFE**—Our journey holds many signs of life. God gives us the opportunity and the freedom to experience life in concrete situations and to know that we will move forward or backward because of what we do with it. Whatever our journey brings, we must remember that life is a gift from God. (CNS illustration by Caele Lowry)

incorrect decision that he or she made in the course of daily living.

It can be tough to parent and yet allow one's own children the experiences that will someday culminate in a meaningful life of their own.

How God can take suffering, joys, wrong decisions and choices, and help us experience life through them will always be something I struggle to understand.

I do believe, however, that someday God may be waiting for me, smiling and asking, "What do you think, Linda?"

And I'll be able to smile at God and say, "I understand. Life is a journey, and I loved it!"

(Linda Allison-Lewis is a free-lance writer and the author of "Keeping Up Your Spirits Therapy," an e-book published by Abbey Press, St. Meinrad, Ind.)

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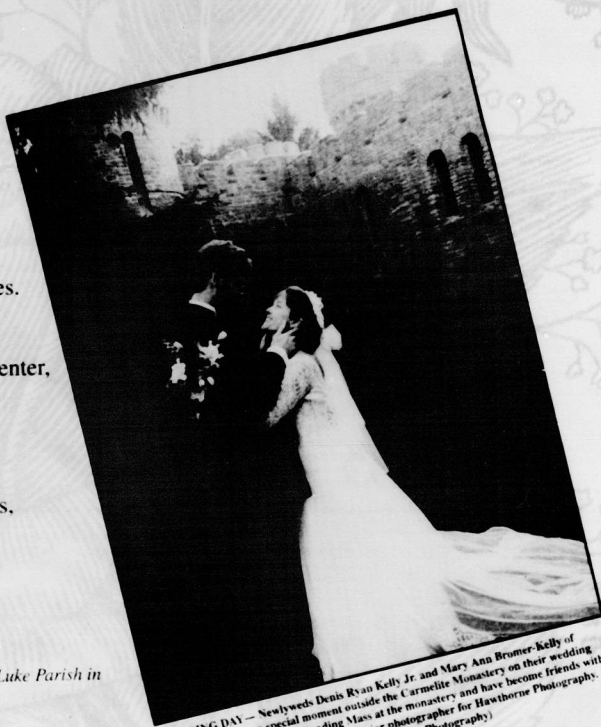
We live in each other's spaces,  
in the tension between universes.

We are like stars pulling stars,  
electrons dancing around the center,  
sparks drawn together  
to a point of imploding light.

We shine in the sunlight  
bursting from each other's eyes,  
we dance to the sound  
of our names in His mouth.

by Sandra Marek Behringer

*(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)*



**WEDDING DAY** — Newlyweds Denis Ryan Kelly Jr. and Mary Ann Brumer-Kelly of Indianapolis share a special moment outside the Carmelite Monastery on their wedding day. The couple met while attending Mass at the monastery and have become friends with the Carmelite sisters. Denis Kelly is a senior photographer for Hawthorne Photography. (Photo by Mike Hawthorne courtesy of Hawthorne Photography)



# Keep prayerful spirit alive during celebration

The sacred aspect of getting married can get lost among all the details of planning a wedding

by Laurie Hansen Cardona  
Catholic News Service

A couple preparing to wed in the 1990s is bombarded with commercial offers of how to make the wedding day perfect.

Photographers, videographers, wedding planners, stationers, reception organizers, bridal-gown vendors, florists, musicians, limousine rental agencies and bakers insist that their services will make the wedding day unforgettable.

It's easy to allow the sacred aspects of getting married to get lost somewhere between addressing the invitations, attending the bridal shower, decorating the car and tossing the bride's garter.

Every couple should realize that they can have a memorable wedding celebration without spending the hard-earned money that's been saved for a down payment on a house and without a long flowing wedding gown, engraved wedding invitations and a costly reception. But cultural traditions run deep, and many couples continue to opt for the traditional trimmings.

Yet no matter how modest or how lavish, secular wedding traditions and practices need not get in the way of the sacred, according to Msgr. Joseph M. Champlin, author of "Together for Life," a book widely used for marriage preparation.

"The church has always practiced missionary accommodation," the priest-author said in an interview. "It accepts people where they are culturally. It works with their customs and sanctifies them."

Msgr. Champlin, pastor of St. Joseph Church in Camillus, N.Y., said the sacred aspect of marriage is in evidence each time family and friends give up most of a day to spend time with a couple marrying. Their presence at the couple's wedding Mass and reception "shows their love for the couple," he said.

Rented tuxedos and the traditional wedding dress, while not necessary, can add to the solemnity of the ceremony.

Msgr. Champlin has witnessed the marriages of a number of working-class persons who probably aren't frequent guests at formal events. "If this is the only day that he's going to wear a tuxedo and she's going to wear a formal dress, I think it stresses even more the significance of the occasion," he said.

The parish priest can set a tone that encourages a couple to place emphasis on the sacrament of marriage rather than on the trimmings, Msgr. Champlin said.

"When a couple comes for the first appointment with me, I spend 25-30 minutes getting to know them. I ask certain questions: 'So you want to be married?' 'Why him?' 'Why her?' 'Why in a church?' 'Why this church?' It sets a tone," he said.

After viewing a video with the couple and after they complete a required premarital questionnaire, Msgr. Champlin ends the meeting with a blessing.

He said he finds more and more couples who are waiting until they are in their 30s to get married. "They take it all very seriously. They are aware of the divorce rate. They have thought a lot about relationship," he said.



He recommended that couples, striving to stress the sacred aspect of what they are undertaking, should:

- Carefully select readers and gift bearers for the wedding Mass who can carry out their functions with dignity and care.

- Sit down together to read, discuss and then select the Scripture readings that will be part of the wedding liturgy.

- Include a gift for the poor, perhaps a basket of food, among the gifts to be brought to the altar. The gift is symbolic of the couple's pledge to contribute to the community at large.

- Work closely with the parish musician to select appropriate music for the wedding liturgy.

Other ways to emphasize the sacred in the wedding celebration include:

- Putting together an inexpensively printed booklet to be handed to guests at the door of the church. The booklet would contain the order of worship, a citation of readings chosen, the songs and responses for all to sing or say, the names of the clergy, musicians, attendants and parents and a personal message from the bride and groom.

- Modifying the traditional wedding processional to include the priest, readers and parents of the bride and groom.

- Setting aside time for the bride and groom to address the assembly within the context of the sacred event.

## Getting married requires paperwork

by Edgar V. Barnamn  
Catholic News Service

It is now standard procedure in Catholic parishes throughout the United States that couples must contact their pastor at least six months in advance of their projected wedding date.

This interim is much more than a waiting period. Couples must enroll in one of a variety of marriage preparation programs, designed to prepare them for the responsibilities of married and family life. Such preparation, according to the "Catechism of the Catholic Church," is not an option but rather is "of prime importance."

Diocesan or parish marriage preparation programs may take the form of:

- An all-day Pre-Cana conference featuring talks by married couples, physicians, marriage counselors, financial advisers, attorneys and priests.

- An Engaged Encounter weekend in which couples participate in a guided dialogue on their strengths, weaknesses and expectations.

- A Couple-to-Couple program which focuses on various aspects of marriage, including conscience formation, shared parenting and natural family planning.

- A program for widows and widowers and those whose first marriages have been annulled, exploring such topics as stepchildren, legal adoption, grief, money management and property.

Couples may also be required to fill out an extensive questionnaire designed to determine their compatibility and readiness for marriage. The six Ohio dioceses, for example, have a 275-question document which explores such subjects as honesty, motives for marriage, communication, sexuality, conjugal morality and religion. Answers of the couple are compared and areas of disagreement are discussed.

The importance of religion and the sanctity of marriage is emphasized in all of the programs.

Preparation requires paperwork, and should begin before much of the detailed wedding and reception plans are made. Here are some important requirements:

- Couples must obtain baptismal certi-

ificates from the parish in which they were baptized. Christians who are not Catholic should get a similar certificate or letter from the minister of the church where they were baptized.

- In many dioceses, those under 18 must have written permission from their parents. Canon law permits males 16 years and older and females 14 years and older to marry. Yet in practice, dioceses are much stricter, requiring extensive evaluation for all teen-agers.

- Permission is needed if a couple wishes to be married at a place other than their own parish church. The "Catechism of the Catholic Church" also indicates that the church requires that the wedding take place in a sacred place, such as a church or chapel. In interdenominational marriages, permission must be obtained from the diocese for the wedding to be held in a Protestant church.

- Since the bride and groom are ministers of the sacrament of matrimony, the priest or deacon assists at the celebration, witnessing the consent of the spouses and giving the blessing of the church. Permission must be obtained from someone other than a priest or deacon to officiate.

- The lector and eucharistic ministers should be previously prepared for such ministries. It is appropriate, though not required, that attendants be of the Catholic faith, so they can participate fully in the liturgy.

- A dispensation from the bishop must be granted for a Catholic to marry a non-Christian.

- Permission is necessary for couples to be married during Lent, which is normally "forbidden time." Canon law, however, forbids marriage on Sundays. The wedding date is set only after the couple successfully completes the preparation program, and the pastor determines there are no impediments.

- The marriage license also must be secured. Application must be made in the county where the marriage will take place. Couples must take an oath that they are marrying of their own free will and that they are not closely related. State laws as well as canon law forbid marriage of persons closer than second cousins.

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# Parish wedding coordinator offers hospitality

by Mary Ann Wyand

It's an age-old custom that only recently has gained recognition as an important parish ministry.

Helping with arrangements for a marriage ceremony dates back to the wedding feast of Cana, when Mary asked Jesus to provide more wine for the guests, and even before that.

Today parish wedding coordinators provide hospitality to the engaged couple and their families by helping with plans for the ceremony, providing information about sacramental arrangements, and assisting with last-minute preparations on the special day. Busy priests also appreciate the assistance of a wedding coordinator to ensure that the nuptial rite will go more smoothly and the ceremony will be both spiritual and memorable.

Couples who choose to get married in the Catholic Church are asking for more than a ceremony, a church building, and a musician," David Bethuram, director of the archdiocesan Family Life Office, explained. "They are asking to celebrate a sacrament. In an effort to help these couples preparing for this commitment and for this sacrament, the Catholic Church requires that they participate in a marriage preparation process."

During this time, he said, engaged couples have the opportunity to deepen their understanding of themselves and their faith.

"A positive experience of marriage preparation, wedding liturgy planning, and concern shown by other married couples in a parish community will provide a hospitable atmosphere," Bethuram said, "which may lead the couple to become involved in their faith community and grow in their own faith."

A parish wedding coordinator provides an important ministry of hospitality, he said, and becomes a wonderful resource for an engaged couple in the months leading up to their marriage.

"With all the things an engaged couple needs to be thinking about—and praying about—prior to their wedding day," Bethuram said, "they need all of the support

they can get from their parish. The wedding coordinator helps strengthen communication between all of the ministers involved in the wedding—the priest, the musicians, and the couple. In turn, the ceremony is a meaningful, joyful and sacred beginning for the couple as they begin their lives together."

Brides have lots of questions about all sorts of details during the months before the ceremony, two parish wedding coordinators from Indianapolis agreed, and pastors don't always have time to respond to their queries. Engaged couples appreciate the opportunity to talk with someone knowledgeable about arrangements as diverse as where to place the flowers and how to arrange seating for divorced parents.

St. Jude parishioner Jan Morris and St. Barnabas parishioner Barbara Corbett, who serve their Indianapolis South Deanery churches as wedding coordinators, said the nuptial rite may be personalized by the couple but the wedding Mass or marriage service must comply with sacramental guidelines established by the Catholic Church.

An engaged couple needs to meet with Father at least six months before the ceremony," Morris said. "As soon as Father meets with the couple, I send them a copy of St. Jude's wedding policy. Once they have read it, there is an agreement that they have to sign and return to me. We meet to discuss the preparations no later than two months before the ceremony. At that time, I explain the procedures for the ceremony, discuss the do's and don'ts, and show them where everybody will stand in the church. We talk about decorations, iron out details, and get everything in order."

Wedding plans must comply with liturgical form, she said. "This is a sacramental rite, and we stress that this is the way we do the ceremony here, but there are opportunities to personalize the rite. Occasionally couples will want to include ethnic practices or wedding rituals from another country, and we can work that into the ceremony if it's an appropriate custom. We try to stay within

the required form, and the music has to be appropriate too."

Couples can choose to be married during a nuptial Mass or a service, which does not include the eucharistic liturgy, Morris said, and may write their own Prayers of the Faithful. They can request a special song after the lighting of the unity candle or greet their parents during the Sign of Peace. They also may choose their vows from a book called "Together for Life," which explains the wedding liturgy and lists a variety of prayers and readings.

Morris also helps the priest conduct the rehearsal and coordinates all the details on the wedding day. After helping with the rehearsal the night before, she arrives at the church hours before the ceremony to supervise floral deliveries, prepare the sacramental supplies, and even sew on missing buttons or pin on boutonnieres.

"I get everybody lined up, remind them about what's going to happen next, and calm them down," she said. "That way they're not panic-stricken. Father and I assure them that 'We're going to get you through this ceremony, and you'll be married when we're done!'"

After the ceremony and photo session, Morris prepares the church for the next Mass. And when she is finished, she offers a prayer of thanks to God.

"I think more parishes ought to arrange for a wedding coordinator," she said, "especially in the parish is big. This service is a big help to the families and the priest."

As the sacristan for St. Barnabas Parish, Barbara Corbett also recognized the need for this type of ministry so she

started helping her pastor with wedding arrangements five years ago.

"We have 45 weddings a year at St. Barnabas," Corbett said, "and a lot of these ceremonies are back to back. I could see the need for restoring the church in time for evening Mass. Sometimes I receive calls about wedding preparations a year in advance of the ceremony. The brides are very appreciative of this help."

After overseeing all of the preliminary plans in the months before the nuptial rite, Corbett reassures members of the wedding party and offers tissues and candy to calm nerves before the ceremony. Because she is there to cue the participants through each step of the ceremony, they are better able to focus on the sacrament.

"I work hard to ensure that it is a special day for the bride and groom," she said. "The last thing I do before the ceremony is make sure the bride's dress and train are ready for her walk down the aisle. It's very rewarding to help with the weddings, but it's very tiring too. The days when we have two weddings, or a wedding and a funeral, are the most difficult."

Both Morris and Corbett admit to feeling emotional at the back of the church on occasion as they witness a couple's promise to share their lives together.

"The Ave Maria" always gives me chills," Corbett said, "as the bride and groom take a flower to Mary's statue."

Morris said she enjoys helping couples with wedding plans because, "when you can see the love and spirituality, it's very rewarding to have been a part of it."



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**LAST-MINUTE HELP**—A parish wedding coordinator helps a bride with her train moments before the start of the ceremony. This is only one of the many marriage preparation duties performed by persons involved in this ministry of hospitality. Some wedding coordinators are paid, and others volunteer their time. (CNS photo by Marlene Desautels)

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# Couples need to plan how to balance marriage, family, career

by Barb Frazee  
Catholic News Service

Balancing family, marriage and career is a difficult job that often turns into a juggling act.

But professional counselors and married couples say it can be done with a little flexibility, a lot of planning and some self-giving.

"I'm convinced it is workable to be a parent, to be a spouse and to have a career," said the Rev. Jim Moore, a Lutheran minister and associate professor of theology at Valparaiso University in Valparaiso, Ind.

To make it work, however, "some things do give," said Moore, who teaches a marriage and sexuality class to undergraduate students.

"I can't be so dedicated to career that I don't have time for family," Moore said. However, he added, "parenting is work" and can consume people so much that they no longer work at the marriage.

At the same time, without keeping things in perspective, a person's job can suffer, he said.

Couples planning to marry need to have a clear plan about how they will balance things, Moore said. "It's fairly easy to see that the way we understand careers is going to clash" with the kind of lifestyle that marriage requires, he said.

For instance, he said, if couples plan to have children, they need to decide what parents will stay home when the child is sick. They also must discuss shared responsibilities for household life and parenting so that one person does not get burdened with household matters.

Brenton Hill, professor of theology at Xavier University in Cincinnati, agrees.

"A lot of people getting married are very naive about what it's going to be," said Hill, who team teaches a class on marriage.

In the class, students discuss sharing, partnership and equality for things like "shopping, housekeeping, laundry."

Studies show women who work outside the home are still doing 90 percent of the housework and parenting, which can lead them into "a state of collapse" and cause resentment and tension in a relationship, he said. "The guy can be oblivious to that," Hill said.

Finances also need careful planning, he said. To help prepare for the realities of today's economy, students must complete a first-year budget for their marriage. They must look at several apartments if they plan to rent or meet with a real estate agent if they plan to buy a house. They also must shop for a car and shop for furniture. If they plan to have children right away, all of the related expenses of child-rearing must be included in the budget.

"They cannot believe what it costs," Hill said. "They're very unrealistic, and that (budget) helps them see the financial aspect."

Time is another topic discussed in class: making time for one's spouse and making time for the children.

