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WE DID IT!—At a March 15 gathering of the employees who form the Family Division of the United Catholic Appeal, Ed Isakson, Charles Schisla and Providence Sister Lawrence Ann Liston announce that the division exceeded its goal. (Photo by Margaret Nelson)

UNITED CATHOLIC APPEAL

The Family Division exceeds its goal for '95

Archdiocesan employees make pledges in excess of \$100,000

by John F. Fink

The Family Division of the United Catholic Appeal has exceeded its goal for 1995, receiving pledges totaling \$106,410. The goal was \$100,000.

The Family Division consists of employees of the Archdiocese of Indianapolis who work in the Archbishop O'Meara Catholic Center and at some of the archdiocesan agencies, and the archdiocesan priests and parish life coordinators. The total number of persons in the division is 549.

Charles Schisla, chairman of the division, said that he expects from \$8,000 to \$10,000 more pledges from employees.

The results of this year's campaign were reported by Schisla and his vice chairpersons, Providence-Sister Lawrence Ann Liston and Edward Isakson, at a meeting of employees during the noon hour March 15.

They said that 39 people in the Family Division made pledges of \$1,000 or more and are now members of the Miter Society. An additional 42 people contributed between \$480 and \$1,000. This is an increase from last year when 24 employees contributed \$1,000 or more and 14 others made gifts over \$480.

L. H. Bayley, general chairman of this year's drive, thanked the employees for their leadership. He expressed his optimism that this year's campaign will meet its goal of \$3.5 million.

Last year, at the report meeting, the Family Division had contributions or pledges of \$59,014. However, the number of persons in the division last year was 343. This year the priests and parish life coordinators were added to the division.

Byzantine Catholic parish to buy Assumption Church

St. Athanasius Parish, now located on far eastside of Indianapolis, will move into the church

by William R. Bruns

St. Athanasius Byzantine Catholic Church and St. Anthony Roman Catholic Church have reached an agreement in which the property of the former Assumption Roman Catholic Parish in Indianapolis will be sold to the Byzantine parish. The sale price was not made public.

Assumption Parish closed on Dec. 31, 1994, and its parishioners were welcomed as members of nearby St. Anthony. At that time, the pastor of St. Anthony, Father John T. Ryan, became responsible for the property of the former parish.

The sale agreement was reached by Bishop Andrew Pataki, of the Byzantine Diocese of Parma, Ohio, of which St. Athanasius is a part, and Father Ryan in consultation with the St. Anthony Parish finance council and pastoral council. In 1990, the value of the Assumption property was estimated at \$100,000. According to church law, since the value of the Assumption property does not exceed \$500,000, the sale remains a local matter for St. Anthony Parish and does not require the permission of Indianapolis Archbishop Daniel M. Buechlein.

All proceeds from the sale of Assumption Church will belong to St. Anthony Parish. According to Father Ryan, these funds will support All Saints Catholic School, a consolidated center-city elementary school sponsored by the parishes of St. Anthony, St. Joseph, and Holy Trinity.

Under the agreement, the Byzantine parish must keep the property whole and entire and St. Anthony Parish has the right of first refusal if St. Athanasius should ever decide to sell the property.

"We are most pleased," said Father Ryan,

"that we have been able to come to this arrangement for the use of the building and property of Assumption Parish by our sisters and brothers of St. Athanasius Parish. The Assumption property has been very well maintained over the years and now we have the assurance that the church's presence will continue in this westside neighborhood. We welcome St. Athanasius parishioners to our part of town."

The Byzantine Catholic Church is one of several Eastern Rite churches whose origins are found in the great ancient patriarchal sees of Jerusalem, Antioch, Alexandria and Constantinople, which later became known as Byzantium. Although the Byzantine and Roman Churches are juridically separate from one another, Eastern Rite churches are fully Catholic, celebrating the same sacraments and maintaining union with the pope in Rome.

St. Athanasius Parish was founded in 1980 in Indianapolis and celebrated its first liturgy at SS. Peter and Paul Roman Catholic Cathedral. A small congregation, St. Athanasius met for liturgy over the years at Holy Angels Parish, in the chapel of St. Vincent Hospital, and at Holy Spirit Parish. In 1985, the parish purchased property at 10065 East 25th St. on the city's far eastside, where a home was converted into a church. The church there was dedicated in 1986. The pastor of St. Athanasius is Benedictine Father Robert McElaney, a monk of St. Maur Priory in Indianapolis.

As part of the agreement between the two parishes, former members of Assumption will be allowed to use the Assumption church building for weddings and funerals.

Since the Family Division is composed of archdiocesan employees, it conducts its campaign before the general campaign gets underway in the parishes. The parish campaign is scheduled to begin on the first Sunday in May.

The Lead Gifts Division, under the

leadership of Bernard W. Pierce, has been conducting its solicitation since Feb. 7. The last of eight regional dinners, at which major contributors were asked to make pledges, was held in the Indianapolis North Deanery March 15. Pledges are believed to be higher than last year's.

New auxiliary bishop of Washington has southern Indiana roots

Msgr. William E. Lori, vicar general of the Archdiocese of Washington, has been named auxiliary bishop of Washington, D.C. by Pope John Paul II.