Many parents "want to have kids but don't want to raise kids," Hill said. "Kids are being warehoused" in day-care centers while parents work long hours, he said. "The kids are frazzled and the parents are frazzled."

In the Xavier University class, students look at some options to prevent such stresses, including one partner cutting back on work for a few years. During the early years, "perhaps they have to live a little more modestly," Hill said, noting that some young people place a tremendous burden on themselves by expecting to have immediately all of the things their parents worked years to have.

Walt Tabory, the father of children ages 4 and 7, has tried to adjust his schedule to spend more time with his family.

When his children were younger, Tabory ran a day-care center from his home. For more than two years, he has worked as a pastoral associate, functioning as an assistant administrator for a parish in Kansas City, Mo.

His wife, Linda Hart, a lawyer, works regular hours but often travels on business, sometimes for a week at a time.

Tabory said his 40-hour week often turns into 50 hours or more because of night and weekend meetings. He said he is trying to shift the job to more daytime hours, with one night a week.

However, "parish work—it puts me in a fish bowl," he said. "Everyone expects to get a piece of you." As his is a people-oriented position, it is often hard to say he must be home at 7:30 and walk away from a conversation with

## Women who work outside the home are still doing 90 percent of the housework and parenting

someone at work. The natural times for sitting and talking to the kids or doing things with them are missing, he said. And his wife must deal with chopped up blocks of time. "She doesn't know what's coming next," he said.

Tabory said he tries to make up for the night meetings by taking off some hours in the afternoon to do some household chores, such as mowing the grass or preparing dinner.

Sometimes, he said, he and his wife feel like "ships passing in the night."

When Cheryl Jacoby's four children were young, she worked part time at nights or when her husband, Tom, was not working. Recently, with her children ages 9 to 13 in school most of the day, she returned to work full time.

Since doing so, Jacoby said, her priorities have changed.

"The perfect house—that's not important," she said. "You learn to overlook the dust balls in the corner."

The Jacobys have been active in the children's extracurricular activities, coaching and working with the parent-teacher organization. During baseball season, Jacoby said, she and the children often meet her husband in the evening at the baseball diamond, where they discuss household business "in between plays."

"We do these things together; we're there for the kids," she said.



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## Books advise couples on tips for future happiness

Couples preparing for marriage may want to read the following books on engagement, marriage, and family life.

• "Open Your Hearts: Prayer Exercises for Engaged and Newly Married Couples," written by Carol Luebering and published by St. Anthony Messenger Press, Cincinnati, Ohio.

• "Marriage Is Love Forever," written by James Socas and published by Scepter Publishers, Midwest Theological Forum.

• "Marriage Is for Keeps: Foundations for Christian Marriage," Wedding Edition with Marriage, Rite, and Readings," written by John F. Kippley and published by the Foundation for the Family, Inc., Cincinnati, Ohio.

• "Father Scott's Reflections on Women, Family, and Relationships," written by Jesuit Father John M. Scott and published by Our Sunday Visitor, Inc., Huntington, Ind.

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# Personal touches add to marriage celebration

Unlike the ring on the bride's finger, many traditional wedding customs are not set in stone

by Carol Zimmermann  
Catholic News Service

Everyone has seen the radiant glow of a newly married couple. Their perpetual smiles and their ability to seemingly walk on air either reflect the bliss of true love or just relief that the months of planning have finally come to a halt.

By the time the bride and groom have reached the altar, they have been faced with more decisions in a shorter period of time than they may have ever to make for the rest of their lifetimes. Thus without hesitation, they respond, "I do," eager to begin their new lives together.

In the happy months between their engagement and the actual wedding date, the bride and groom made innumerable decisions on gowns, tuxedos, cakes, flowers, color scheme, music, invitations, seating charts and photographers, just to name a few. The options flew fast and furious as the lovebirds carefully trimmed the guest list or designed matchbook covers for the reception.

If the bride or groom or both are Catholic, they also had another set of decisions. Before tying the knot, they had to plan the wedding liturgy itself. But one hopes that such

decisions put the myriad of other choices in their proper perspective.

Since the Second Vatican Council, couples have had the opportunity to plan their own wedding ceremony in order to make it more personal. Essentially, they are the directors—the ones who have ultimate responsibility about how the church will be decorated, what will be played and by whom, what Scripture readings and prayers will be chosen and how the vows will be said.

The bride and groom must plan the ceremony, within the framework of the liturgy, from their entrance into the church to their exit.

Yet, unlike the ring on the bride's finger, many traditional wedding customs are not set in stone. For example, the father of the bride does not have to escort his daughter to the groom. Today, many couples choose to have both parents accompany the bride or both sets of parents walk with the couple in the procession.

The couple also has the opportunity to choose three Scripture readings as well as who will read them. Many marriage preparation books provide a list of frequently used and acceptable passages. This selection allows the couple to set a biblical framework for the liturgy and, ultimately, their married life together that is consistent



**PERSONAL TOUCH**—A bride and groom light a unity candle during their marriage celebration. Couples can personalize a wedding by adding ethnic or family traditions to the ceremony. (CNS photo by Michael Hoyt)

with their relationship to each other and to God.

The high point of the wedding ceremony—the vows themselves—leaves only a small window for options. At one time, the vows consisted merely of the response "I do" to a series of questions from the priest. In the 1960s and 1970s, the vogue in wedding vows was the personal flair.

But today, for simplicity's sake, couples marrying in the church can choose to either memorize or repeat after the priest or deacon one of two forms of the simple vow to be true to the husband or wife in good times or bad, in sickness and in health.

The bride and groom will have their chance for a more personal reflection by saying a prayer they have written after the vows or by writing the petitions for the Prayer of the Faithful.

Other traditional options include the lighting of a wedding candle and a devotion to Mary which involves placing flowers at the foot of a statue to Mary.

All of these choices are but a mere framework for the prospective bride and groom, who may also wish to include their own cultural customs in the ceremony.

Each parish may also have its own particular guidelines for weddings. For example, some may require that the couple use the parish's own music ministry, others may frown on photography during the ceremony or throwing rice afterwards.

Of course, on the big day, all decisions about who will read when or sit by whom will pale in comparison to the decision that brought everyone together in the first place—the couple's choice to be husband and wife.

## Planning marriage more important, rewarding than planning wedding

by Mary T. Carty  
Catholic News Service

Planning a wedding can take months or sometimes longer than a year. Realizing the "perfect" wedding requires spending a great deal of time on all of the tasks at hand. Discussions, negotiations and decisions need to be made concerning the date, time, church, priest, attire, music, guest list, cost, flowers, facility and meal, among many other issues.

The day arrives and people gather to share in the special celebration planned by the bride and groom. Within 12 hours the long-awaited day is over and there is usually a feeling of relief that all of the hard work is done.

Though time-consuming, challenging and tiring, a wedding takes much less work and much less time and energy than planning the "perfect" marriage.

The fairy-tale ending—"they got married and lived happily ever after"—haunts couples on television and in the movies. What this marriage myth fails to account for is that their new life together will include the enormous task of building a relationship to deal with all of life's foibles.

The newlyweds have a variety of strategies available to use to build their marriage. The optimum time for planning a foundation for the kind of marriage of which a couple dreams is before the wedding. Unfortunately, so much time is spent focused on getting married, too little time is usually left for the marriage itself.

They may just decide to let the marriage happen and have a kind of blind faith that things will work out for the best. There may be vague dreams of candlelight dinners, shared vacations, a house of their own and a few children—but no specific plans about how to get to those goals.

They may decide to have the same kind of marriage as their parents. If they both came from the same religious, geographical, cultural, racial, educational and economic backgrounds, they may have similar guidelines to use to deal with specific situations as they arise.

However, if the partners are from different background and each expect to have the same kind of marriage as their parents, this is a prescription for conflicts that will arise over time. If the couple are willing to negotiate through the conflicts, they may be able to keep the marriage in balance.


A third strategy a couple can employ is to openly accept the responsibility and challenge of using their gifts and knowledge as individuals and join together in building a partnership that will bring joy and caring to each other and those they will touch throughout their lifetime.

They must accept the reality that marriage is a relationship that has positive and negative characteristics and is in a state of constant change. The goal is to develop a healthy communication system that enables them to acknowledge all aspects of marriage, discuss them in an open, honest and loving manner, and strive to make decisions encompassing day-to-day living that are agreeable to both parties.

They also accept that it is impossible to always get their own way and there are times when concessions must be made. The success of the marriage can be measured by the ability to express emotions, ideas and opinions, which may differ greatly at times, without the fear of being unduly criticized. The investment of time discussing, acknowledging and working together on such issues as shared dreams, expectations, household chores, meals, money, repairs, experiences, feelings, holidays, friends, children, family and recreation provides a strong foundation to weather the difficult times and enjoy the good times.

Since these and other such issues are the fabric of married life, they all need care and special attention. Review them on a regular basis, such as a weekly meeting, during which important information is shared and any "problems" or worries can be addressed. Some couples make time for an annual marriage retreat to review the prior year's activities, celebrate the joyful times, extend thanks for getting through the tough times and make new plans for the coming year.

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# Relationship's fires can keep burning after wedding

One key to helping any relationship survive is taking the time to appreciate one another

by Patricia Zapor  
Catholic News Service

John Fairbanks' marriage proposal to Brenda Young involved the help of several friends, dozens of strangers, an air show, a 20-foot banner, a T-shirt posing the important question and offering alternative answers, a helicopter ride and a piece on the evening news announcing her answer of "yes."

Eight years and two children later, the Fairbanks' idea of romance is a bit less dramatic. The nightly backslaps he gives her; sharing a bowl of ice cream after the kids are in bed; the arrangements she secretly makes for a baby sitter for a surprise night out—those are the stuff of romance now.

"He brought me a chocolate alert in the hospital after I gave birth," said Mrs. Fairbanks. "It was what I craved most in the world."

The Fairbanks may not realize it, but they're on the right track to keeping the spark alive.

Writer Langdon Hill calls it "getting off your duff and showing people you

love them." Hill has written several books on romance, based on material culled from the tens of thousands of letters he received while writing a syndicated newspaper column on the subject and the thousands more that followed his appearances on talk shows and book tours.

Dee Stemmle of Webster, N.Y., knows after 30 years of marriage and 20 years of involvement with Marriage Encounter that one key to helping any relationship survive is taking the time to appreciate one another.

"Romance doesn't have to mean hearts and flowers or a 'date night' once a week," said Mrs. Stemmle. "Romance is appreciating each other, seeing one another with the same sense of joy and wonderment as when you first saw each other."

The advice she and her husband, Dennis, give in their work with Marriage Encounter in the Diocese of Rochester is much like Hill's.

"Don't let what you have sit there and go flat," she said. "If you want more to your marriage than just 'surviving' together or having a best friend sharing the house—it

you want it to be a source of motivation and joy—then you've got to appreciate one another."

Taking late-night walks, vacationing every year without the children, sitting together for a quiet Coke on the curb—it comes easily to them now. But Mrs. Stemmle said she and her husband had to work at even admitting they needed to make a special effort at keeping romantic feelings alive once they settled into the routine whirlwind of raising a family.

"At first it seemed almost a put-down to realize we weren't above all this," she said. "We had to accept what being peeped all the time was doing to us. Looking at all our friends, we thought that was the way life was supposed to be."

"The reality was that what our life together was first based on was what was suffering," she said. "We thought, 'We take the time to take care of our kids, our cars, our teeth, why not take time to care for ourselves?'"

Though *People* magazine called him "Mr. Romance," Hill said he's not instinctively a romantic, and any expertise he's acquired came from the people who've written to him. He knows many of the tips work, however, because he's tried them with his wife, Emmeline, and with their two children.

The book he's now finishing, "Passionate Parenting: How You and Your Spouse Can Have More Fun Than Your Children," is based on his experiences in applying the lessons of romance to raising a family.

After Addie and Christopher were born,

Hill and his wife realized the same type of effort that makes romance work also makes raising children easier and more fun.

"The message is exactly the same: get off your duff and go to their soccer games or play 'chase around the house,'" he said. As his daughter was setting out for her first day of preschool, the Hills took a tip from another mother who wrote to tell how she sent her child off to the scary first day of school.

The mom took a washable marker and drew a heart on her daughter's belly, under her clothes. Then she drew a similar heart on her own stomach and told the pre-schooler that whenever she got scared she should touch her tummy and remember their secret.

Another lesson Hill and his wife learned was that finding romance as a couple doesn't necessarily have to mean getting away from the children.

For instance, following the advice of another letter-writer, the Hills figured out how to go out as a family, yet get some alone time.

The Hills now "double-date" with his sister and her family, taking two minivans, four children and four adults to the drive-in movie. They park the vans side by side and put all the children in one van, where they can frolic and toss popcorn at each other. The adults watch the movie from the other van, without ongoing fussing with the little ones, but with the chance to snuggle together and holding hands, just like in the good old days of romantic dates.

## Program offers remarrying couples chance for 'New Love/New Life'

by Erick Olsen  
Catholic News Service

Remarrying in the Catholic Church can be a tough row to hoe.

In addition to dealing with the stigma of divorce—dubbed by some as "the Scarlet D"—remarried Catholics face the pains, strains and stresses of starting over with scars, fears and less confidence that they can make a relationship work.

Without the proper tools needed to deal with these issues, remarriage can be disastrous. In fact, studies have shown that more than 40 percent of remarriages end in divorce within five years.

In an effort to help provide remarried Catholics with the necessary skills to manage their new loves and lives, the Office of Family Life Ministry for the Diocese of Galveston-Houston, Texas, founded the "New Love/New Life" ministry program.

In 1984, the family life office encountered a growing number of remarried couples with questions the staff could not adequately answer, said Mary Boone, family ministry consultant in Austin, Texas, who served as associate director of the Galveston-Houston Diocese Family Life Ministry.

The issues ranged in complexity from how to arrange furniture to how to deal with memories of previous spouses, she said, adding that no one on the parish level nor in her office was prepared to address those dilemmas.

In response, Boone began a weekly support group meeting with six remarried couples. At the end of one year of reflection and discussion, they had gained enough material and enough insights to begin a ministry program for remarried Catholics.

"New Love/New Life" now offered in at least eight U.S. dioceses to couples validly remarried in the church, is structured around an all-day session. A team of remarried couples leads the participants through a series of topics, first by sharing their own experiences and then through individual couple and small group discussions.

The program introduces participants to the need to bring together the sacrament of marriage and the vocation of marriage, said David Fowler, associate director of family life ministry for the Diocese of Galveston-Houston.

"Shadows from the Past," the first topic explored by the group, looks at the process of bringing closure to previous relationships, Boone said. She added that the rest of the day—and, indeed, the rest of their lives—could hinge on whether the couple has put their earlier marriages behind them.

Helping couples deal with conflicts in a productive way is the focus of "Staying Friends," Boone said. Fowler added that issues can range from "little things" that cause irritations to more significant issues like filling the shoes of a "sainted" former spouse.

Other topics examine the couple's expectations of one another, communication issues, the concept of blended family and their resulting dynamics, the place of fun as a priority in a relationship, the role of sexuality in their married life and the need for ongoing meetings and support from others in the group.

The day concludes with a brief prayer service and time to socialize.

The Office of Family Life Ministry of the Diocese of Worcester, Mass., introduced the "New Love/New Life" program in 1987. While making some modifications in the Galveston-Houston program, "New Love/New Life" in the Worcester Diocese similarly seeks to provide the church with tools to deal effectively with the rising numbers of couples seeking remarriage, said Father F. Stephen Pedone, Worcester team member.

"New Love/New Life" programs are offered four times a year in the Worcester Diocese, Father Pedone said, adding that about 25 couples participate in each. Catholic couples looking to remarry in the Worcester Diocese are required to take part in the "New Love/New Life" program as part of their marriage preparation program, he said.

The one-day program is only a "springboard" for the couple's marriage and lives together, Father Pedone said.

"The day helps to open their eyes to a full knowledge of what they're getting themselves into," he said. "Marriage preparation is something you do for the rest of your lives."

The "New Love/New Life" program in the Diocese of Kansas City-St. Joseph, Mo., touches about half of those who are preparing for remarriage there, said Kenneth S. Greene, director of the diocese's Family Life Office.

The program, begun in 1993 and called "Rebirth of Faith and Feelings in Marriage," draws upon more traditional marriage preparation materials as well, Greene said. It preparation materials in response to parishes receiving increasing numbers of calls from couples facing different challenges and having different experiences than first-marriage couples he added.

He said the program is offered quarterly in the diocese with about 10 couples attending each.

"New Love/New Life" is also offered in dioceses in California, Connecticut, Kansas, Oregon and Rhode Island.

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# Commitment is what makes marriages last

Making and keeping commitments is tough in a culture which likes to keep its options open

by H. Richard McCord  
Catholic News Service

There's no really good moment to bring this up. For those just thinking about marriage or those well into the wedding preparations, it's got to be said.

The intense, exhilarating, crazy love feeling for your future spouse before marriage is good and necessary, but it's not forever. Most divorces occur in the first four years of marriage. In fact, the fourth year is the peak time for splitting up. Those jokes about life "after the honeymoon" contain a kernel of truth.