The new bishop, who attended Our Lady

of Perpetual Help School in New Albany as a child, will be ordained on April 20 by Cardinal James A. Hickey at the National Shrine of the Immaculate Conception in Washington, D.C.

His parents, Margaret and Francis Lori, are members of St. Anthony of Padua Parish in Clarksville.

Bishop-designate Lori, 43, was named archdiocesan vicar general one year ago after serving for 10 years as secretary and theological adviser to Cardinal Hickey.

In his role as vicar general and chancellor, Bishop-designate Lori played a major role in recent revelations of sexual abuse of an altar boy by four Washington archdiocesan priests in the 1970s. After the former altar boy, now 34, contacted him in January with a "very credible" report of abuse by the four priests, he met separately with each of the priests. All four admitted having abused the boy. After the admissions, Cardinal Hickey removed the four from ministry.

Born May 6, 1951, in Louisville, Ky., Bishop-designate Lori graduated from Catholic high school in St. Mary's, Ky., and went on to Pius X College in Covington, Ky., and Mount St. Mary's Seminary in Emmitsburg, Md. He earned a doctorate in sacred theology at The Catholic University of America, Washington.

After his ordination to the priesthood May 14, 1977, in St. Matthew's Cathedral in Washington, he was assigned as associate pastor to St. Joseph's Church in Landover, Md., and also continued his studies at

Catholic University. Bishop-designate Lori also served in the ecumenical office of the Washington Archdiocese from 1982-84, when he was named secretary and theological adviser.



Washington, D.C. Auxiliary Bishop-elect William Lori (Photo by Michael Hoyt, courtesy Catholic Standard, Washington)

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THE CRITERION

Serving the Archdiocese of Indianapolis

*****MAY 1995*****

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SEEKING THE FACE OF THE LORD

Each of us is called to make a difference

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

I spent last Saturday afternoon in Columbus at our annual Archdiocesan Youth Conference. I don't need to tell you that being with your youth is life-giving in the best sense. They are a credit to you parents (and grandparents)! I took the opportunity to invite them to think about how God calls every one of us to make a difference in our world. I share some of my thoughts here for all of us, but especially for you, our young church, who were unable to be there.

The Gospel at the conference Mass was about the Samaritan woman at the well, a story that tells us that there is water and food "of a different kind." Meanwhile the disciples were urging him: "Rabbi, have something to eat." But Jesus said, "My food is to do the will of the one who sent me, and to complete his work" (Jn 4, 34). We hunger and thirst in more ways than one. Isn't it true that among the hungers of our heart and spirit is our desire to make a difference in this world?

Everyone can make a difference. Jesus spoke to a Samaritan woman who was married five times, an unlikely person with whom to associate. Who would be the most unlikely person you know that God would engage in conversation? Better yet, who would be the most unlikely person God would call to make a difference as a religious



leader, say even as a priest or a sister or brother? Who would it be? Maybe yourself?

There is a famous painting in a church in Rome that shows Jesus calling Matthew the tax collector to be one of his 12 Apostles. It looks like the setting for the painting might be a pub. The painting shows Jesus beckoning to Matthew. And Matthew's reaction is, "you've got to be kidding me!" And the faces of his friends around him register astonishment as well.

Matthew was a tax collector. In those days and in that culture no one was more suspect of being crooked and untrustworthy than tax collectors. Nor were there people who were more clever and ambitious for success. The friends and companions of Jesus were quick to point out that he was choosing a big sinner to be his friend. Jesus knew what he was doing and he called the tax collector and, as the Gospel tells us, he celebrated with him and his friends that evening. Later on, Jesus would also associate himself with other sinners like the woman at the well. There is another wonderful and famous painting in Rome. A beautiful young woman, perhaps sitting in her bedroom, is looking at her jewelry and jars of ointments and perfumes spread all around her. Apparently she is trying to decide whether to put them aside for a better way of life. It is one artist's idea of Mary Magdalene making her decision to leave her wayward life and to pursue the deeper hunger of her soul. We know that she did and we know that made all the difference. Mary Magdalene would be the first to see the

risen Jesus on Easter morning. Her friends would never have dreamed Mary Magdalene would change her ways and follow Jesus.

But it is a fact. Matthew left his wealthy tax business to follow Christ. Mary Magdalene left her licentious life to follow Him. And the Samaritan woman at the well who had five husbands would do the same: in fact she evangelized her own people. So would many other sinners pursue the food of doing God's will, including St. Peter who denied the Lord three times.

Conversion was not easy, yet because of their faith in Jesus the Samaritan woman at the well, Matthew and Mary Magdalene and Peter and the other disciples were a courageous minority. They said yes to the call of Jesus and that made all the difference for them and for us.

It may be uncomfortable to hear, but you and I are to make that difference in our own day. During this season of Lent, I invite you to open your minds and hearts to the call Jesus makes to you. Every one of us is called to make a difference individually and not just as part of the crowd. And yes, some of you are called to make a difference in a special and wonderful way as priests and religious sisters and brothers. God has not stopped calling special leaders for our church and surely we are willing to be generous for our church. I invite you. We need you. But more importantly, God is calling you. Remember, the most unlikely people are called to make a difference. And we are tempted to say, "who, me?"

EDITORIAL COMMENTARY

Don't 'reform' welfare by increasing abortions

by John F. Fink
Editor, The Criterion

Do you think many people understand what all is in the Republicans' "Contract With America" with which they managed to gain control of the U.S. Congress? Do you think they know what "The Personal Responsibility Act" is?

That legislation is perhaps the most controversial of all the parts of the "contract." It's an attempt to reform the welfare system, which is certainly laudable because the way the present system is administered is not succeeding in getting people out of poverty. A letter on this week's letters page expresses opinions that we know are shared by many people.

Specifically, "The Personal Responsibility Act" would prohibit welfare benefits to minor mothers and would deny increased benefits for additional children born to mothers on welfare. The thinking behind this bill is that teen-age girls sometimes get pregnant so they can set up their own homes, knowing that they

will receive welfare payments. It's also believed that many unmarried women have more children because their welfare payments are increased when they do.

This legislation has received wide support because of the belief that it is attacking the problem of children having children and of couples having sex outside of marriage. People are convinced that something has to be done to lower the rates of illegitimacy and teen-age pregnancy that have skyrocketed during recent years.

The trouble is, there is no evidence that a cut-off of welfare benefits would make kids stop having sex. Teen-agers are notorious for not considering the consequences of their actions, especially when it comes to sex. What would happen in actual practice is that the girls would become pregnant and then, knowing that they couldn't support the children, would have abortions. The effect of the legislation would be an increase in abortions.

That's why Cardinal John O'Connor of New York has called this legislation

"immoral in its virtually inevitable consequences." He said that the bill is "wrong, shortsighted, and destructive of every value that the Contract With America purports to want to achieve."

Cardinal O'Connor is not alone in opposing this type of bill. The bishops of Indiana opposed similar legislation, pointing out that excluding benefits for an additional child born to a welfare recipient would amount to punishment of the child for the mother's actions. And in the U.S. House of Representatives, pro-life leaders like Congressmen Chris Smith and Henry Hyde have warned their

colleagues that this legislation "is likely to produce dire consequences for innocent unborn children."

The solution to teen-age pregnancy cannot be found in financial incentives. Teens must be convinced to abstain from sex because it's the moral thing to do. That might sound naive and impractical in today's society, with all its pressures on teens to have sex, but it's the only thing that will work.

Teens must be taught values. That's something that they should learn at home, of course, but obviously in too many cases that isn't happening. That's when the churches, the schools and other responsible organizations in society have an obligation to step in.

Above all, we must not try to reform the welfare system by increasing the number of abortions.

Four Catholic groups receive grants from Indianapolis News

Four Catholic groups in Indianapolis recently received grants from *The Indianapolis News* Community Service Fund to further a variety of ministries.

St. Roch School, St. Philip Neri Youth Ministry and Holy Cross Youth Ministry, St. Mary's Child Center, and the Hispanic Center will be able to provide additional community services thanks to grants

awarded by *The News* in recognition of the paper's 25th anniversary.

At St. Roch Parish, school officials will use a \$3,000 grant to complete plans for a media and learning center which will be available for community use. School parents and community members have been raising funds for this project for some time by working concessions at Market Square Arena.

Youth programs at St. Philip Neri and Holy Cross parishes will benefit from a \$1,500 grant which enables five teen-agers and one adult to attend a "Neighbors in Action" workshop. During this one-week workshop, the youth will receive community service training with social service agencies.

St. Mary's Child Center, operated by Catholic Social Services, will utilize a \$500 grant to create a "learning experience" garden project for at-risk preschool children. Hispanic Center staff members will be able to start a bilingual monthly newsletter with a \$3,100 grant to cover early production costs. The publication is expected to improve access to community services for Hispanics who might not utilize these services due to cultural, language and transportation barriers. Enhancing the identity of the Hispanic community in Indianapolis is another project goal.

A panel of reporters and editors from *The News* selected the four grant applications and 11 other project requests from more than 75 entries.

African-American Sunday program draws 88 to Fatima

by Brother Joseph Martin, FIC

A program for African-American Catholics drew 88 people from 13 Indiana parishes to Fatima Retreat House on March 19.

Dominican Father Jesse deLorres Cox from Chicago spoke about the history of blacks in Scripture and the significance of black spirituality.

Father Cox started the day with an opening song, prayer, and the pouring of a libation to "remember the ancestors." He emphasized the importance of making connections with the past to remember black history.

"Our God is inclusive, and includes all races, nations and peoples," he said. He added that the Catholic Church must do the same.

In the opening session, Father Cox focused on the important black people in the Bible. The countries of Africa are mentioned many times, specifically Egypt and Ethiopia. The Queen of Sheba, Ham and the Ninevites are some of the black people in the Old Testament. He pointed out that Africa is the name imposed on the continent by Europeans. The natives called their land Kemet.