Is there reason to be concerned? Definitely.

Is this a reason to give up on marriage? Absolutely not.

But we do need to wrestle with the question, "What makes a marriage last?" Specifically, what will help couples scale that first hurdle in four years or less?

Listen to Maggie, in Thornton Wilder's "The Skin of Our Teeth," telling her husband: "I didn't marry you because you were perfect, George. I didn't even marry you because I loved you. I married you because you gave me a promise. That promise made up for your faults. And the promise I gave you made up for mine. Two imperfect people got married, and it was that promise that made the marriage."

Commitment is the promise couples make in a marriage. Commitment is what makes married love possible—not the other way around. How love is given and received will change over the years, but it should not be a problem if, underneath everything, runs a deep and abiding stream called commitment.

Making and keeping commitments is tough in a culture which likes to keep its options open.

This is where the church—the community of faith—is different. It wants to see marriage last for a lifetime. It offers wisdom gleaned from centuries of experience, the support of a community and much practical help.

This is what the U.S. bishops said in their recent pastoral message to couples and families, entitled "Follow the Way of Love."

The way of love was first traveled by Christ, and Christians are called to follow this path in all of life's callings—especially in marriage and family life.

The way of love for married couples is a path of commitment. This path, the bishops point out, is marked by four mileposts. By staying attentive to them, couples know they're moving on the way of love.

The first characteristic of commitment is faithfulness in all aspects of one's relationship. Infidelity in a marriage can entail more than sexual misbehavior. Couples are tempted in many ways to stop trying, to hold something back, to make substitutions. It may be, for example, a job, a hobby, a friend that gets the attention a spouse should have or a dysfunctional pattern that keeps spouses from sharing their deepest feelings.

What to do when faithfulness is tested in a marriage? Try to practice forgiveness, humility, trust and compromise. Seek professional and pastoral help to learn effective methods of communication and conflict resolution. Maintain a sense of humor.

Turn to family and friends who have been through some rough times in marriage and ask for their prayerful support and advice.

When you reach your lowest and darkest point, don't lose hope. Jesus, too, died, but then rose to new life. This is the pattern of a Christian life.

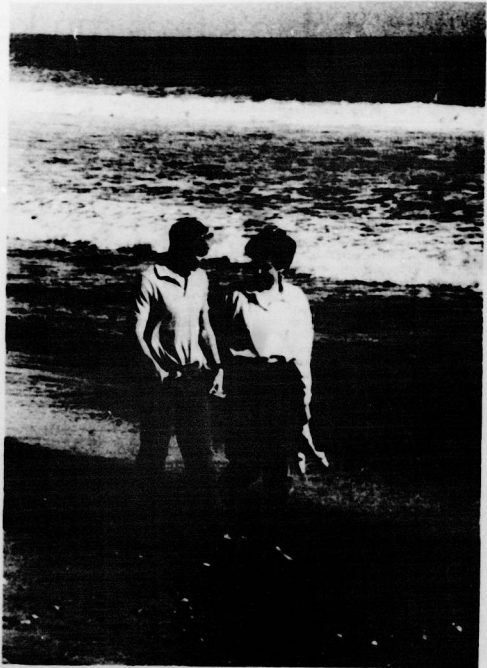
Giving life is the second way to build marital commitment. In their pastoral message, the bishops speak of welcoming children through giving birth or through adoption.

There are other possible and necessary life-giving behaviors in a marriage. Exercising responsibility for the children or other families and offering support to their parents generates life in a broader sense. So too does working to improve neighborhoods and schools, advocating for the poor, caring for sick and elderly relatives, recycling goods and joining in political action.

The third measure of commitment in a marriage is the basic equality of husband and wife, which should be rooted in and expressed by mutuality and respect.

"True equality, understood as mutuality, is not measuring out tasks (who prepares the meals, who supervises homework) or maintaining an orderly schedule. It thrives at a much deeper level where the power of the spirit resides," the bishops wrote. "Mutuality is really about sharing power and exercising responsibility for a purpose larger than ourselves."

Living in a spirit of mutuality will probably lead to more flexible roles around the house—especially if both spouses are



**HAND-IN-HAND**—That newlywed crazy love may not last forever, but a marriage will if the promise of commitment is taken to heart. (CNS photo from the Crosiers)

employed. This is necessary, the bishop says, but not easy if you were brought up in a family where other role models prevailed.

But new behaviors can be learned. Couples need to be willing to work at it, to take advantage of education and marriage enrichment, and to look for support groups that will reinforce and encourage them. Diocesan family life offices, parishes, groups and retreat centers are places to turn for this assistance.

The fourth characteristic of commitment is taking time for one another. This is perhaps the most obvious and most difficult challenge on the way of love. Reaching a balance between time spent at work and at home is a critical issue for couples. "Where choices exist, hours on the job need to be

weighed against their impact on family life," the bishops wrote.

Commitment will not deepen and love never grow unless couples take time to share a story, confide a need, play a game, or listen to an account of failure or success, confusion or decision.

Spending time alone as a couple is not selfish but absolutely essential for keeping love alive. Schedule it, if necessary.

Finally, don't forget time with God. In solitude, pray for your spouse, yourself and your family. Pray for commitment to keep following the way of love four years and 40 years from now.

(H. Richard McCord is associate director of the National Conference of Catholic Bishops' Secretariat for Family, Laity, Women and Youth.)

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## QUESTION CORNER

## Books offer insights about domestic violence

by Fr. John Dietzen

**Q** I can't thank you enough for your column recently on abusive marriage and marriage vows. It meant much to me in dealing with my own feelings and memories.

I have sent your column to others, including my own daughter, who endured 17 years with a husband who physically abused her. I know it will help. My other children and I have discussed your answer and we want you to know you have helped our family answer some difficult questions.

My daughter's present husband was concerned about getting involved with our family after he learned what was going on. She told him she is not her mother or her sister.

He is a kind and gentle person, but she said if he ever hit her once he would never get a second chance.

It is sad to need to talk about these things, but you gave us the courage to do it.

Can you give us some further reading to learn more about how to understand this problem, and how to deal with it? (Pennsylvania)

**A** Many excellent books give very helpful insights on this kind of abuse. Two that stand out in my mind, though they're not "how to" books directly on the subject, are by Dr. M. Scott Peck (published by Simon and Schuster).

One is the popular "The Road Less Traveled." The other, "People of the Lie," is not so well-known, but has remarkable information and very helpful insights about what is really



happening in these and other kinds of abusive violence situations.

Another excellent, more hands-on, book is "Codependent No More," by Melody Beattie (Harper & Row). The subtitle describes it well: "How to Stop Controlling Others and Start Caring for Yourself."

Someone in a situation similar to yours referred me to it several years ago. Since then I have learned it is widely used in Al-Anon and other support groups.

All these titles should be available through any bookstore.

**Q** I am a 63-year-old Catholic. I have two questions about Adolf Hitler and the Nazis. A history book I'm reading says Hitler was a Catholic originally and that he learned the swastika sign from a Catholic priest. Is this true? (Wisconsin)

**A** Adolph Hitler seems for sure to have been a baptized Catholic and was confirmed at the age of 14. By that time, or shortly after, he became alienated from some reason from the Catholic Church.

He grew up near an Austrian Benedictine Monastery in Lambach, which according to records had several swastika-type crosses on its grounds.

It is said that in those days a swastika shaped cross was part of the abbey's coat-of-arms and symbolized good luck for the local people.

It's hard to unravel all this after so many years, but these seem to be the conclusions of Hitler's main biographers.

**Q** Is it permissible for a priest to allow non-Catholics to use the Catholic church for religious services?

A parish church was used in our city for several months by Protestants while they were building a new church. I think it's a good idea, but I'm sure surprised and wonder if this is officially allowed by the Catholic Church. (Pennsylvania)

**A** Normally Catholic churches are definitely reserved for Catholic worship for reasons which should be obvious. It is a building consecrated to the celebration of the sacraments and other most sacred rites of our faith.

In addition, the exclusive use of the church for these ceremonies has a teaching purpose. It reminds us of the holiness and special character of what we do and profess there.

However, under certain circumstances, it is and always has been allowed to use the church for other appropriate purposes, sometimes even artistic performances. More recently, the use of such buildings for other religious ceremonies has been approved much more than in the past.

Present regulations specifically provide that bishops may allow the use of a Catholic church or other buildings by Protestants if they have no place in which to carry out their religious rites properly. The practice now is quite common.

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

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

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## FAMILY TALK

## Exercise and prayer benefit body and soul

by Dr. James and Mary Kenny

Dear Mary: As a mom home with young children, I rarely have time just for myself. I really try to follow your suggestion to get out for some exercise at least four or five times each week. It is good for the spirit as well as the body. (Illinois)

**Answer:** Welcome to the club of aerobic exercise enthusiasts. You are not the only one to observe that getting out to exercise benefits both the body and the spirit.

Linus Mundy, in his book "Prayer-Walking" (Abbey Press, St. Meinrad, Ind., 1994), suggests that praying and walking go together naturally. He suggests five steps:

• Retreat: Get away physically from the house, the office, the telephone.

• Rethink: Notice the world around you, the world you do not see from the house or the car.

• Remember: Reflect on memories, good and bad, all the way back to childhood.

• Repeat: Or even better, convert, see new directions, new choices in life.

• Repeat: To continue the benefits, do it often.

Mundy suggests walking at whatever pace suits you, from a leisurely style to power walking.

You might choose another aerobic exercise. Jogging need not and should not be an agonizing challenge for speed and endurance. Try jogging at a slow and easy pace.

Walking is easier on hips and knees. After many years as a jogger, I switched to walking for those reasons.

Biking too gives you a new view, a physical challenge, and a renewal of spirit.

Combining prayer and exercise can take many forms. You may prefer to recite formal prayers throughout your activity. You may choose a sentence or a phrase to repeat and meditate upon as you listen to a psalm, a sentence from Scripture, a phrase from a prayer—all provide fruitful sources for prayer exercise.

You may seek new forms of prayer. My first response upon learning about prayer walking was: "Oh no! I program every part of my day. I do not want to program my walk with a Prayer agenda."

There are forms of prayer for us nonagenda people too. Taking a walk leads to new sights, small pockets of beauty you have never seen before. However modest the natural beauty around you, your spirit warms and offers thanks.

One friend bikes around the countryside noticing small miracles along the roadside. He returns home, picks up his camera, and returns to capture photographs of a roadside flower, an exploding milkweed, dew on a cornstalk, or a butterfly. Recollections of the past, happy times, sad times, problems solved and to be solved, memories of something you have seen or read, all can lead to reflection and ultimately prayer.

The author, runner, essayist and generally wise man George Sheehan once said: "Never trust an idea you got sitting down." He knew that not only the body but the mind is both freed and engaged as we exercise.

Linus Mundy and others describe what exercisers know: Exercise is good not only for the body but for the spirit.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Bensenville, Ind. 47078.)

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# Entertainment

VIEWING WITH ARNOLD

## 'Legends of the Fall' qualifies as epic film

by James W. Arnold

No matter how much love there is in a family, sometimes things can go wrong. This has always been one of the most powerful themes in dramatic art. It returns again in "Legends of the Fall," which wants very much to be an epic and comes arguably close to the mark. It's an old-fashioned tale about three young brothers and their love and camaraderie, strained by combat in World War I and tested finally when all three fall for the same beautiful woman. The characters are strong and sympathetic, but tragically flawed. The setting, the Montana wilderness of the early 20th century (actually shot in Alberta), is flat-out gorgeous.

As a love story, "Legends" is definitely in the multi-handkerchief category, since it has at least three major romances



that don't work out. But in the movies, these can't be the most memorable. (Consider "Gone With the Wind" and "Casablanca," to name only two.)

"Legends" involves love at many levels, enough to lift the spirit. Yet sometimes it just pushes and strains too hard. The emotions are turned up to an uncomfortably high volume, backed by full orchestral soundtrack music occasionally equivalent to a high gauge. You could also complain that, in the matter of Indian legends, now very trendy in movies, less mysticism is more.

In this saga, adapted from a Jim Harrison novella, the closely bonded Ludlow brothers are raised by a loving father on a Montana ranch. The dad, Colonel Ludlow (Anthony Hopkins), a cavalry commander distinguished by the army's treatment of the Indians, takes his clan west to escape the "madness" of politics and war. But his wife soon abandons the hard life and returns to civilization.

The youngest son, Samuel (Henry Thomas), inherits his idealism, and the oldest, Alfred (Aidan Quinn), his practicality and common sense. But it's the middle son, Tristan (Brad Pitt), charismatic and best-

loved, hunter, frontiersman, and friend to the Indians on the ranch, whose passion produces most of the complications. For somebody with Pitt's aura, in the Dean and Redford range, it's a great role. It's the character every young will play in his imagination.

Samuel unexpectedly brings back Susannah (Julia Ormond), a beauty from the East, as his betrothed, and his brothers are smitten. Potential conflict is delayed when the boys go out to fight in Europe, over their father's fierce objection. Sam dies in the trench warfare, a noble but foolish hero, despite Tristan's superhuman efforts to save him (in some of the film's most impressive footage).

In despair, Tristan curses God and fate and takes scalp in savage revenge. In classic drama, such action always costs you dearly. Back home, Alfred pursues Susannah in his civilized way but is doomed to bitterness and frustration. It's clearly Tristan she loves, in a powerful but ill-starred romance that seems intended at least partly to recall the tragic legend of Tristan and Isolde. Haunted by inner fears, Tristan leaves for the Pacific, though he never stops loving her, and Susannah finally marries the more conventional Alfred.

Sooner or later, Tristan's spirit is healed and he will return, and the final scenes of the tragedy are spectacularly played out (in the context of 1920s bootlegging and political corruption). The marvelous thing is that love persists among all the characters and evil is not allowed to triumph. But an awful lot of folks get buried in the family cemetery on the picturesque hillside.

An obvious sticker is Tristan's motive for leaving Susannah. Not satisfied with guilt, the writers root his contradictory emotions in Indian legend—he fights a grizzly and they spill each other's blood, presumably putting him under periodic spells in which the bear

takes control. OK, if you insist, but it pushes this already precarious movie over the edge. Producer-director Edward Zwick, in this ambitious follow-up to his impressive "Glory," gives us plenty to look at (e.g., a tennis match in demure white costumes set on a rectangle of green amid a vast prairie), and all of Tristan's entrances are staged like the second coming of "Shane."

But the characters are also superb and central. As the colonel, Hopkins ranges from nutty to the voice of wisdom, and imitates the physical effects of stroke with skill. Quinn never loses touch with our sympathy in the film's most difficult role, and Ormond is luminous. Pitt, of course, is the frontier incarnate, ready to be hung as a poster on every teen-age's wall.

The Ludlows pay for their sins, real and imagined. No, they do pay for them. But in the end, the Colonel, speaking for God, tells Tristan and Alfred they are not damned, he simply won't allow it. Frankly, it's just in the nick of time.

(Big movie, big story, big images and big feelings; flawed but impressive; implicit sex, genre and war violence; mainly for adults but accessible to mature youth.)

USCC classification: A-III, adults.

**Recent USCC Film Classifications**

In the Mouth of Madness ..... A-II

The Jerky Boys ..... A-II

Martha & Ben ..... A-II

The Quick and the Dead ..... O

The Secret of Sam Irish ..... A-II

Shadow Game ..... A-IV

A-I—general audience; A-II—adults with parental guidance; A-III—adults; A-IV—adults only; O—objectively

## 'Mystery of the Senses' relates wonders of body

by Henry Herx and Gerri Pare  
Catholic News Service

The natural human ability to hear, feel, see, smell and taste is explored in "Mystery of the Senses," airing in five parts on Sunday through Tuesday, Feb. 19-21, from 8 p.m. to 9 p.m. and on Wednesday, Feb. 22, from 8 p.m. to 10 p.m. on PBS. (Check local listings to verify the program dates and times.)

The programs form a "Nova" miniseries based on the acclaimed "A Natural History of the Senses" by Diane Ackerman, who hosts and narrates each hour.

The opening episode covers hearing, and one can't help but notice Ackerman's lovely and soothing voice as she takes viewers to the quietest place on Earth, explains how movie sound effects are done, and tracks the progress of a long-dead woman about to have an operation to restore her hearing.

The physiological aspect, explaining how sound is transmitted through the ear and interpreted by the brain, is excellently demonstrated in state-of-the-art computer graphics.

Hour two is devoted to smell as Ackerman follows a

professional "nose" on the job as she chooses the right "notes" to create a new perfume.

For the perfume industry, scents translate into big business no matter how they attempt to position creating perfume as an art form that can seduce the opposite sex. Perhaps more interesting—or honest—is footage from the animal kingdom showing all types of behavior based predominantly on smell.

With its colorful dishes from around the world, the taste program is sometimes mouth-watering and sometimes repulsive, when describing foods that would make the average American gag despite being cherished in other cultures.

Taste is seen as the social sense which brings together people to share nourishment, even if the foods are cooked for beloved departed ones as demonstrated in the Mexican Day of the Dead celebration. Other bland segments rhapsodize about the irresistibility of chocolate or chili.

Clearly, taste evokes complex physical and emotional reactions, often recalling pleasurable childhood memories.

The touch program emphasizes how important this comforting sense is to our psychological well-being, showing

for example how premature babies gain more weight and develop faster if they are frequently massaged.

The marvelous design of our waterproof, washable, mendable covering—skin—is analyzed, and scientists explain why amputees feel sensations in missing limbs.

Lastly, vision is given a scientific, artistic and spiritual treatment, incorporating segments about the role of color, of memory and our culture in interpreting imagery, and focusing on a Native American's intricate sand painting.

Those familiar with Diane Ackerman's book will probably find this five-part documentary a very pared-down trip through the senses. While it is informative and usually interesting, it seldom uses the word "senses" as described as her "voluptuous" gift for descriptive language.

As a result, it doesn't markedly differ from other documentaries covering the biological and cultural aspects of the sensory world in which we live. Still, it's interesting and informative programming that can lead to greater self-understanding.

### TV Programs of Note

**Monday, Feb. 20, 9-11 p.m. (PBS) "American Cinema."** The seventh program in the series, "Film in the Television Age," explains what happened to Hollywood after TV became the screen of choice for family entertainment, followed by program eight, "Film Noir," a short history of the darker brand of crime thrillers.

**Tuesday, Feb. 21, 9-10 p.m. (PBS) "The Begging Game."** This "Frontline" documentary reported by Deborah Amos examines what life is like for the panhandlers who work the streets and subways of New York and the real story behind the reasons they have for begging.

**Saturday, Feb. 25, 9-10 p.m. (CBS) "The Greatest Commercial Ever Made."** Actor John Ritter hosts this compilation from the past half-century of TV commercials, including the first ever produced, in a program for those who find the ads often more creative than the television shows they're sandwiched between.

### TV Film Fare

**Saturday, Feb. 25, 8-10 p.m. (ABC) "The Adventures of Huckleberry Finn."** This spirited 1993 rendition of Mark Twain's classic novel of the same name relates the tale of an irrepressibly mischievous lad (Elijah Wood) who rafted down the Mississippi River with a runaway slave (Courteney B. Vance) until a brood with disaster changes their plans. They become involved with a pair of colorful con men (Robbie Coltrane and Jason Robards), and end up in a very sticky situation.

Adapted and directed by Stephen Sommers, the zestful performance of the young Wrenger brightens the fast-moving, handsomely mounted production that makes abundantly clear its anti-slavery stance. The film includes some menace and stylized violence. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents.

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

## Christopher Awards recognize excellence

by Catholic News Service

Pope John Paul II, television journalist Hugh Downs, and South African President Nelson Mandela are among the winners of the 1995 Christopher Awards.

The winners were announced on Feb. 7 in New York and will be feted at a Feb. 23 ceremony in New York. Neither the pope nor Mandela is expected for the ceremonies.

Archbishop John P. Foley, head of the Pontifical Council for Social Communications, will accept the special award for the book "Crossing the Threshold of Hope," the pope's reflections on life, hope and holiness.

Downs, co-anchor of ABC's "20/20," will receive the Life Achievement Award for his long-standing commitment to communication.

Mary Cunningham Agee, founder and executive director of the Nurturing Network, will be given the James Keller Award, named after the Christophers' founder. The network gives compassionate, positive and practical support to women in crisis pregnancies.

Two movies, five books, four books for young people, and six TV specials will receive Christopher Awards.

Movie winners are "Forrest Gump" and "Little Women."

Book winners for adults are:

- "Conscience & Courage: Rescuers of Jews During the Holocaust" by Aye Felgelman.

- "Harriet Beecher Stowe: A Life," by Joan D. Hedrick, a book about the author of "Uncle Tom's Cabin."

- "Let Someone Hold You: The Journey of a Hospice Priest" by Paul F. Morrissey.

- "Long Walk to Freedom," Nelson Mandela's autobiography.

- "Not All of Us Are Saints: A Doctor's Journey with the

Poor," by Dr. David Hiltner, which tells his personal story and calls for compassion in health care.

Winners in books for young people are:

- "I'll See You when the Moon Is Full," by Susi Gregg Fowler, illustrations by Jim Fowler, for ages 4-6.

- "Puzzle in the Snow," by Bill Easterling, illustrations by Mary Beth Owens, for ages 6-8.

- "The Ledgerbook of Thomas Blue Eagle" by Jewel H. Gutman and Gay Matthaei, illustrations by Adam Cvi-ganov, for ages 8-12.

- "Taking Hold: My Journey into Blindness," an autobiographical story by Sally Hobart Alexander, for ages 12 and up.

TV specials winners are:

- CBS' "Break the Silence: Kids Against Child Abuse," reflections from four youths recovering from physical and emotional abuse.

- CBS' "The Writing on the Wall," a "Schoolbook Special" story about anti-Semitism and lessons in tolerance.

- CBS' debut "Christy" episode about a young schoolteacher in Appalachia.

- ABC's "One More Mountain," based on the true story of a 19th-century pioneer family who survived a harrowing trip through the Sierra Nevada Mountains.

- ABC's "A Place for Annie," based on the true story of a doctor who adopted an HIV-positive baby.

- An independent documentary, "The Vernon Johns Story," a biography of the minister and civil rights leader.

The Christophers, a nonprofit organization based on the Judeo-Christian concept of service to God and humanity, presents annual awards to outstanding TV specials, films and books. The organization uses the mass media to spread the message that each person can make a difference and it encourages all people to actively shape the world for the better.



## SEVENTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, Feb. 19, 1995

1 Samuel 26:2, 7-9, 13, 22-23 — 1 Corinthians 15:45-49 — Luke 6:27-38

by Fr. Owen F. Campion

The First Book of Samuel is the source of this weekend's first reading.

This ancient Hebrew Scripture bears the name of Samuel, but Samuel was not its author, and he is not its chief figure. In fact, the book concentrates on David, the King of Israel who founded a dynasty and who concluded a covenant between the dynasty and God. This royal covenant was ever after the keystone of religion and public policy for God's Chosen People.



In this weekend's story, David comes upon an encampment of Saul, the first King of Israel. (Saul reigned about 1020 to 1000 B.C.) David and Saul were in dispute. When David enters the camp, Saul is asleep, his spear nearby and unattended. A companion urges David to assassinate the king.

David refuses, calling Saul the "Lord's anointed." In his refusal is a statement both of David's respect for the king as God's elect and David's trust in God. There is no reason to kill the king in order to right wrongs. David must not achieve the kingship by sin. God and God's justice will prevail.

St. Paul's First Epistle to the Corinthians provides this weekend with its second reading.

Paul is the great testator in the New Testament of the Incarnation, the fact that in Jesus were both divinity and humanity. For Paul, this was a compelling and essential theological perception. Jesus relates to every human because Jesus also is a human. However, through this identity, confirmed in each Christian's willingness to be united with Jesus, there is a perfect and providential link with God.

The coming of Jesus to earth in human nature enabled and caused this process of uniting humans with God. It was a union that repaired the tragedy of sin, traced to the first humans, Adam and Eve. It was Redemption, and it is Redemption still in every case of turning to God through Jesus.

In this weekend's reading, Paul splendidly proclaims once again the central Christian belief, and joy, of Redemption. In a human, in Adam, sin entered the world and broke the relationship between God and humanity. In Jesus, the relationship is restored.

St. Luke's Gospel gives this liturgy its Gospel lesson.

It continues the sermon of the Mount, begun last weekend in another reading from Luke.

As with this Gospel, Matthew also situates this "sermon," or series of remarks by Jesus, on the mountainside. In a quick reading of either Gospel, the drama of this incidental may be lost. It is important, in that it establishes Jesus as the new law-giver, the new Moses, the new voice of God on earth.

God's law, spoken by Jesus on the hillside, is a law of love, peace-making, and justice for all.

## Reflection

Even a hurried, casual reading of the New Testament—from the Gospels to Paul to the Book of Revelation—is enough to give the reader a glimpse into the worry that beset the first Christians.

After all, in the worst of circumstances, they were a hunted people, outside the pale of Roman law. In the best of circumstances, they formed a small, incidental minority, oddly out of step with Roman culture, with natural instincts, and with the "wisest" of human thinking at the time.

Their blueprint for living was contained in these phrases of the Sermon on the Mount. In a time absent of real regard for human dignity, they not only tolerated all, they loved and respected all. In places where few knew the one true God, they lived, vivified by God's own life.

It was a situation very much unlike our own in some regards, but similar to it in many respects. Christians today often are out of step in a world driven by self-satisfaction, greed, and disdain for the powerless.

With this realization in mind, the church reminds us today in these readings that Jesus has redeemed us. In Jesus, through Jesus, we are called to return to God. Our return is a series of footprints marked by our compassion, thirst for justice, and mercy, all in example of Jesus.

The misunderstandings of others await. We can anticipate no earthly reward for our fidelity to God. Instead, we will gather our strength from our faith that God will protect us. This strength reassured and guided David.

It also fortified the ancient Christians. Today the faith that inspired them still transforms and comforts the world. Their adventures, the mighty Romans, are all but forgotten.



Our success with them may depend a great deal upon God's success with us! Are we properly prepared to let God work with us so that we can work with others?

One of Father Tom's comments explains this very well.

"Do you feel pliable in the loving hands of the Lord," he asked, "or hardened and brittle from the disappointments of life?"

Are you, and they, being transformed by God's love? Are you a lump of clay cooperating with your transformation, or are you simply sitting on the potter's wheel going around in circles?

by Bob Leonard

## MY JOURNEY TO GOD

## Shaped by God's Love

Recently I had the opportunity to participate in an adult religious education event at Sacred Heart Parish in Jeffersonville.

Our presenter, Conventual Franciscan Father Tom Smith from Mount St. Francis, brought his potter's wheel and shared some reflections of his experiences working with clay.

We started the evening with a song, "Alaba, Father," by Carey Landry, which states that God is "the potter" and "we are the clay, the work of your hands."

As Father Tom was working with the clay, he said, "Sometimes I feel like the potter, sometimes I feel like the clay."

It became obvious to me that God is the master potter and we are the work of his hands, but then as catechists, as ministers of God's word, we are in a sense the hands of God as we work to shape others.

For those we work with, for those we catechize, for those we teach, we are the ones at least a part of the team) who mold them and fashion them (to paraphrase the song). At the same time that we are being molded and fashioned, we are molding and fashioning others.

(Bob Leonard is a member of Sacred Heart Parish in Jeffersonville and is the director of catechetical ministry for the New Albany Diocese.)

## Daily Readings

Monday, Feb. 20

Seasonal weekday

Sirach 1:1-10

Psalm 93:1-2, 5

Mark 9:14-29

Tuesday, Feb. 21

Peter Damian, bishop,

religious, doctor

Sirach 2:1-11

Psalm 37:3-4, 18-19, 27-28, 39-40

Mark 9:30-37

Wednesday, Feb. 22

The Chair of Peter, apostle

1 Peter 5:1-4

Psalm 23:1-6

Matthew 16:13-19

Thursday, Feb. 23

Polycarp, bishop, martyr

Sirach 5:1-8

Psalm 1:1-6

Mark 9:41-50

Friday, Feb. 24

Seasonal weekday

Sirach 6:5-17

Psalm 119:12, 16, 18, 27, 34-35

Mark 10:1-12

Saturday, Feb. 25

Seasonal weekday

Sirach 17:1-15

Psalm 103:13-16

Mark 10:13-16

## THE POPE TEACHES

## Religious are heralds of Gospel

by Pope John Paul II

Remarks at audience Feb. 8

Continuing our catechesis on consecrated life in the church, we now consider the evangelical counsels as a sign and means of encouragement to all Christians, helping them to live more fully their vocation in the service of God's kingdom.

Religious, by their lives of chastity, poverty and obedience, bear witness to the sublime plan of love accomplished by the Father through Christ in the Holy Spirit and are examples of that faith and full obedience which makes us sharers in the life of the blessed Trinity.

Men and women consecrated to God by the evangelical counsels are also a sign of the

authentic destiny of the world and of the ultimate calling of every individual to share in God's glory through the resurrection.

The evangelical counsels thus have an eschatological meaning. They point to the new and eternal life gained for us by Christ, and they show forth our hope in the future glory of God's Kingdom (cf. "Lumen Gentium," 44).

The church deeply desires that the consecrated life of chastity, poverty and obedience will always flourish in her midst.

By this "complete gift of self in loving union with Christ's redemptive sacrifice and their witness of love of God and neighbor, religious become eloquent heralds of the Gospel message of charity and pioneers of the "civilization of love."

## SAINT OF THE WEEK

## Margaret of Cortona reformed her life when her lover was killed

by John F. Fink

Next Wednesday, Feb. 22, is the feast of the Chair of St. Peter. However, the church has also assigned this day as the feast of St. Margaret of Cortona, who led a very interesting life. (At least, I think that's her feastday. Two of my sources say that it is, but another source says that her feast is May 16.)

Margaret was born on a small farm in Tuscany in 1247. Her mother died when she was only 7, and she never got along with the stepmother her father brought home two years later. She grew up to be a rebellious teen-ager.

One night, when she was 17, a young man from Montepulciano was able to induce Margaret to run away with him to his castle in the hills. For the next nine years she lived with him as his mistress, causing much scandal among the people of Montepulciano, especially when Margaret would flaunt her wealth by riding through the streets of the town in regal robes. She was faithful to her lover and bore him a son.

One day in 1273, when she was 26, her lover went out to check on his estates and failed to return home. The next day, his dog returned and pulled at Margaret's dress. She followed the dog to a pit, where she discovered her lover's body. He had been assassinated.

Margaret took this to be God's judgment on her and her lover for their illicit love affair. As soon as she could, she left Montepulciano with her son and, clad in a robe of penitence, returned to her father's house. He, however, refused to have anything to do with her. She then turned to the Franciscan Friars Minor in Cortona, who had a reputation for gentleness with sinners.

For three years the Franciscans helped Margaret, who lived with two women named Mariniana and Raineria. She started to earn a living by nursing the women of Cortona, but then gave that up to devote

herself to prayer and the care of the sick poor. She left the home of the two women who had befriended her, and lived in a small cottage. She lived on what alms were given to her, eating only after making sure that the poor were cared for.

She had long sought to join the third order of St. Francis, known today as the secular Franciscans. When the friars were convinced of her sincerity, they gave her the habit of the order. Her son was sent to school at Arezzo and he stayed there until he joined the Franciscan Order.

Margaret progressed rapidly in her spiritual life and soon received messages from Christ. One of those messages was for the Bishop of Arezzo, whom she told to stop fighting with the people of his diocese. In 1289 she tried to avert a war when the bishop was fighting with the Guelphs. The bishop wouldn't pay any attention to her, and he went into battle and was killed.

Margaret was soon joined by other women in Cortona, one of whom provided a house for the care of the sick poor. Then the leading citizen of Cortona, Ugucio Casali, convinced the city council to help Margaret by starting a hospital called the *Spedale di Santa Maria della Misericordia*. Margaret then formed the nursing sisters in that hospital into a congregation with special statutes. They were known as the *Poverelle*. She also founded the Confraternity of Our Lady of Mercy.

For 29 years Margaret did penance for the sins of her former way of life. She seldom slept, and when she did it was on the bare ground. She ate sparingly, only bread and a few vegetables, with just water to drink. She wore a rough hair cloth next to her skin.

Margaret died in 1297 at age 50. The citizens of Cortona considered her a saint and began to build a church in her honor. That church no longer exists, but Margaret's body lies under the main altar of one that replaced it. She was canonized in 1728.

# The Active List

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

## February 17-19

Fatima Retreat House and the Beech Grove Benedictine Center will present "The Gift of Nurturing," held at Fatima. For more information, call 317-545-7681.

## February 18

The Beech Grove Benedictine Center will hold a retreat, "Spiritual Companionship," beginning at 8:30 a.m. Cost is \$40. For more information, call 317-788-7581.

Kordes Enrichment Center will hold a retreat, "Information to Get Your Prayer," from 9 a.m. to 4 p.m. Cost is \$25 per person. Lunch is available for \$5. For more information, call 812-367-2777 or 800-880-2777.

St. Joan of Arc Choir will hold a concert today at 7:30 p.m. No cost, but a free-will offering will be taken to help buy choir robes. A reception with refreshments will be held after the concert.

Sacred Heart Parish, Jeffersonville, will hold a talent show and chili supper at 5 p.m. All are welcome. Call Patricia Clark at 812-285-7915 or Gary Coley at 812-285-5058.

Holy Spirit Parish will host the Indianapolis East Deacon's Snowball Dance for sixth, seventh and eighth graders from 7:30-10:30 p.m. in the gym. Admission is \$4. Soft drinks are \$50 each. For more information, call Joe Connelly at 317-351-1704.

## February 19

St. Patrick Church, 936 E. Prospect St., will hold its regular card party today at 2 p.m. in the parish hall. Admission is \$125. Euchre and Bunco will be played.