In African-American spirituality, there is no distinction made between the divine and the secular, he said. Both are seen as part of everything. "Black spirituality has four characteristics," Father Cox said. "It is contemplative, holistic, communitarian, and joyful." Black theology emphasizes liberation and action, he said. It is concerned with freeing people from hopelessness and despair. Black theology must serve as a corrective to any other theology that does not promote liberation. He declared that black Catholics must learn about and appreciate their giftedness to the church. They have a communal responsibility to share their talents, and they must liberate the power within themselves.

At the end of the day, Father Cox presided at the celebration of the Sunday liturgy. Phyllis Walker, music director at St. Rita Church, directed some of the church choir members in song.

The program was planned and promoted by black Catholics representing five Indianapolis parishes. Participants included representatives of 10 Indianapolis city parishes; St. Joseph, Terre Haute; Sacred Heart in Jeffersonville; and St. Joan of Arc from the Lafayette Diocese. Fatima plans to offer future programs for black Catholics.

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PEOPLE WHO LIVE THEIR FAITH

Faye Williams 'turns to Jesus' in rare illness

by Margaret Nelson

Faye Williams already had "the faith." But it was strengthened when she was stricken with a rare disease a year ago.

"It was a time when I really learned what it means to trust Jesus. Usually you get sick, take a pill and get better," said Williams. "But my disease was limb-threatening, disfiguring and scary. I felt like my body was rotting away. In my dreams, I was turning into nasty sores."

"But I found out what it means to completely turn to Jesus," said Williams. "I learned what unspeakable joy is—the kind you know can't give."

"I'm glad Jesus didn't find the answer to the situation before I knew that joy," she said. "It's easy to reject when you get better."

While all this was going on, St. Bridget Church was being closed. Williams was secretary at the parish when the archdiocese announced that it would be closed.

"That was very stressful. I had all kinds of

questions about the future. I had mixed feelings about the church," said Williams.

"I had to watch my co-workers get beat up." It was very hard to watch Father Kenny (Taylor, the pastor) take it," she said. "I got some of the beating, too. It was a hard experience."

"I think I can say I learned a lot about the beauty of Christian demeanor from Father Kenny," Williams said. "As hard as it got and as bad as people treated him, he never acted any way but like a Christian. If I were him, I would have 'come down from the cross.' He was just amazing how he went through that."

Williams knew she had diabetes and something wrong with her legs. But it took a long time to diagnose the rare disease. "Finally they did a biopsy so they knew how to treat it," she said. "It is chronic (illness), attacking the fat layer under the skin at a certain point. Once the process starts, nothing can stop it."

"The good news is that once an area is affected, it doesn't come back there. The bad news is that it can come back to other areas right now," she said. "At first, I had to go



SUNG PRAYER—Faye Williams is a musician. (Photo by Charles Schisla)

for treatment every day, then every other day, then once a week. Just a month ago, I was finally able to stop going."

"I really appreciate my boss. He had given me the blues if he had wanted to," she said of David Bethuram, director of the Family Life Office, where she now works as administrative assistant. (The archdiocese helped the St. Bridget staff find other employment.)

Her faith was important. "I leaned on the Lord. The disease left me with such scars on my legs, but it left me with unspeakable faith," Williams said.

"I know that the Lord is real. When you have something like this, you can choose to worry about it and he'll fix it. Or you can

trust in the Lord and he'll fix it," she said. "I chose to trust. It is much more comfortable to let him do the driving."

My theme song is "Through it All." I learned to depend upon the Lord and trust in Jesus. I learned about being scared—Christians shouldn't be scared. I took Faith 101 about 50 times. But I learned the Lord will not forsake us. He is true to his word and he will not leave."

"When everything seemed to be gone, music was still there," said Williams. "I could pray through music. I could minister to myself through music."

Williams has been minister of music at Holy Angels for seven years. Along with the pastor, Father Clarence Waldon, she has perfected an authentic African-American Catholic style of worship. She can play 10 instruments. At the recent St. Patrick's Day lunch at the (O'Meara) Catholic Center, she played a jazz rendition of "When Irish Eyes are Smiling" on her clarinet and performed a little dance.

She leads the choral group, which sang at the Christmas party at the center. Afterwards, Vicar General Father Joseph Schaeffler joked that she should take the lively choir to the cathedral for the Christmas Mass, indicating it would perk up the liturgy. Humor and faith-sharing come along with the music direction Williams provides.

She makes all her clothes. She draws. "I can do anything I want to do, but cook," said Williams.

"Another gift God gave me (that some people might not know I have) is my gift of humor. It has sustained me. I minister to others through this gift. I probably will tell a joke when I draw my last breath," said Faye Williams.

Parishioners tell of their medical mission to Haiti

Language problems didn't prevent the team from laughing and giving health to Haitian children

by Mary Ann Wyand

Second of two parts

Memories of another culture—of a faith-filled people with a dramatically different lifestyle—fascinate listeners as 10 St. Thomas Aquinas parishioners from Indianapolis share stories of a recent medical mission to Haiti.

Judy Ganser, Jim Trippi, Mike Rice, John Noll, Sue Alexander, Kathy Carroll, Dale Bernard, Joe and Sharel Zelenka, and Mark Varnau collected nine days of memories during their Feb. 18-26 medical trip to this Third World country.