St. Joan of Arc Church will say a rosary and Divine Mercy Chaplet at 4:30 p.m.

St. Peter Church, Brookville, will show the Mother Teresa inspired, Vatican approved video series "The Living Eucharist," at 1 p.m. Call 812-623-3670 for more information.

The Little Sisters of the Poor and the residents of the St. Augustine's Home for the Aged, 2345 W. 86th St., invite all to attend a holy hour to pray for vocations. The hour will be held in the chapel beginning at 4:15 p.m.

St. Anthony Parish, Clarksville, will hold a Divine Mercy Novena program from 6-7 p.m. For more information, call 812-248-2003.

Rev. Fr. Schoenstatt Center at 2:30 p.m. for a program on Mary, Mother of God. Presentation by Father Elmer J. Burwinkel, archdiocesan priest and a diocesan Schoenstatt father. Take US 50 or 421 to Versailles, then 421 south 10 miles to Reville, then east on 925 south. 8:10 of a mile to the shrine.

## February 20

A refresher course on "Catholic Identity and Life in the 90s," will be held at St. Augustine Parish, Jeffersonville, from 7:30-9 p.m. Father Jeff Godeker, associate executive director of religious education, will lead the lecture. Cost is \$3. For more information, call the Aquinas Center at 812-945-0354.

## February 21

The Beech Grove Benedictine Center will hold a centering prayer group meeting from 7-8 p.m. Call 317-788-7581 for more information.

Holy Rosary Parish, 520 Stevens St., will hold the tenth of 12 lectures on the catechism from 7-8:15 p.m. Topic will be on morality. For more information, call Sacred Heart Church at 317-638-5551.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family

King's Singles will meet at Christ the King Church, 5884 N. Crittenden Ave. for 5:30 p.m. Mass followed by dinner at a nearby eatery. All adult singles are welcome.

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

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

St. Luke Church, 7575 Holladay Dr. East in Indianapolis, will hold a lecture series "Divorce and Remarriage II," from 7-8:30 p.m. held in conference room 2. Topic will be single parenting. For more information, call the parish office.

## February 22

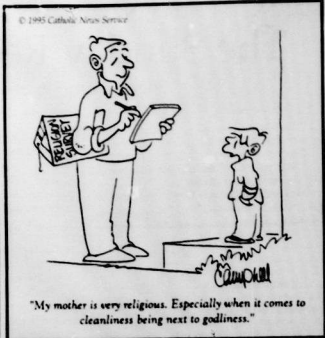
St. John Church, 126 W. Georgia St., will celebrate the birthday of St. Thomas More with 5:30 p.m. Mass. Reception afterward. Members of the St. Thomas More Society of Indianapolis are most welcome to attend.

St. Francis Hospital and Health Center's Hospice Office, 438 S. Emerson, will host bereavement support groups from 3-4:30 p.m. and again from 6-8 p.m. Registration is required. Call 317-865-2092.

## February 23

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Roch Parish, 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. For more information, call 317-784-1763.

## February 24-26

Mount St. Francis Retreat Center will hold a retreat, "Imagination and Inner Work in the Spiritual Life." Cost is \$85 for residents, and \$65 for commuters. For more information, call 812-923-8817.

Fatima Retreat House will hold a Tobit Weekend for engaged couples from 7 p.m. Friday to 2 p.m. Sunday. Call 317-545-7681.

Kordes Enrichment Center, Ferdinand, Ind., will hold a retreat, "Dreams: Exploring the Drama Within," with Franciscan Sister Olga Wittekind. Residents \$110, commuter \$70. Retreat begins at 8 p.m. (EST) on Friday to 1 p.m. on Sunday. For more information, call Kordes at 812-367-2777 or 800-880-2777.

## February 25

St. Joseph Mardi Gras Dinner and Dance will be held in O'Shaughnessy Hall on the campus of St. Mary of the Woods, Terre Haute, beginning at 6:30 p.m. Tickets are \$50 per person. Call 812-232-7011 for tickets and details.

The Office of Worship will hold

"Music in Catholic Worship" seminars from 9:30 a.m. to 3:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Cost for the series is \$20; individual sessions are \$6 each. For more information or registration, call Christina Blake at 317-236-1483 or 800-362-9836, ext. 1483.

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

Cardinal Ritter High School will hold a Monte Carlo Night from 7 p.m. to 12 a.m. No admission cost. Beer and soft drinks available for a minimal charge.

Providence High School Alumni Association, Clarksville, will sponsor a Mardi Gras, "Fat Saturday," from 8 p.m. to 12 a.m. in the old gym. Music is by Sounds Unlimited. Admission is \$5. For more information, call 812-245-3350.

## February 26

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

Sacred Heart Parish, 1500 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Peter Church, Brookville, will show the Mother Teresa inspired, Vatican approved video series "The Living Eucharist," at 1 p.m. Call 812-623-3670 for more information.

St. Joan of Arc Church will say a rosary and Divine Mercy Chaplet at 4:30 p.m.

The choir of St. Peter and Paul Cathedral will present portions of (Continued on page 25)

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TRAVEL AGENTS INTERNATIONAL

# Opposition to Foster's nomination is mounting

by Nancy Frazier O'Brien  
Catholic News Service

The White House vowed to stand behind President Clinton's choice for surgeon general, Dr. Henry W. Foster Jr., despite mounting opposition.

"We will fight for this nomination," said Leon Panteo, White House chief of staff, Feb. 12. Meanwhile, Foster attended Sunday services at his home church, First Baptist Church in Nashville, Tenn., and asked the congregation to pray for him.

## The Active List

(Continued from page 24)  
all three movements of George Frederic Handel's "The Messiah," at 2:30 p.m. in the cathedral church, 1347 N. Meridian St., Indianapolis. Chord director, Geraldine D. Miller will conduct the performance. Accompaniment will be provided by Edward Greene. The performance is free and the public is invited. For more information, call 317-634-4519.

☆☆☆

Srs. Joseph and Margaret Mary parishes, Terre Haute, will hold a pancake breakfast at St. Margaret Mary from 9 a.m. to 12 p.m. Cost is \$3 per person or \$10 per family. For more information, contact Ellen at 812-234-9944 or Marilyn at 812-299-2340 or Kathy at 812-299-9136.

☆☆☆

The Catholic Grade Age group will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., at 2 p.m. New

members are welcomed. For more information, call 317-872-6047.

### 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, 5:30 p.m.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., 6:15 p.m.; St. Paul X. Knights of Columbus Council 3531, 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.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

But prayers might not be enough to assure Foster's confirmation as surgeon general. Even before the Senate Labor and Human Resources Committee set a date for Foster's confirmation hearings, several key senators of each party said they would vote against him—either because of his record of performing abortions and involuntary sterilizations of retarded women or because of the White House failure to thoroughly investigate him before presenting the nomination.

"They should have taken the finest doctor they could find in the country, someone near retirement without any controversy," said Democratic Sen. Joseph Biden of Delaware. "It's not like this is the only doctor in the world."

Among the objections to the 61-year-old Foster were his longstanding ties to Planned Parenthood, the inability of White House Officials and Foster himself to pinpoint the number of abortions he had performed, his leadership of an experimental program to test an abortion-inducing drug, and his participation in performing hysterectomies on mentally retarded women in the 1960s and 1970s.

Clinton administration officials sought to counter the many reports about Foster's involvement in abortions or sterilizations by circulating documents meant to show him as a mainstream doctor dedicated to bringing healthy babies into the world.

"The use of abortion solely as a form of contraception, although acceptable in some parts of the world, has not become prevalent in the United States," Foster said in one of the papers distributed by the White House. "Clearly, this would not be ideal for patients with sickle cell disease."

Currently on the board of directors of Tennessee Planned Parenthood, Foster was a member of Planned Parenthood's national board in 1978-81 and its national advisory council in 1981-85. Since 1989, he has served on the National Leadership Committee to Keep Abortion Safe and Legal, a Planned Parenthood affiliate organization.

Since the nomination was announced Feb. 2, Foster or government officials have estimated the number of abortions he performed in his 38 years as an obstetrician and gynecologist as one, fewer than a dozen or 39.

But the transcript of a 1978 hearing of the Department

of Health, Education and Welfare's Ethics Advisory Board, on which Foster served, showed him claiming to have already performed up to 700 abortions by then. "I have done a lot of amniocentesis and therapeutic abortions, probably near 700," he is quoted as saying.

The transcript also shows that Foster sometimes clashed with the board's most prominent Catholic member, Jesuit Father Richard A. McCormick, over the use of fertilized embryos for experimentation. At the time the priest was professor of Christian ethics at Georgetown University's Kennedy Institute for the Study of Reproduction and Bioethics in Washington.

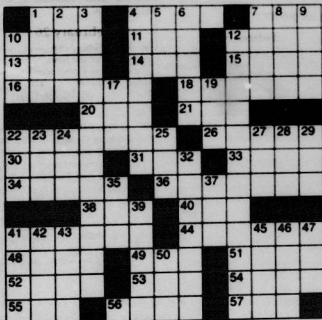
Now a visiting professor of theology at the University of Notre Dame, Father McCormick told Catholic News Service Feb. 13 that he did not recall much about his dealing with Foster on the ethics board.

Pro-life groups opposing the Foster nomination also focused on the 1981 clinical trials of an abortion-inducing drug that occurred at Meharry Medical College in Nashville when Foster was chairman of obstetrics and gynecology there.

A 1981 story by National Catholic News Service, as CNS was then called, described Foster as principal investigator in the study of a vaginal suppository that induced abortion. The trials were funded by the Upjohn Pharmaceutical Co. of Kalamazoo, Mich., which never brought the drug to market.

Fifty-five of the 60 pregnant women and girls who received the experimental drug aborted through use of the drug, Foster reported several years later in a medical journal. Four others had to undergo a surgical abortion, and one "opted to continue her pregnancy" after the drug failed to cause an abortion and later gave birth to a baby boy, he said.

## Catholic Crossword



©1995 by John W. Lee

### ACROSS

- 1 "My — runneth over."
- 4 The Blessed Virgin
- 7 "— not your heart be troubled"
- 10 Where Jesus turned water into wine
- 11 "— Maria"
- 12 Film: "The Return Of The —"
- 13 Jacob's twin
- 14 Small boy
- 15 State strongly
- 16 "Go — On The Mountain"
- 17 "Vengeance —, saith the Lord"
- 20 — Wednesday
- 21 Explore
- 22 "The Lord God — a garden eastward in Eden" (Gen 2:8)
- 26 Song of David
- 30 "Seek, and ye shall —"
- 31 What a dog's tail might do
- 33 To the sheltered side
- 34 Release incense
- 36 Irish missionary saint
- 38 "— God A Secret"
- 40 Word before Testament
- 41 "Many are —, but few are chosen" (Mat 22:14)

- 44 Be right next to
- 48 Ephraim continent
- 49 A pipe of Israel
- 51 Haulboy
- 52 Pod vegetables
- 53 Anger
- 54 "The kingdom of God is at —"
- 55 "He that hath an — in him turn here"

### DOWN

- 1 "In any — thou shalt deliver him" (Deu 24:13)
- 2 Of a single thing
- 3 Missionary team found in Acts (3 wds)
- 4 One of the Gospels
- 5 Actress Gardner
- 6 Made over
- 7 Another name for 4-D
- 8 Genesis garden
- 9 Grow weary
- 10 Whales
- 12 Disciples who were brothers (3 wds)
- 17 One who espouses (5 wds)
- 19 Drink slowly
- 22 Mary rank (Abbr)
- 23 "He maketh me to — down in green pastures"
- 24 Actress Sotham
- 25 Small amount

Answers on page 30



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# Youth News/Views

## 'I Want to Live' retreat examines peace, justice

by Lisa Thomas

The Terre Haute Deanery's "I Want to Live" peace and justice retreat each January is a powerful experience for high school youth and adult leaders.

It's amazing how close a group of 50 people can become in less than 48 hours. During the retreat we had opportunities to choose two of the six elective: women's rights, respect life, media messages, unemployment, human rights and repression, and racism/apartheid.

With all of the violence in the world today, it is difficult to imagine one person having an effect on peace and justice, but by the end of the retreat we felt hope for the future.

Our candlelight prayer service began in total darkness except for a single candle—our Christ candle—which symbolized hope.

One by one, people came forward to light candles and say prayers. Hope grew as more and more candles illuminated the room. We began to smile and feel overwhelming support from the other retreat participants.

I have no idea how long this prayer time lasted, but it could have continued for hours. By the time we finished the prayer service, the room was so bright with candlelight that

we were no longer tripping over people in the darkness. The hope continued to spread among the retreatants.

In an attempt to empathize with the poor in our world, we participated in a hunger awareness meal. While we realized that we cannot experience true hunger, we did become more aware of how well we normally eat each day.

Before the hunger awareness meal, we drew numbers and then were seated at tables featuring one of six nutritional levels ranging from merely a cup of broth with crackers to a gourmet candlelight dinner of steak, chicken, potatoes, and salad. Those youth who drew numbers for the gourmet meal also received items we normally take for granted at mealtime, such as silverware, a choice of water, cola or tea, and condiments.

Participants at table one were deprived of all these extras.

As the meal progressed, some of the teen-agers complained that they were hungry, but it was their decision to not eat what they were given for dinner. They knew their next meal would be "normal."

Many people in the world never have the option of a "normal" meal. Whether it be soup or plain rice, no matter how bland it may be, there are people out



**RETREATANTS**—Terre Haute teen-agers participate in a hunger awareness meal during the "I Want to Live" peace and justice retreat. Youth who participated were from St. Joseph, St. Ann, St. Benedict, St. Margaret Mary, Sacred Heart and St. Patrick parishes in Terre Haute.

there—in Terre Haute and elsewhere in the archdiocese—who would be glad to receive this type of meal.

The retreatants realized that there is plenty of food to feed the world's hungry if it is distributed properly. In fact, there are people who eat so much that they have to go on diets while others starve because they don't have access to food.

We can do something about hunger in the world, the retreat participants realized, instead of just saying that poverty "is not my problem."

Together we celebrated a liturgy and

participated in a reconciliation service called "Disarming the Heart." We also discussed the church's role in peace and justice issues.

As the retreat ended, we could see feelings of peace and love in each other.

Teen-agers who participated in the "I Want to Live" retreat last month had a lot of fun, discovered that the weekend was a great way to meet new friends, and appreciated the time away from their normally hectic lifestyles. In the process, the youth learned a great deal about peace and justice in the world today.

(Lisa Thomas is a member of St. Ann Parish in Terre Haute.)

## Kiwanians recognize Catholic youth for perseverance

Three Catholic high school students from Indianapolis were finalists in the **Abe Lincoln Awards** competition sponsored by the Downtown Kiwanis Club of Indianapolis. They received "Circle of Valor" certificates during a Feb. 10 awards luncheon.

Cardinal Ritter High School senior Susanne Weldon, Roncalli High School senior Ryan Cobb, and Secunia Memorial High School senior Candace Roembke were recognized by the Kiwanians as outstanding college-bound students who have faced and overcome difficult hardships.

\*\*\*  
The league and tournament winners of the Catholic Youth Organization's girls' basketball season are as follows: League playoffs—Our Lady of Mount Carmel G, Cadet A champion; St. Matthew, Cadet A runner-up; St. Malachy, Cadet B champion; St. Pius X P, Cadet B runner-up; Immaculate Heart of Mary, Cadet C champion; St. Barnabas, 56 A champion; Holy Name, 56 A runner-up; St. Matthew, 56 B champion; St. Malachy, 56 B runner-up; St. Luke G, 56 C champion; St. Malachy W, 56 C runner-up; St. Barnabas, high school champion; and Our Lady of Mount Carmel, high school runner-up.

Tournaments—Holy Spirit, Cadet A champion; Our Lady of Mount Carmel G, Cadet A runner-up; Our Lady of Mount Carmel, Cadet B champion; Immaculate Heart of Mary B, Cadet B runner-up; Immaculate Heart of Mary, Cadet C champion; Our Lady of Mount Carmel B, Cadet C runner-up; St. Matthew, 56 A champion; Holy Name, 56 A runner-up; St. Pius X G, 56 B champion; St. Malachy, 56 B runner-up; St. Malachy W, 56 C champion; Our Lady of Greenwood W, 56 C runner-up; St. Barnabas, high school champion; Holy Cross, high school runner-up.

\*\*\*  
Our Lady of Providence High School physics students are sponsoring **River Fair Fun Physics Day** on Feb. 24 at the River Fair Family Fun Park in New Albany.

During the event, the Providence students will teach the physics of amusement park rides to eighth-grade students in the New Albany Deanery. The students will work from job sheets that include collections of data so they may calculate the time, distance, and velocity of the rides at River Falls Park.

The admission fee of \$5 a person pays for an all-day pass that includes rides and goft at the amusement park.

For more information about the event, telephone Our Lady of Providence High School at 812-945-3350.

\*\*\*  
Holy Spirit Parish youth group members will host the **Indianapolis East Deanery Snowball Dance** for seventh- and eighth-graders on Feb. 18 at the school gymnasium.

The dance begins at 7:30 p.m. and ends at 10:30 p.m. Admission is \$4 a person and soft drinks are 50 cents. For more information about the dance, telephone Joe Connelly, the youth ministry coordinator at Holy Spirit Parish, at 317-351-1704.

\*\*\*  
Students from St. Jude School in Indianapolis finished

first in the **Attica Junior/Senior High Invitational Speech Meet** on Feb. 11 at Attica.

Fourteen junior high speech teams throughout the state competed in 11 categories.

Students from St. Roch School in Indianapolis finished ninth in the overall competition.

\*\*\*  
Three Brebeuf Preparatory School students from Indianapolis were named 10 Indiana high school students recognized on Feb. 11 for their leadership abilities.

Brebeuf students Michael Carter Jr., Joshua Holmes, and Robyn Stokes were selected as finalists for **McDonald's Black History Makers of Tomorrow** based on their essays about "How I Plan to Make an Impact on Black History."

McDonald's initiated the national essay contest in 1988 in observance of Black History Month.

Contest organizers said each of the 10 Hoosier students recognized demonstrate character, scholarship and community service. Ten national winners to be selected from the state finalists will receive \$1,000 scholarships and a free trip to Chicago to participate in the 1995 McDonald's Black History Makers of Tomorrow Leadership Conference.

\*\*\*  
Brebeuf Preparatory School students Sara Spalding of Indianapolis and Kara Severs of Carmel are finalists in the **National Science Scholars Program**.

They are among 40 Indiana high school seniors recognized by the Indiana Department of Education for excellence and achievement in mathematics, engineering, the physical sciences, life sciences and computer sciences.

\*\*\*  
St. Mark School seventh-grader Nicole Richards of Indianapolis has won gold medals in the all-around category at three consecutive **gymnastics meets** in Marion, Noblesville and Anderson.

\*\*\*  
Notre Dames, also enabled her team, Gymnastics by Europe of Franklin, to win the team championship at each meet.

\*\*\*  
Indianapolis teen-agers have until Feb. 28 to submit entries for \$5,000 in cash and a variety of prizes in **Airwalk Footwear's "Trust Your Judgment"** contest. The cash awards can be used toward college tuition, to start a business, or other uses.

"Young Indianapolis-area residents who have trusted their own judgment and taken corresponding action to improve either Indianapolis, their families, or their personal situations are encouraged to write a brief summary of those actions and submit it to an area Airwalk Footwear dealer," explained John Riser of Maui in Indianapolis.

"Airwalk's 'Trust Your Judgment' campaign is looking for those young people who aren't afraid to fly in the face of convention," Riser said. "We're looking for pioneers and pacesetters from every walk of life. I expect that we'll hear from teen-agers who are doing things we've never heard of before."

The first five people entering the contest at each entry location will receive a free Airwalk T-shirt. Prizes include

two \$5,000 cash awards, multimedia computer systems, mountain bikes, snowboards, and CD players. Winners will receive a free trip to Los Angeles for interviews with the national media.

For the nearest entry location, telephone the toll-free contest information line at 1-800-AIR-WALK.

\*\*\*  
Teen-agers who love animals are invited to apply for the **Indianapolis Zoo/Teens Youth Volunteer Program** for community service at the Indianapolis Zoo this summer.

Zoo/Teens will help staff the Encounters Biome, Deserts Biome, Whale and Dolphin Pavilion, and other locations. They will assist zoo visitors and help with animal care and maintenance.

Each summer, the Zoo/Teens program provides more than 80 central Indiana teen-agers with opportunities to participate in zoo operations. During their summer positions, teens learn about animal husbandry and wildlife conservation through hands-on responsibilities.

Applications must be between 14 and 18 years old. Applications are due by Feb. 28. For additional information, telephone the zoo office at 317-630-2001.

\*\*\*  
The Indianapolis Museum of Art invites teen-agers to participate in a free **Ten Night** on March 9 from 5 p.m. to 8 p.m. as part of the museum's special exhibition on the "Electronic Super Highway."

Youth may view the exhibit and try **Mandala Virtual Reality**, a virtual reality system presented by CAT Studio Digital Salon that allows users to experiment with color, motion and sound.

Students also will be able to take behind-the-scenes tours of the museum's photography, conservation and art crating areas, and talk with volunteer teen guides from the IMA's Community Connection program.

Refreshments are \$1.50 for a slice of pizza and a soft drink. For more information about the free **Ten Night**, telephone the Indianapolis Museum of Art at 317-923-1331.

\*\*\*  
"How to Make a Difference in a Violent World" is the theme of the Catholic Television Network of America's 1995 Youth Video Contest.

Videos must be created and produced entirely by youth or young adults, are limited to 30 minutes in length, and must be original material which addresses the contest theme in multicultural ways.

Entries are due by April 28 to Father Dennis Diehl in care of CTNA Telecommunications, Inc., 3211 Fourth St., N.E., Washington, D.C. 20007-1194. For additional contest information, telephone Father Diehl at 1-800-432-2862.

\*\*\*  
Cathedral High School journalism students from Indianapolis are participating in the **Indiana Department of Education Access Network** project to link professional communicators with high school youth for information sharing.

The **Indianapolis News** city editor Jon Schwantes and Cathedral journalism instructor John Hannan have arranged an Internet connection for student use during the school year. Cathedral's student newspaper, *The Megaphone*, is marking its 75th anniversary this year.

# Young Adult News

## Iowa priest calls music 'teamwork with God'

By Julie Schoenherr  
Catholic News Service

SIoux CITY, Iowa.—When Father David Hemann performs his liturgical music, he says, he sees himself as God's channel.

"I can almost see light coming out of my guitar, bathing people in God's light and love," said Father Hemann, 35, a teacher and spiritual director at Spalding Catholic High School in Granville.

"I'm doing teamwork with God. I play the songs and he touches the hearts."

Father Hemann's second album of liturgical music, "Into the Light," is part of his overall priestly ministry, but only a part. He stresses he is a priest first and a musician second.

"As a priest, I preach and proclaim the good news," he told *The Globe*, Sioux City's diocesan newspaper. "Music is an evangel-

ization tool. It has the power to heal and to communicate God's spirit, love and joy."

The recordings supplement his concerts, with cassettes and CDs available at performances.

"The tapes and CDs are packages of healing and light that are sent out as blessings," Father Hemann said. "When I send them out, I pray a blessing over them that whoever listens to the music is brought closer to God."

"Into the Light" is "reflective and prayerful, yet energetic," he said.

"The songs on this album are expressive of various times in my life. You'll find the whole mixed bag, from crying out to the Lord for his mercy to praising him for his goodness."

One song, "Restless Heart," is based on St. Augustine's "Confessions" and written for his mother shortly before she died. "What Lasts Forever," while

**SINGING PRAISE**—Father David Hemann is guitarist, drummer and vocalist on his new album of original music. The Sioux City priest says his recordings help spread the word of God. (CNS photo by Julie Schoenherr, *The Globe*)



played at weddings, was written after a difficult time in the priest's life.

Father Hemann's favorite song is "How Awesome Is Your Name," based

on Psalm 8, because it is upbeat yet soothing at the same time.

Father Hemann plays guitar and drums on the album and sang the vocals.

## Thrust into the cold and cruel world of labels

by Tom Ehart

It all started in kindergarten. As our mothers dragged us down to the school yard for the very first time, we were thrust into the cold, cruel world of labels.

It was very subtle at first. There was Skinny, Fatty, Floods (the kid whose pants were up to his shins), Killer, and of course, Princess.

By second grade, the labels had changed. Skinny became Brains. Fatty became Slobboso. Floods remained Floods (for life). Killer was thrown out of school and Princess became Picky.

Everything was based on what you looked like, what you wore, how you answered questions, what kind of work you did and how favorably you kissed up to the teachers, many of whom had their own labels (Sister Sophie, Sister So Fat, Sister Cheryl, Sister Sterile, and Sister Damian was either Sister Dragon or Frog, depending on her mood or facial expressions).

As we became older we began to lump groups of people together. There were "The Creeps," the public school kids who walked by our house every day and beat us up, and an assortment of other colorful groups known as queers and fems, burnouts and waste cases, jocks and dorks. And just to make it fair as we became more aware of women's liberation, we included the girls by labeling them sleezebuckets and double-platinum air brains.

College seemed to be the time to leave home and all the "immature" labels behind us. No low was too low, so we made up labels that put people in their places like, well, I can't mention them here, but every slang name that means prostitute, fornicator, homosexual, drug addict, alcoholic and anything else that might be derogatory and dehumanizing. These were supported en masse by TV, videos and popular literature which helped us to wear these labels and clothe others in them all the while believing they are acceptable social norms.

Whatever happened to "Don't judge a book by its cover"? Are we just the sum total of what we look like, the kind of clothes we wear, our hair styles and the kind of car we drive? Is that what being human has been reduced to in our lives?

Does some label make me who I am?

No! But labels can certainly do a lifetime's worth of damage. And we often become the labels others have pinned on us, if only because we've been deceived into believing that they're right about who we are. How many brilliant people there are out in the world who can't live up to their potential because they've been crippled by the labels of dummy, stupid and idiot? The same goes for people who have become sexually promiscuous if only to fulfill the twisted prophecies of schoolmates who taunted them over and over again with labels like tag, tramp, image and likeness, and if we are the Body of Christ, then queen or whore, many others have killed themselves because their self-esteem has been squelched by our vicious name calling and misinformed labels.

And in all our labeling, there's one label we seem to have forgotten—the Designer's label. The Designer's label. When was the last time we looked at anyone and said right away, "Hi, Jesus"? If the Holy Spirit truly lives in the temples of our bodies like we say we believe, and if God created us in his own image and likeness, and if we are the Body of Christ, then why aren't we labeling each other with the name of Jesus? Why aren't we seeing with his eyes, seeing what he sees? Why are we still doing what St. Peter did, judging by man's standards instead of God's?

We can change that. It'll take some practice,

determination and some guts to be different. But we can make the choice to begin to see each others' hearts and souls and look past the bodies and all the exterior things. We can put away the labels we've stored in our memories by surrendering them to God and asking him to relieve us

of them. We can ask God to show us who it is he sees each time he looks at a person we meet. And we can look at them and say the name of Jesus, before any other label pops into our heads.

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# Attention, Cable Customers!

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Help decide what type of programming will be available to you from your cable company.

The Archdiocese of Indianapolis strongly supports high quality, religious, values-oriented programming, such as that provided by the Eternal Word Television Network (EWTN) and the Faith & Values Channel (an ecumenical effort of Catholic and other mainline religions). Both channels carry a daily Mass for shut-ins.

Cable company owners want to hear from their subscribers regarding the types of programs you want to watch.

Indianapolis-area COMCAST cable company is including a ballot for subscribers in its February billings. Please use it to let COMCAST know that you want:

- ☒ EWTN coverage extended
- ☒ the Faith & Values Channel made available.

Other cable operators welcome a letter or note from you at any time. We suggest enclosing an occasional note with your monthly payment.

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# To the Editor

## Peace, justice are religious goals

The article in the Feb. 3rd issue regarding the survey of Indiana Catholics brought several thoughts and memories to the forefront for me. It reported that 62 percent of Catholics in Indiana agree that "the church's main task is to build a more just and equal world" and that 67 percent say that "working to end racism, sexism and other injustices" is important.

The church has received a fair amount of criticism for contributing to some of the injustices suffered in this world, and there is truth in this criticism. The church has also, as this article stated, "succeeded in making peace and justice legitimate religious goals." I would say it has gone beyond the setting of goals and full tilt into action, but we still have so much more to accomplish.

The memories I mentioned were of my "formative" years spent in Catholic grade school and high school, where peace and justice issues were woven into my personal value system. It was not until I ventured into public high school (I attended a few classes in summer school) and on to a state-funded university that I clearly realized how different my educational experience was by attending Catholic schools.

While I am old enough that many of my teachers were nuns, a fair number were lay teachers, especially in high school. Regardless, there was little difference in how they treated me and my fellow students and I believe it was in their behavior toward us that we received our first lessons of peace and justice. I felt as though I was treated with respect, even when I was on the receiving end of a reprimand!

The only gender differences I remember coming up in the classroom were the times that we girls were not just expected but encouraged to compete with the boys academically. I now understand the motive our seventh- and eighth-grade teachers had as they set up highly competitive educational games, with the girls playing against the boys! Perhaps you have heard of the studies that find this to be the time that girls fall behind in their self-esteem and confidence.

I received a bit of a shock when I went on to college. It was an expected challenge to deal with the huge classes and the fact that, as a student, I was little more than a number to some of the educators and administrators. When I was accepted into the school of business (this was back in the late '70s), however, I did not expect one of my biggest challenges to be dealing with sexism.

## LIVING FAITH

## When I suspected that one of my daughters was pregnant

In 1988, I had recently joined the Catholic Church during the wonderful journey of life. I had three beautiful teenage daughters and two infant daughters. My husband and I had become active in our parish through being part of the RCIA team, parish retreats, Marriage Encounter, and even part of the parish's ministry program. Then came the fear that many mothers of teen-age daughters have: I suspected one was pregnant!

All of my thoughts revolved around how I would handle this. Do I confront her? If I'm wrong, I've insulted her. I turned, of course, to God and prayed and prayed for the right approach. I couldn't tell my husband, not until I was sure. I prayed for guidance and the answer. The answer came, to my thinking, in a most heavenly way.

On a Friday evening, she had asked for permission to go to a big city with her boyfriend to shop at a mall. It was not quite done on Saturday and both my husband and I were asleep. Our daughter was preparing to leave for her shopping trip. All of a sudden, a voice woke me from sleep and told me, "Don't let her go. She's going for an abortion." I sat upright in bed and jolted my husband awake, telling him to forbid her to go. Then the dam broke and I blurted out my

Evidently, there were more than a few faculty members who were not pleased with the influx of young women in the business world. I was shocked and disappointed to be treated in such a degrading way, but I was determined not to let this get in the way of my goals. As it turned out, this experience was good training for what lay ahead in the "real" world.

The more experiences I have in this real world the more I realize how thankful I am for the foundation I received from my Catholic education. I also realize it is my, not our responsibility as members of the church to make the experience of peace and justice available to all. There is hope that we can and will rise to this challenge, if indeed the majority of Indiana Catholics say that it is important to work to end racism, sexism and other injustices. According to the survey, at least 66 percent of Indiana Catholics are already doing some of that work in our state alone!

Marianne Downey

Indianapolis

## Why Catholics don't contribute more

I read with interest Dan Conway's column in the Jan. 27 issue. His question, "Why are Catholics at the bottom of the list..." brought back strong memories of studies we engaged in here at St. John of Arc several years ago. Allow me to review for you some of our thoughts.

**Ownership:** Catholics do not belong to a congregation; they are members of a flock. A congregation owns the building, chooses the liturgy within prescribed limits, and hires and fires the minister. Members of a congregation retain membership even after they move to the suburbs. Sheep have devotion to the shepherd but not a strong sense of ownership in the corporate body, the flock.

**Empowerment:** Empowerment of the laity promulgated by Vatican II has failed to materialize. A feeling of impotence does not engender cooperation.

**Economic reality:** The church is failing to display its supernatural appeal. The magic of myth is lost in the wallow of materialism. Now is the time for spiritual hard-sell. St. Paul must have done it. Hebrews 10: "...and joyfully assented to the confiscation of your goods, knowing that you had a more permanent possession."

**Identity:** The up-welling of ally-samy ecumenism clouds the fact that the Catholic

Church is different. It is different because it contains the sacramental presence of Jesus (Surveys show that many Catholics no longer believe.) We have lost the Friday abstinence and the Sunday Mass obligation that marked our identity. Our sense of belonging is evaporating.

**Parochialism vs. universality:** Members of large, rich parishes fail to give because they know the coffers are full to overflowing. Forty to 50 percent of those parishioners are depriving themselves of the blessings of stewardship. A smaller, inner-city parish just down the street may be ready to close its doors because of its "parochialism of poverty."

**Pagant:** We have abandoned the Corpus Christi procession, the May crowning, the Forty-Hours Devotion, novenas, the rosary, sermon and Benediction. The showy part of religion is needed because our humanity is still a layer-cake of id, ego and super-ego. If we ignore the entry-level of personality, we may never reach its highest stratum where true spirituality resides.

Robert E. Hurley

Indianapolis

## Make it easier to contribute

I would like to respond to Dan Conway's column "Why Don't Catholics Contribute More?" (Jan. 27 issue).

While I agree with his observations, I would like to add another reason why we don't contribute more. I have been attempting for some time to convince the archdiocese (and my own parish) to institute a plan whereby parishioners can elect to make their contributions automatically via their bank accounts. I'm not referring to the option the United Methodist Appeal offers of contracting with your bank to send money to the Appeal. What I am asking is that the church act more like other businesses (insurance and utility companies, the United Way, health facilities, etc.) in automating their payments/contributions and providing their contributors an easy way to fulfill their promise.