As a member of the Haitian Parish Twinning Project, St. Thomas Aquinas Parish is one of 250 Catholic communities in the United States whose members are committed to helping the people of Haiti through prayer, financial assistance, and community services. This recent mission was inspired by the twinning program.

Located on the island of Hispaniola, Haiti is the poorest country in the western hemisphere. However, members of the St. Thomas Aquinas medical team said they found the Haitian people to be rich in priceless ways.

Abundant faith, joy and love flourish even in the slums of Cite Soleil, they said, where children must play amidst filth yet still smile and laugh often.

Not far away, in a more affluent part of Port-au-Prince, they said, the sights and sounds of hundreds of Mardi Gras revelers provided a striking contrast to the poverty of "Sun City."

Nurse Kathy Carroll wanted to help the impoverished people of Haiti, so she took vacation time from her job in labor and delivery at St. Vincent Hospital and Health Care Center to journey to the Caribbean nation with the volunteer medical team.

After viewing the slums of Cite Soleil, Carroll expressed anger and frustration that people have to live in such unbearable and unhealthy conditions.

"It was a disconcerting experience as far as all the poverty and malnutrition," she said of the trip to Port-au-Prince and then on to St. Jean Marie Parish at Belle Riviere in the southern mountains of Haiti. "But on the other hand, the medical mission was a very worthwhile experience. It was extremely gratifying because the people have a lot of love."

Carroll and a Haitian nurse became good friends during the four-day medical and dental clinic at St. Jean Marie Parish. And in spite of the language barrier, they were able to communicate with help from Creole interpreters.

Language problems didn't prevent the

American medical team from laughing and singing with Haitian children in the slums of Cite Soleil, Carroll said. "We started singing and dancing and the kids were jumping and playing. All the children wanted to be picked up and held."

While in Port-au-Prince, the St. Thomas group also visited a hospital for infants operated by Mother Teresa's Missionary Sisters of Charity. That emotional visit was one of Mark Varnau's most poignant memories of the trip.

"At the children's hospital," he said, "babies were lined up in rows of cribs. There are so many infants to care for that the aides only have time to diaper them and feed them a little something out of a cup before they have to move on to the children in the next row of cribs. These children ached for a touch, for a person to pick them up and hold them, and they just clung to you when you held them. We held babies for a long time. Each one wanted to be held, so I held two at a time until my back was about to break. Then I put them down and picked up two more."

One child who wanted to be held fell asleep in Varnau's arms seconds after being picked up. And a little boy with "adult eyes" and a serious expression taught Varnau a lesson in love.

"When I held him," Varnau said, "his eyes lit up a little but he didn't smile. He turned and pointed at a baby, then pushed him away from me. So I sat this little boy down and picked up the baby. And when I did, the little boy finally smiled."

During the four-hour drive up the mountain road to Belle Riviere, Dale Bernard had plenty of time to reflect on the tragedy of living conditions in Haiti.

A businessman by profession, Bernard said as he scanned the countryside he frequently wished he could do more to help the people improve their standard of living.

"It was unbelievable to see the poverty there on a level that I've never experienced before and the struggles that the people have with their health," Bernard said. "But the joy of the people, the laughter, the smiles, and the love that they showed toward us were unbelievable too. We knew that they were unable to give us, but that they had nothing else to give us but their feelings of hope and their deep faith."

After four long days of providing medical and dental care for 700 St. Jean Marie parishioners, he said, the team packed their supplies and prepared for the journey home.

During a farewell liturgy in the church, Bernard said, one little girl continuously watched him and smiled at him. It was a goodbye gift he will never forget.

SURVEY OF INDIANA CATHOLICS

Anti-Catholicism depends on community, its attitudes

Members of the Catholic Pluralism Project recently asked parishioners how often, if ever, they have been discriminated against because of their religion.

Half of the respondents said they have never been victims of religious discrimination. Thirty percent said they have been discriminated against "once or twice." Eighteen percent reported "several" such experiences. Only two percent said "frequently."

Under what conditions are Catholics most likely to say they have been discriminated against? The results point to the percentage of Catholics in communities, and non-Catholics' attitudes toward Catholics.

Among Catholics who currently live in towns where there are "hardly any Catholics," 63 percent of Catholics reported they have been discriminated against at least once or twice. Among Catholics who live in majority-Catholic towns, 44 percent reported religious discrimination.

The attitudes of non-Catholics also seem to be an important influence. In towns where Catholics are "not well thought of," 70 percent of Catholics report religious discrimination, compared to 39 percent of Catholics who live in towns where Catholics are well thought of.

Hometown characteristics also correlate with discrimination. Fifty-nine percent of Catholics who were raised in towns where there were "hardly any Catholics" reported that they have been discriminated against. This compares to 49 percent of Catholics who were raised in towns where more than half of the people were Catholic. Fifty-nine percent of Catholics from towns where Catholics were not well thought of reported religious discrimination, versus 42 percent of Catholics from towns where Catholics were well thought of.

According to Davidson, "These findings indicate that, even in today's society, Catholics' life chances (opportunities) are affected by the religious composition and religious attitudes of the communities they live in. The more non-Catholics there are, the more prejudiced non-Catholics are, the more Catholics are likely to feel that they are excluded. They are more likely to feel at home in predominantly Catholic towns or in places where non-Catholics are tolerant of other religious groups."