As a firm believer in stewardship, I faithfully add my check to the weekly collection basket, as well as providing monthly contributions to the United Catholic

Appeal. My request is to make it easier to make this sacrifice. Automating the collection process is not difficult. This option would provide one less reason for Catholics to give for their failure to contribute to the degree of other religious denominations. As Conway said, "...asking us our giving is half-hearted and our fund raising ineffective, we can expect to see Catholics at the bottom of the list of religious giving every two years."

Jan Suenz

Indianapolis

## The Wanderer is defended

Can this be? Millions of people tune in daily to hear Rush Limbaugh's "relentless pursuit of the truth" but only 37,000 are enough to show our teaching church to inform themselves and each other?

So many facets of Catholicism go unreported; so many principles of our faith are under-reported or given a left-biased spin.

Many political conservatives are coming to maturity due to Rush Limbaugh's talk show and finding our private views confirmed by his numerous callers. It infuriates me that what is happening politically should also be the case due to a lazy Catholic press, deviant theologians, and bureaucrats of the U.S. Catholic Conference who misinform our episcopal leaders and further deflect and misdirect popular Catholic sentiment.

At least *Criterion* editor John Fink tells us where he stands. "Fortunately, *The Wanderer* has a national circulation of only 35,000!" ("From the Editor," column, Feb. 3 issue). *Wanderer* Press claimed 37,000 when I telephoned this morning. The sad person who assessed my assessment of "Binge" this is new to us; we hear it all the time. "The figure 35,000 is what they reported to The Catholic Press Directory."—Editor.

Perhaps I'm only one reader with an "attitude" but I would like to invite the many fathers and grandfathers who curse the darkness to hop aboard the "superhighway of truth"—the national Catholic weekly founded in 1867—*The Wanderer*.

Lois M. Jackson

Indianapolis

(We have received several other letters defending *The Wanderer*.—Editor)

## LIGHT ONE CANDLE

## We emphasize God's love

By Fr. John Catifer  
Director, *The Christophers*

Under the inspiration of the Holy Spirit the Catholic Church is always undergoing a process of purification. The Holy Spirit creates order out of chaos, but the process is often unsettling and unpredictable.

Changes in the church have a profound effect on the life of every Catholic. In the last 25 years we have evolved from a legalistic church which emphasized sin and punishment, to a more pastoral church which proudly proclaims the love of God. This new emphasis on love rather than fear of punishment has been liberating, however, some feel that it leads to excessive permissiveness. I disagree.

In the past, mortal sins were presented as fairly easy to commit. Correspondingly, salvation was seen as difficult to attain. Today we highlight God's tender mercy and we less worried about sin. Fear of the clergy and the hierarchy has receded proportionately, and we are more open to pastoral service.

The Second Vatican Council attempted to soften the legalistic approach to religion. Without changing any eternal truths, it succeeded in restoring our sense of balance. We all know we have to work out our salvation with fear and trembling because there is a hell. Jesus was clear about that. But he was also emphatic about God's mercy. In the Gospel of John, Jesus saved a woman taken in adultery even before she repented. Remember Jesus' word: "Let him who is without sin throw the first stone." They all walked away and Jesus turned to her saying,

"Has no one condemned you?" "No Lord," she replied. "Then neither do I condemn you. Go and sin no more."

Another example of Vatican II's changes can be found in the way the church thinks about itself. In past centuries the church defined itself as a judicially supreme society, having rights over the secular state. An operative phrase in those days was: "Error has no right." In such a scenario something as grotesque as the Spanish Inquisition was seen as a reasonable response to heresy. The church was like a feudal system with lords, vassals and serfs. In some ways that hierarchical model still exists; however, there have been enormous changes to modify the use of authority.

One important development has been the multiplication of ministries among the laity. This decentralization of the church has been going on for more than 20 years. While church authority will always be necessary, the medieval trappings of authority are becoming more and more anachronistic. Very few bishops today offer their ring to be kissed in obedience.

There has been a whole theological shift in the church even in the way we view God. In the past God was a taskmaster, ready to punish the sinner at a moment's notice. Today we emphasize God's love, and this augurs well for the future. Generally speaking, fear is receding and church leaders are becoming more humane. Lavish lifestyles and clerical arrogance are subsiding at the same time as the median age of priests rises. No one knows exactly where the Spirit is leading us.

The U.S. church doesn't have all the answers, but we know that God is love, and none of us want to go back to the ecclesiastical tyranny of the Middle Ages.

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





# What percentage of Catholics attends Mass on Sundays?

*It makes a big difference if you count self-described Catholics or those who are actual parishioners*

by Tom Russell

WEST LAFAYETTE—A Purdue University sociologist has raised several concerns about the interpretation of recent widely reported studies that claim that only about 28 percent of Catholics attend Mass weekly.

James D. Davidson, a Catholic sociologist of religion at Purdue, said, "Unless Catholic Church leaders are aware of these concerns, they may get a false picture of the frequency with which parishioners go to Mass."

Davidson is director of the Catholic Pluralism Project, the most comprehensive survey ever conducted of Indiana Catholics.

The articles Davidson is concerned about stated that Mass attendance may be only half the rate reported by national polling organizations such as Gallup. The researchers contend that only about 28 percent of Catholics attend Mass weekly, not the pollsters' 51 percent. They attribute the gap to people's tendency to exaggerate their attendance. They say "social desirability" causes people to say they go to Mass more often than they actually do.

One article, by Kirk Hadaway, Penny Marler and Mark Chaves, appeared in the December 1993 issue of *The American Sociological Review*. The other, by Chaves and James Cavendish, was published in the December 1994 issue of the *Journal for the Scientific Study of Religion*. In both articles, the authors divided diocesan Mass attendance figures obtained from church officials by the number of self-described Catholics living in each diocese.

Davidson said one concern—also raised by Michael Hout, Father Andrew Greeley and Claude Fischer—is the reliability of the Mass attendance figures reported by church officials. Each October, parishes count adults and children who attend Mass. "To their credit," Davidson said, "The authors analyzed only those dioceses which they feel provided valid head counts. But the data from other dioceses may not be as good. Some

parishes actually count Catholic adults and children, but some estimate or include everyone, even non-Catholic spouses. Thus, there is a great deal of parish-to-parish variation in the accuracy of Mass attendance figures. People who use such data have to be very careful."

Another concern is with the way the authors calculate the size of the Catholic population in each diocese. They use data from Kosmin and Lachman's National Survey of Religious Identification, which asked a national sample of adults, "What is your religion?" To determine the percentage of Catholics in each diocese, the authors multiplied the number of people who answered "Catholic" by census data showing the total population of the counties in each diocese.

Davidson said that religious identification is the broadest possible way of estimating the total Catholic population. It includes people who were raised Catholic but don't belong to a parish and haven't been to church in years. Davidson agrees with Joseph Harris, a church consultant living in Seattle, who says that self-identification is far more inclusive than the *Official Catholic Directory's* figures on the number of people who are registered members of Catholic parishes.

For example, Hadaway and the other authors estimated there were 372,054 Catholics in the Archdiocese of Indianapolis in 1990; the *Official Catholic Directory* estimates only 202,695. Hadaway's estimate for the Diocese of Lafayette is 148,059; the *Official Catholic Directory* estimates only 84,600. "The larger estimate based on self-identification shrinks attendance rates below commonly accepted levels based on the church's own best estimate of Catholic population and Mass attendance," Davidson said.

"If you want to know what percentage of self-identified Catholics attend Mass, you can do that," Davidson said. "That's what Hadaway did so he could compare his results with Gallup polls which also stress identity. But that's not the same as finding out what percentage of registered Catholics attend Mass on a regular basis, which is a question church leaders are more likely to ask. Identity and church membership are very different issues. Church leaders should not assume that only 28 percent of parishioners attend Mass weekly, because that's not true and that's not what Hadaway is saying."

Davidson said he believes that a behavioral measure, such as membership in a Catholic parish, is a more meaningful basis for interpreting Mass attendance than religious

self-identification. He draws two parallels to make his point. "A person tells a pollster he's a Democrat, but isn't registered and hasn't voted in more than 20 years. Would you expect that person to vote in the next election? Of course not. Or a man identifies himself as a father but hasn't seen or talked to his children in 20 years. Would you expect that person to show up at his kids' next birthday party? No."

"In the same vein, if a pollster asked people about their religious identification, and someone said Catholic but was not a member of a parish, hadn't been inside of a church in 20 years, and doesn't take religious seriously, would you expect him or her to attend Mass next weekend? No. Then why use self-identification as the determinant? I think church membership is a more meaningful indicator of who is Catholic and who is not."

Hout, Greeley and Fischer also say Hadaway and the other authors can't prove their claim that social desirability explains the gap between "reported" behavior and "actual" behavior. Davidson agrees. "They assert the case, but their data don't allow them to demonstrate it," he said.

A fourth concern is the use of Gallup data as a comparison. Gallup polls measure Mass attendance by asking: "Have you yourself happened to attend a church or synagogue in the last seven days?" This question measures only what people have done in the last week. It doesn't measure their pattern of church attendance over an extended period of time. According to Davidson, "If someone attends Mass 52 weeks in a row but they miss the week before Gallup's poll, they might say they attend Mass to reflect the fact that they go to Mass on a regular basis. Other wordings might produce more valid responses."

A final concern of Davidson's is Hadaway's and his fellow authors' belief that American society is increasingly secularized. Though not their main concern, the authors occurring contributes to their interest in the idea that Catholics attend Mass only half as often as they say. Other sociologists, such as Davidson, Roger Finke and Rodney Stark, disagree. "Hadaway and Chaves' findings do not square with most other data indicating the persistence of religion in modern society," Davidson said.

He points to two other ways of estimating Catholic Mass attendance. In two national studies of Catholics (1987 and 1993), Davidson, William V. D'Antonio, Dean Hoge and Ruth Wallace asked people what their "present religion" is. People who said "Catholic" were asked, "How often do you attend Mass?" not whether they had attended in the last seven days. Church leaders, including "daily" and "at least once a week." In 1987, they found that 44 percent, not 51 percent, attended at least one time in 1993. That figure was 41 percent. "These results are lower than Gallup's 51 percent but higher than the 28 percent Hadaway reports," Davidson said.

Another approach is to use official Catholic statistics concerning Mass attendance and the number of people on parish rolls. Although there are problems with the accuracy and reliability of these statistics, they have the advantage of being comparable in ensuring both adults and children who have demonstrated minimal Catholic behavior, such as joining a parish.

Davidson used this approach to analyze data from the two Indiana dioceses included in Hadaway's and Chaves' research. When the number of adults and children registered with Catholic parishes in the Archdiocese of Indianapolis in 1990 (202,695) is divided into the number of adults and children who attended Mass in October of 1990 (108,471), the rate is 53.5 percent, not 29.2 percent as Hadaway claimed. When Lafayette's registered Catholics (84,600) are divided into the Lafayette head count (44,028), the rate is 52 percent, not 29.7 percent.

"In other words," Davidson said, "our national surveys and analyses based on official church statistics produce rates of attendance which are higher than the one Hadaway and the others report. There are still a number of unanswered questions about the reasons for the differences between our national survey results and the results using official church statistics. But these methods give higher and, I think, more realistic indications of Catholic commitment than Hadaway's approach."

## Pope thanks God dialogue is used to settle disputes

VATICAN CITY (CNS)—The Catholic Church must thank God for its understanding that dialogue—not violence—must be used to settle disputes, Pope John Paul II said.

Speaking Feb. 12 about St. Catherine of Siena's work for peace among warring Italian principalities and between disputing factions of the church in the 1300s, the pope acknowledged that she also supported the Crusades in the Holy Land.

"We must recognize that she was a daughter of her time," the pope said during his midday Angelus address, which was a continuation of a series of Sunday talks about Catholic women who have been peacemakers.

"In a correct zeal for the defense of holy places, she made her own the then-dominant mentality that said the task could require the use of weapons," he said.

"Today we must be grateful to the Spirit of God, which has helped us to understand more clearly that the appropriate way—and the way more consonant with the Gospel—to confront problems that can arise in relations among peoples, religions and cultures is that of a patient, firm, but respectful dialogue," the pope said.

The pope said the secret of St. Catherine's "exceptional personality was the interior fire which consumed her: passion for Christ and for the church."

Her work to convince Pope Gregory XI to bring the papacy back to Rome from Avignon and her efforts to mediate peace between the Italian principalities, and between Florence and the papal states, had "a maternal love characterized by untrifling firmness and persuasive sweetness," the pope said.

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
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# Controversy over death penalty is heating up around the country

Bishops of 10 states, including Indiana, have written against capital punishment recently

by Patricia Zapor  
Catholic News Service

WASHINGTON—New and tougher death penalty laws may join welfare and tax reform on the list of legislative changes sweeping the country in the wake of Republican election victories in 1994.

As several states consider reinstating capital punishment, other states and Congress are working on making executions occur more often by shortening the appeals process.

But the tide of support for capital punishment is turning up against increasingly vocal opposition from Catholic bishops and other church organizations.

The bishops of Iowa recently issued a statement voicing their opposition to reinstating the death penalty. It echoed the themes of declarations against capital punishment made over the last year by bishops from Indiana, Rhode Island, Kansas, Massachusetts, Texas, Louisiana, North Dakota, Washington state and Florida. Some of those statements were made in regard to death penalty bills, others in the context of impending executions.

"We oppose reinstatement of the death penalty to send a message that we can break the cycle of violence, that we need not take life for life," the Iowa bishops said. "We oppose reinstatement of the death penalty to manifest our belief in the unique worth and dignity of each person, made in the image and likeness of God."

They also noted that capital punishment is costlier than lifetime imprisonment, is ineffective as a crime deterrent, and is disproportionately applied to the poor and minorities.

New York's Catholic Conference is at the forefront of efforts to fight Gov. George Pataki's popular campaign promise of giving New York capital punishment for the first time since the 1970s.

Bishops and key church employees have been asked to distribute material from a packet about capital punishment, with sample homilies, graphics and statistical information. So far, at least four New York dioceses have sent the material on to all their priests, said Kathleen Gallagher, associate director of the New York Catholic Conference, the public policy arm of the state's bishops.

All the state's prelates signed a request to the Legislature for a yearlong moratorium on a capital punishment law, she said.

"We call on all in government and the public-at-large to begin serious and thoughtful reflection on the violence in our society and the violence which a state-sanctioned penalty of death would further inflict," said the moratorium petition. It was signed by thousands of leaders of various denominations, Gallagher said.

Albany Bishop Howard J. Hubbard helped deliver the petitions to the state capitol Jan. 24 and hosted an interfaith prayer service at Albany's Immaculate Conception Cathedral that evening.

Support for the death penalty in the Legislature is so strong and the issue was so prominent in the 1994 elections that Gallagher believes some form of a law is inevitable. Pataki's predecessor, Gov. Mario Cuomo, was an adamant foe of

capital punishment, even as public opinion polls showed a majority of New Yorkers supported it.

With that in mind, some opposition efforts are being directed at making sure that whatever law is passed provides as much protection as possible for the poor, minorities, youth offenders and others, Gallagher said.

In New York and elsewhere in the country, religious orders are also taking up the fight against capital punishment.

The Indiana-based Sisters of Providence of St. Mary of the Woods petitioned unsuccessfully for Gov. Evan Bayh to commute a pending death sentence in December. The Dubuque-based Sisters of Charity of the Blessed Virgin Mary and Sisters of St. Francis are asking Iowa lawmakers to reject death penalty bills.

Marist Father Ted Keating, director of justice and peace programs for the Conference of Major Superiors of Men, said a prominent component of the organization's new campaign against violence is the link between government-sanctioned killing in executions and societal acceptance of violence.

The founder of Catholics Against the Death Penalty said his 3-year-old organization has found a steadily growing niche in providing information on the church's historical and current perspectives on capital punishment.

Among the points made by Catholics Against the Death

Penalty and other church-based opponents is that while Catholic teaching historically has permitted capital punishment in extreme cases to keep the peace, execution is inhumane, perpetuates violence and diminishes respect for human life. Modern law-enforcement techniques and lifelong imprisonment are adequate protection for society, they argue.

Gallagher said she's received dozens of complaints from Catholics who disagree with the bishops and object to church leaders taking a stand against the death penalty.

"One woman told me, 'I've already written to Gov. Pataki and told him that as a Catholic I'd be proud to pull the switch,'" she said. "I've been in the job 11 years and never gotten more angry phone calls."

Leigh Dingerson, director of the National Coalition to Abolish the Death Penalty, said the November elections catapulted the subject to the forefront again, after years of being a more political issue.

"The good news is that our membership and supporters are responding very well," she said. "People are asking us to come and speak."

And the Catholic nun who chairs the coalition's board and has become one of the country's most prominent speakers against capital punishment, may soon have a particularly high profile to add to the cause.

Sister of St. Joseph Helen Prejan, author of "Dead Man Walking," a memoir about her experiences as a death-row counselor, will soon be portrayed in a movie based on her book, Dingerson said. Actors Susan Sarandon and Tim Robbins have a screenplay and funding in hand and expect to start filming later this year, with Sarandon playing Sister Helen.