Is there less anti-Catholicism today than there was 50 years ago? "The more is still out on that question," said Davidson.

"Certainly, Catholics have gained in education, occupational status, and income in recent decades. There also are many Catholics in the new Congress as one might expect based on Catholics' distribution in the total U.S. population (about 27 percent). These gains would suggest that Catholics do not experience as much discrimination as they used to."

However, when the researchers looked at age cohort (relationship) and generation in America, there were no significant differences. Age cohort was not highly correlated with reports of anti-Catholicism. Older Catholics were slightly more likely to say they have been discriminated against "several times" (21 percent versus 15 percent), but 37 percent of young Catholics said they have experienced religious discrimination "once or twice." There also were not significant differences between first, second, and third-generation American Catholics.

The researchers also looked to see if reports of religious discrimination varied by race, ethnicity, education, occupational status, income, gender, and whether or not a person was born in Indiana. None of these factors had any appreciable effect. "We could not find any other settings in which there seemed to be especially high rates of anti-Catholicism," Davidson said.

"There are two possible interpretations of these surprising findings," Davidson said. "Either religious discrimination has not declined and Catholics are making progress in our society despite lingering anti-Catholicism, or, religious discrimination has declined but has different meanings for older and younger Catholics."

Older Catholics may recall severe forms of anti-Catholicism such as job discrimination. Younger Catholics may report less severe kinds of prejudice, such as offhand comments about Catholic beliefs. We cannot prove which interpretation is more accurate based on our data, but we are inclined to think that severe forms of religious discrimination have declined significantly, but have not disappeared entirely," Davidson said.

FROM THE EDITOR

New series on shaping of the papacy

by John F. Fink

With this issue *The Criterion* begins a new series of articles that will be published under the title "The Shaping of the Papacy." It will be found each week on the same page as "The Sunday Readings" and will replace the series of articles called "Saint of the Week." I will write the series.

The word "papacy" is a term that refers to the office of the pope as head of the Catholic Church or as a civil ruler in the Vatican State. It seems to me that one cannot fully understand the nature of the Catholic Church without also understanding the role of the pope. But that role has changed through the centuries as various men have occupied the papal chair. This series will show how the papacy has developed by profiling the popes who had the greatest influence on its shaping.



TO DO THAT, I'VE selected about 65 of the 264 popes the church includes on its official list. I say "about 65" because, in some cases, I'll write about more than one pope in an article. For example, I'll treat the Avignon popes together; they are the popes who lived in that French city for almost 70 years, from 1309 to 1377.

About that list of 264 popes. The church really isn't sure if that's how many popes we've had because it's not sure, in some cases when more than one pope claimed the papacy, which claimant was the true pope. Besides the list of popes, there is also a list of 37 men who are considered to be antipopes—those who claimed or exercised the papal office in an uncanonical manner—but there is no agreement on who belongs on that list.

For example, in 963 Pope John XII was deposed by a council in Rome. The church has never determined whether

or not that deposition was valid. Therefore, the list of popes says, "If this deposition was valid, Leo VIII (who succeeded the deposed pope) was a legitimate pope and Benedict V (who was elected after John XII's death) was an antipope; the reverse was the case if the deposition was invalid." Similarly, Pope Benedict IX was forcibly removed in 1044. The list says, "If this action was legitimate, then Sylvester III was an antipope; if this action was not legitimate, then Gregory VI and Clement II were antipopes."

The situation was most complicated during the Western Schism from 1378 to 1417. During this time there were two popes and, for a period while efforts were being made to settle the situation, three popes. We'll explain all that in one of the articles in the series.

ONE OF THE THINGS I hope will become clear as we study the shaping of the papacy through the centuries is that the age we are living in right now might well be the best time for the papacy. Some people will no doubt strenuously object to that characterization, pointing out that there were many periods when popes were very powerful civil rulers. Indeed, for 1,116 years—from 754 to 1870—the popes ruled the Papal States like any other civil monarch and at times the Papal States included extensive territory.

Some of the popes of the medieval church were powerful men indeed, perhaps none more so than Innocent III who was elected pope in 1198 at the age of 37. He was described by John McManis, author of *The Oxford Illustrated History of Christianity*, as "a man of great ability who was able to lead the medieval papacy to its most impressive achievements." These were mainly secular achievements, though, as we will see, although Innocent III also sought to reform the church and encouraged new movements such as those of St. Francis and St. Dominic.

Some might point to the time of the building of St. Peter's Basilica, the painting of the Sistine Chapel—the era of Michelangelo and da Vinci—as an important time in the shaping of the papacy. But the popes of that era, the late 15th

and early 16th centuries, were particularly worldly men, interested mainly in enriching their families. That was the time of many intrigues and an era when the popes were public sinners, some of them fathers of children whom they placed in positions of authority. This series will include an article on Pope Alexander VI, the Borgia pope who was the father of the infamous Lucretia Borgia.