## U.S., Vatican discuss coordinating aid

Meeting follows up letters between pope and President Clinton about increasing effectiveness of programs

by Cindy Woodlen  
Catholic News Service

VATICAN CITY—The U.S. ambassador to the Vatican and the head of the Vatican's aid coordinating agency met in early February to discuss ways the U.S. government and the Catholic Church can work together in providing humanitarian aid.

"We believe we can serve people better if we work together," said the ambassador, Raymond L. Flynn, after his Feb. 3 meeting with Cardinal Roger Etchegaray, president of the Pontifical Council "Cor Unum," the Vatican aid agency.

The meeting was the result of an exchange of letters between President Bill Clinton and Pope John Paul II about increasing the effectiveness of aid programs through closer cooperation.

Clinton suggested last December that U.S. and Vatican officials share information on humanitarian assistance needs, distribution possibilities and problems.

The pope supported the idea in January, saying the church was committed to emphasizing "the unity of the entire human family" and to drawing people's attention "to the urgent need for practical solidarity with our many disadvantaged brothers and sisters."

Flynn told Catholic News Service one of the main points he and Cardinal Etchegaray discussed was "how we can work

together in a preventative kind of way with some of these crises."

"Some, like earthquakes, are unpredictable," he said, but in many cases the need for food and other assistance because of drought and famine can be forecast before massive starvation becomes a reality.

He said the meeting was a chance "to outline the principles of cooperation," which basically amounts to the Vatican identifying needs and presenting them to Flynn's office.

The cooperation agreement does not mean the Vatican or United States will dictate policy to the other, he said.

"We aren't trying to do their job and they aren't trying to do ours," he said. "It's just we believe we can serve people better if we work together."

"Another part of the conversation was explaining the debate in the United States with the new Congress talking of cutting or even eliminating humanitarian aid programs," Flynn said.

"I think that's very short-sighted," he said. "It's in our moral interest, if not our national security interest, to save innocent children and hurting people."

Just before meeting with Cardinal Etchegaray, Flynn had returned to Rome after a late January trip to Burundi and Rwanda.

"It was an extraordinary eye-opener for me," he said. Last year's civil war in Rwanda, fueled by ethnic conflicts, "was genocide and mass murder systematically carried out," he said.

Although not on the same scale, tensions between the same ethnic groups—the Hutus and Tutsis—have resulted in hundreds of deaths in neighboring Burundi.

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# † May They Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests 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.

† **BOGGS, Lee C.**, 89, Our Lady of Lourdes, Indianapolis, Jan. 30. Husband of Ann Marie Vanko Boggs; father of Charles L. Boggs; grandfather of two; great-grandfather of three.

† **BOGNER, Mildred**, 96, Our Lady of Lourdes, Indianapolis, Feb. 6.

† **BRACKMAN, Victor B.**, 81, Holy Family, Odensburg, Feb. 2. Brother of Harry Brackman and Ambrose Brackman.

† **BRIGGEMAN, Helen Teresa**, 97, St. Paul, Tell City, Jan. 28. Mother of Benedictine Sister Mary Sarah, Herman Briggeman, Char-

lotte Born and Bernice Jaynes; grandmother of 12.

† **CASEY, Mary Alibough**, 80, St. Joan of Arc, Indianapolis, Feb. 6. Mother of Carol Leuer, Darlene Snell and Donna Rief; sister of George Alibough, Ola Alibough, Iva Wilson, Mae Leonard, Mabel O'Connor, Pat McGuire, Vera Adams; grandmother of nine; great-grandmother of 65.

† **CLARK, Marjorie E.**, 65, St. Mary, Rushville, Feb. 1. Wife of Donald W. mother of Don Allen Clark and Christ C. Michael; sister of Millie Warfield, Janet Heim and Carol Cox; grandmother of four.

† **CLIFTON, Anna Lee**, 72, Our Lady of Lourdes, Indianapolis, Jan. 30. Mother of Sue Carole McMillan, Marie Elaine Renner and Wilmer Bruce Gibbs Jr.; sister of Crystal Hoover, Violet Randall and Mildred McIntyre; grandmother of seven; great-grandmother of six.

† **COMBIPANO, Claire R.**, 49, Holy Family, Richmond, Feb. 2. Wife of Charles; mother of Nina

Claire, Kevin T. and Michael J.; daughter of Gertrude Rebecchi; sister of Ann Canavan.

† **DIXON, Janet Williams**, 64, St. Lawrence, Indianapolis, Jan. 16. Mother of Lida Wildgrube and Jo Anne Smith.

† **DURCHOLZ, Joanne**, 88, Our Lady of the Greenwood, Greenwood, Jan. 25. Wife of Eugene V. mother of Angela Johnson, Daniel Mark and Christian; sister of Harold Schutte, Paul Schutte, Marion Holder and Ruth Cron; grandmother of two.

† **EICHENBERG, Yong-Jia**, 56, St. Monica, Indianapolis, Jan. 26. Wife of Paul; mother of Paul, Michelle Milligan, Andrea and Sean; sister of Hwang Yong Hae, Hwang Yong Seung, Hwang Yong Ha, Hwang Yong Gok and Won Hee Lawton.

† **FETTER, William T.**, 94, St. Meinrad, St. Meinrad, Feb. 3. Father of Anna Mae Beckman and Ralph Fetter; grandfather of 12; great-grandfather of 27; great-great-grandfather of one.

† **FADELY, Helen Perry**, 93, St. Lawrence, Indianapolis, Jan. 28. Mother of Barbara Fobes; grandmother of four; great-grandmother of eight.

† **FOX, Jeffrey**, 40, St. Lawrence, Indianapolis, Jan. 7. Brother of Bryan Fox and Stephanie Thibault.

† **GILDAY, Thomas M.**, 65, Our Lady of Lourdes, Indianapolis, Jan. 27. Brother of John; uncle of two nieces and one nephew.

† **GLOSSON, Harold J.**, 70, St. Michael, Brookville, Feb. 3. Husband of Ruth Glosson; father of Rita Reese, Paul Bamershtine, Joyce Abrams, Mary Ann Bahler, Joe Glosson, D.C. Mark Glosson; stepfather of Mary E.

Muckley, Betty Dinkeltelcher and Alan Beck; brother of Donald Glosson, Gene Glosson, Games Glosson and Joan Apple; grandfather of 19; great-grandfather of two.

† **GULFORD, Kenneth L.**, Jr., 83, St. Mary, Aurora, Jan. 29. Husband of Vivian; father of William, Kenneth III, Gail Ann Gulford, Beverly Schroeder, Theresa Powers; brother of four.

† **HANSON, William E.**, 75, St. Lawrence, Indianapolis, Jan. 29. Husband of Geneva Cox Hanson; father of Ingrid Leebetter, Stephanie Thompson, Marina and R. Carmel Hanson; stepfather of David, Tom, Frank, Brinkman, Roberta Morgan, Patricia Hicks; brother of Rev. Hanson, Charles Hanson and Muriel Henry; grandfather of two; step-grandfather of 13; step-great-grandfather of seven.

† **HODEL, Ellen J. Fitzgerald**, 95, Little Flower, Indianapolis, Jan. 28. Mother of Rosemary Goodin, Rita Worden, Theresa Ann Muschlik and Dorothy Nell Frame; grandmother of 17; great-grandmother of 28; great-great-grandmother of two.

† **HOY, Beverly**, 51, Our Lady of the Greenwood, Greenwood, Jan. 27. Wife of Jon C. mother of Joseph R. Jeannetta F. and Jennifer L. daughter of Willard J. Williamson; sister of W. Joseph Williamson; grandmother of three.

† **KNABLE, Louis Charles**, 65, St. Paul, Tell City, Feb. 5. Husband of Mildred Shadwick Knable; brother of Frank Line, Alberta Harding, Rosale Line and Carolyn Powers.

† **LAUTH, Janetta**, 100, St.

Mary, North Vernon, Feb. 7. Mother of Ellen Marie Fish, Collette Broshers, Janet Beyer, Dorothy Corva, Frank Lauth, Merle Lauth and Florence Lauth; grandmother of 14; great-grandmother of 16.

† **LEMAIRE, Curtis F.**, 60, Our Lady of Lourdes, Indianapolis, Jan. 14. Husband of Ruby K. father of Donna L. Sparks, Joyce A. Lickliter and Clark David Lemaire; brother of Dallas Lemaire, Brenda Freida, Evelyn Weiss, Rosella Lemaire and Millie Harth; grandfather of five.

† **LENTZ, James Bernard**, 54, St. Mark, Indianapolis, Feb. 6. Husband of Annette "Mickey" father of Rob Lentz and Marcy Dules; brother of Tony Charles, Linda Mehne and Nancy Summers; grandfather of three.

† **LESZYNSKI, Daniel T.**, 68, Little Flower, Indianapolis, Jan. 30. Father of David T. and Robert V. grandfather of six.

† **LIVINLE, Elizabeth "Reddy"**, 92, Immaculate Heart, St. Mary, Indianapolis, Dec. 31. Sister of Kathryn J. Bechert.

† **MAYNARD, Betty R.**, 71, St. Roch, Indianapolis, Jan. 28. Mother of Robert, Joseph, Sharon, Binger, Debbie Ogle, Mickey Greene and Teresa Punt; sister of Lawrence McElfresh, Terry McElfresh and Jackie Arthur; grandmother of 13; great-grandmother of one.

† **MCCARTHY, Wilberta**, 77, St. Andrew the Apostle, Indiana, Jan. 30. Mother of Judith Frommeyer, Donna A. Winter and Terry L. Cantrell; sister of Madonna L. Cantrell.

† **MCCRAW, Edna R.**, 91, St. Gabriel, Connersville, Feb. 3. Mother of Sally Schultz and Connie Cordell; grandmother of six; great-grandmother of nine.

† **MOEGAN, Lenora E.**, 97, St. Mary, New Albany, Feb. 5. Mother of Thomas J., Frank T. Jr., Robert P. and Charles D.; grandmother of eight; great-grandmother of five.

† **PETERS, Carl H.**, 70, St. Mary, Greensburg, Feb. 6. Father of Nick and Carl H. Jr. brother of Howard F. and Helen Lime; grandfather of five.

† **PRIEST, Steven D.**, 25, Sacred Heart, Jeffersonville, Feb. 7. Husband of Stacey D. father of Kyle S., son of Robert D. and Lou J. Priest, and Alissa D. Priest; brother of Robert M., Vicki R. Priest and Janice A. Priest; grandson of Margaret Franz.

† **RAYMANN, William F. Jr.**, 33, Holy Name, Beech Grove, Jan. 23. Father of Dustin M. and Kayla N. son of William Sr. and Barbara Raymann; brother of Sue Ellen Ditchley.

† **RICHARDSON, Joe Thomas**, 70, St. Rita, Indianapolis, Feb. 6. Father of Robert, Alma, Geraldine Hopson, Shirley Parks, Cora Johnson and Deane Johnson; brother of J.W. Tandy Jr., Edward, Arletta Post, Gladys, Fannie, Mae Myers and Annie Davis; grandfather of 24; great-grandfather of 16.

† **SANDERS, Velma**, 82, Holy Trinity, Indianapolis, Feb. 8. Mother of Allen Smith; sister of John Sinclair and Irene Rabbs; grandmother of four; great-grandmother of seven.

† **SMITH, Margaret Louis**, 79, Little Flower, Indianapolis, Jan. 27. Mother of Carol Walker; sister of Joseph Beugnot Sr. and Thelma Brown; grandmother of two.

† **THOMAS, Janet**, 37, St. Mary of the Knobs, Floyd Knobs, Feb. 2. Wife of Larry W. mother of Matthew, Jill and Angela; daughter of Joseph R. Wimsatt; sister of John Wimsatt, Bill Wimsatt, Mike Wimsatt, Bob Wimsatt, Steve Wimsatt, Sheila Schmidt, Rita Seifers, Jean Tevis, Donna LaHue, Joan Foster, Mary Paul, Esther Fredericks and Maureen Pierce.

† **WESTENDORF, Mary A.**, 88, St. Andrew, Richmond, Feb. 4. Aunt of Joan Bradenburg, Betty Strzelecki; friend of Evelyn Gamble.

† **WHITTEN, Kepley G.**, 77, Our Lady of Perpetual Help, New Albany, Jan. 30. Father of Rose Marie Wilbort, Joseph P. Wheatley and Donald L. Wheatley; grandfather of 10; great-grandfather of 18.

† **WILSON, Helen Mildred Glover**, 77, St. Mary, New Albany, Feb. 2. Mother of Jerome E. Day, Lynne W. Pope and Agnes J. Williams; sister of Virginia Howard.

† **WITTE, Rita Catherine Wessel**, 75, St. Andrew, Richmond, Jan. 5. Wife of Richard; mother of James Witte, Gerald Witte, Thomas Witte, Kenneth Witte, Michael Witte, Steven Witte, Patricia Moore, Elaine Morefield, Marilyn Maertens; sister of Donald Wessel and Audrey Reddington; grandmother of 21; great-grandmother of three.

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**POWERFUL PRAYER** to the Holy Spirit: "Holy Spirit, You who save all problems, who lights all roads so that I can attain my goals. You who give me the divine gift to forgive & to forget all evil against me and that in all instances of my life, You are with me. I want in this short prayer to thank You for all things and to confirm once again that I never want to be separated from You even in spite of all material illusions. I wish to be with You for Your mercy towards me and mine." The person must say this prayer for 3 consecutive days and the favor requested may be granted even if it may appear difficult. This prayer must be published immediately after the favor is granted without mentioning the favor. Only your initials should appear at the bottom.

## Want To Buy

**OLD HOOSIER** kitchen cabinet. Condition not important. Also wash stand and pie safe. Call 689-2312.

## Personal

**ADULT FEMALE** and female helper seeking female to find and share 3 bedroom home to assist and supervise a female child for court-ordered reunification to occur. Share rent and utilities with discount. No drinking or drugs. P.O. Box 441263, Indpls, IN 46244.

## Trial

### STEWART TOURS

**Branson - Branson**  
 Two tours per month depart Indianapolis beginning May '96. Includes 1 show, 3 meals, and 4 nights lodging. 5-day trip - \$390  
**Cherry Blossom Time in Washington, D.C.**  
 Three 5-day tours. March 25-29, March 29-April 2, April 1-5. \$295

**1-800-426-2316**

## Insurance

**Michael Stark**  
**Independent Insurance Agent**  
 Specializing in:  
 • Top Preferred Automobile  
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 Free Quotes With No Obligation!  
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 Indianapolis, IN 46226

## Classified Coupon

**18 Words • 2 Weeks for \$10**  
 (25¢ for each additional word)

Write your classified ad on this coupon and send it in with payment. This special rate applies to advertisements which are mailed in or brought in, but not to placed ads. This coupon DOES NOT APPLY to: Services offered by individual Care, Vacation Rentals, Entertainment, Instruction or to ANY Business ads. The coupon is for use by individuals ONLY. Advertisers may place ads at commercial rates by calling (317) 236-1572 or Fax: (317) 236-1594.

**Classification:** (for sale, for rent, etc.)  
 Write your ad below with ONE WORD PER SPACE, including the phone number you want in your ad.  
 Ad: (three words per line)

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Phone \_\_\_\_\_  
 Mail this coupon with payment to: Classified Ads, The Criterion, P.O. 1717 Indianapolis, IN 46206-1717.

**Or charge my:** ☐ VISA ☐ MasterCard

Card # \_\_\_\_\_

Signature \_\_\_\_\_

Expiration Date \_\_\_\_\_



# GRAND OPENING

**Knights Family Federal Credit Union**

**Saturday, February 25th 9AM-2PM**

**New Shared Branch**

**5836 Crawfordsville Rd. • Speedway Super Center**

**(Mon.-Fri. 9AM-7PM, Sat. 9:30AM - 2PM)**

## Lowest Price Car Loans Anywhere:

**24 Months - 7%**

**IRA**

**36 Months - 7%**

**5.12 A.P.Y.**

**48 Months - 7.5%**

**60 Months - 8%**



**Visa only 12%**

### Featuring:

• Four teller windows • Three drive-through tellers • Drive-up ATM

## FREE:

**Food, Drinks,**

**Entertainment - Live Radio,**

**Drawing - TV and Portable CD Stereo**

The Credit Union is for all the members of the Knights of Columbus and any family member, and students or employees of Ritter High School and any family member.

### MAIN BRANCH

**54 South Girls School Road**

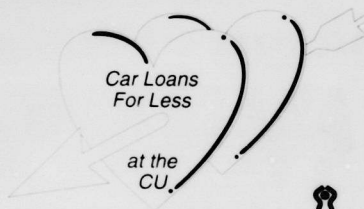
**Monday-Friday 10AM-6PM**

**Saturday 10AM-1PM**

**317-271-7942**

**HOME  
EQUITY  
LOANS**

Your Savings Federally Insured To  
**\$100,000**  
by National Credit Union Administration  
(N.C.U.A. Member Since 1964)



The annual meeting will be held March 11, 1995, at Celebrations.  
The dinner/dance will cost \$14 per person. Get more information at the credit union.