Modern popes might have their faults (and many critics who point them out), but most recent popes have been holy men in their personal lives and religious leaders rather than civil or military leaders as some of their predecessors were. That's why I think the present time is the best period for the papacy. I think modern popes are performing the role that Jesus meant for them to perform when he gave the power of the papacy to Peter and his successors.

THE ROLE OF THE pope today is spelled out clearly in the Code of Canon Law, specifically in Canon 331. It says: "The office uniquely committed by the Lord to Peter, the first of the Apostles, and to be transmitted to his successors, abides in the Bishop of the Church of Rome," who is "head of the College of Bishops, the Vicar of Christ, and the Pastor of the Universal Church," and who possesses "by virtue of his office... supreme, full, immediate, and universal ordinary jurisdiction power in the church."

Furthermore, the First Vatican Council in 1870 taught that the pope is infallible (possesses the inability to err) under certain conditions: when he exercises his office *ex cathedra* ("from the papal throne") as pastor and doctor of all Christians on matters of faith or morals, and when he indicates that the doctrine must be held by the universal church. As we will see, this decision by the council displeased Pope Pius IX, who was pope at the time, because he wanted the council to declare him infallible as a person.

This is the role of the pope today. The series will explain how this role evolved and how various popes contributed to the shaping of the papacy.

A VIEW FROM THE CENTER

Reported bad news should at least be true

by Dan Conway

Two weeks ago, I wrote about *The Criterion's* responsibility to avoid placing the spotlight on "bad news" except when absolutely necessary. Unlike many secular, and some religious, newspapers, we place a greater value on "good news" as a source of unity, inspiration, and faith development.

Obviously, *The Criterion* has a different mission than that of a daily newspaper like *The Indianapolis News*. We don't expect the *News* to observe the same standards of reporting that we follow because it has a different mission, and a different kind of accountability to its owners and to the public at large. But we do expect *The Indianapolis News*, and all secular and religious media, to observe consistent standards of journalism and to sincerely seek the truth.

As many readers know, during the past several months *The Indianapolis News*

has been a source of disappointment when it comes to fair and accurate reporting of the reasons why, a year ago, Archbishop Buechlein made the difficult decision to close the old St. Bridget Parish in the center city of Indianapolis. Our dispute with the *News* has nothing to do with whether they agree or disagree with the decision to close St. Bridget. We recognize that there are some people, including some former parishioners, who think that the archbishop made a mistake closing this venerable old parish. What we have challenged the *News* to recognize is that when its news division treated as "fact" the accusation of a small group of people that the archdiocese lied to St. Bridget parishioners about the "real reason" for closing their parish, they were spreading hurtful gossip and doing a disservice to everyone.

Since the original news story appeared two months ago, representatives from the archdiocese have attempted to "set the record straight" through a private meeting with editors and through letters to the editor and to columnist Bonnie Harris. We have

also used our own weekly newspaper, *The Criterion*, as a forum for telling our story.

Because we believe that repeated emphasis on St. Bridget makes it harder for wounds to heal and for people to adjust to difficult changes, we have requested that the *News* "let go" of this. Unfortunately, as was very clear in a recent column by Bonnie Harris, *The Indianapolis News* has no intention of acknowledging any wrongdoing on its part or of turning its journalistic spotlight from this particular piece of bad news. "The St. Bridget story is not closed," Harris said, throwing down the gauntlet, "nor will it be for some time."

Well, I guess we could live with this decision if the *News* would stick to the facts. But Harris didn't seem interested in the facts. She apparently has made up her mind that the "real reason" St. Bridget was closed was because it is a valuable piece of real estate. In the most tortured logic used to date by the *News*, Harris now says that if the value of the property was NOT a consideration in the decision to close St. Bridget (as the archbishop has said a hundred times during the past

year), then the archdiocese has no business sense.

Which is it, Ms. Harris? Are we evil people who lied to parishioners and closed their parish for the money? Or are we mere bunglers who failed to recognize that the old St. Bridget Parish was on a valuable piece of downtown property? Harris desperately wants to paint some kind of bad news scenario here, but which one is it? She can't have it both ways.

The fact of the matter is that St. Bridget Parish was closed for the reasons given by Archbishop Buechlein the year ago. It had a history of declining membership and would have required a substantial investment of capital funds that neither the parish nor the archdiocese could afford. In order to maintain our commitment to 16 other center city parishes and eight elementary schools, the archbishop made the very difficult decision to close two center city parishes—Assumption and St. Bridget. At no time was financial gain (how much we can get from selling this property) a reason for closing Assumption or St. Bridget. And at no time did the archbishop lie to parishioners about "the real reason" for closing their parish.

Bonnie Harris does not believe this. That is her privilege. But she and *The Indianapolis News* should not be allowed to report gossip, half-truths and flights of fancy as though they were "fact." If they want to dwell on bad news, so be it. But at least they should report the truth.

EVERYDAY FAITH

Battling the false gods in our lives

by Lou Jacquet

My friend Roger, a delightful guy with many good qualities, has not entered a church for the past 30 years. When I stopped in to see him not long ago, I remembered why. Roger does not need to go to church. He worships the giant-screen TV that squats in the corner of his living room and dominates all the conversation in his household.

"Worship" is the operative word here. Roger spends a good eight hours per day hunched in front of his false god, zapping from channel to channel to watch bits of every inanity imaginable.

Roger came to mind the other day when I

heard someone say they were going to give up TV for Lent. Yours truly cannot "give up TV for Lent" because I watch so little of it now that giving up those few hours would hardly seem sacrificial. But Roger's worship of his false god reminds me that Lent is a good time for all of us to examine our lives for the false gods we worship.

For some, that might mean turning off the tube, or at least cutting back enough so that it no longer dominates every waking moment. For others, the false god could be illicit sex, or power, or money, drugs, drink, possessions, food, fame, or the cult of the body perfect, to name but a few.

In our hearts, we all know what false god it is that keeps us from becoming the person God created us to be. Not surprisingly, whatever that false god might be is the very one we are least likely to want to let go of.

Which is why the ancient church practice of a shared season of penance and self-introspection makes so much sense. To battle these false gods, these worldly lures that hypnotize us and blind us to the challenges the Gospel compels us to address, by ourselves we can feel overwhelmed. But acknowledging as a community of believers that we have sinned and that we need the help of a Greater Power to overcome our sinfulness allows us to tap into a wealth of spiritual strength. That reservoir of spiritual strength can help us become what we did not think we alone could achieve.

Lent is not about giving up chocolate chip cookies and pizza, though both might help our waistline. It is about finding the strength within, through our prayer and worship and a decidedly non-trendy humbling of self, to turn away from the false gods that surround us in order to immerse ourselves in the loving mercy of the one God who cares.



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To the Editor

What to do about welfare benefits

"To cap or not to cap welfare benefits." That is the hot potato cooking in the halls of Congress. Where one faction is trying to send the goose with the dwindling golden eggs, the other is countering, "We can't let children go to school hungry."

Many of us could tell a thing or two about going to school hungry. We've been there. There was the choice of eating oatmeal five mornings a week (ugh!) or going to school with an empty stomach. Often, we chose the latter. And survived.

Now fastforward a few decades to where many cupboards were still skimpy, and more children needed to be fed. So how was it handled? We didn't reveal our plight to some on-sister reporter. The can of flour was hauled out and we baked biscuits. We opened the can of lard and made meatless gravy. We made do.

"But things are different now," goes one refrain. Very true. Where we would have cried rather than go public with our need, some longtime welfare recipients go on TV to protest the trimming of their "rights." And some appear to be exceedingly well fed. No wonder. Subsidized breakfasts and lunches? What next? Seven-course dinners?

Point of View

Tragedies that don't make the news

by Amy T. McHenry

If you're like me, you occasionally hope that you're from another planet. The world seems such a strange place that the only comfort you can muster is the thought that your ship might be back to pick you up and return you to your peaceful civilization.

This fantasy occurs often when I'm reading the paper. Consider three articles that appeared recently. The first updated readers on the arrival of RU-486 at Houston's Planned Parenthood clinic. Finally, said a PP spokesperson, all that pesky paperwork that the FDA required before permitting clinical trials was filed. Readers were assured that the delays were only bureaucratic and that nothing was wrong with the scheduled human experiment.

Naturally, the story went on to describe clinic staffers' fears of protests from "anti-choicers." Curiously, no mention was made of the potential harm to the women who will be ingesting the potent chemicals. And even I, an alien from another galaxy, know better than to expect that a newspaper journalist might inform readers of the deadly effect of the RU-486 procedure on the developing baby *in utero*.

A few pages away a story told the heroic tale of a dog whose litter of pups had been buried by her owner. This brave mama dog pawed through two feet of dirt to rescue her babies. The dogs' owner is facing third-degree felony charges. (Presumably, this story would never have made the paper if the mother dog had been led a canine equivalent of RU-486.)

The headline on the third story read "Costs up, sales down in the abortion business." I began to read this article with some enthusiasm, as there was a certain candor in its title. Abortion is, after all, not a social service but a business—a \$450 million-a-year-business, according to the piece. What's more the political rhetoric rarely highlights the reality that abortions are sold to women. Apparently business competition is keen among clinics—so much so that the National Coalition of Abortion Providers, a trade group, has added popular "marketing tips" to its newsletter.

Of course, the thrust of the article was to

Before I'm labeled as un-Christian, uncharitable and judgmental, let me say that, besides the virtue of charity, there is the virtue of justice. Why must hardworking people trying to eke out a living be forced to help those who won't lift a finger to help themselves?

This is no blanket indictment of all welfare recipients, some of whom have received a bum rap, are temporarily down on their luck and who feel humiliated by having to use welfare as a last resort. It's about cheats who collect two or more checks by using aliases and false credentials. It's about those who squander welfare on liquor. It's about the young woman who complains, "Now that my check is cut, guess I'll have to give up cable TV. Can't take a cab to a restaurant sometimes." And it's also about irresponsible big spenders such as the couple on a talk show who said, "We lived it up, had several cars, a speedboat, a place by the lake. Then we lost our jobs." The woman laughed, "And now we're on welfare."

One of the biggest expenses in welfare is, of course, the billions being paid to unwed mothers whose immoral lifestyle keeps turning out babies. How did all of this happen? Partly because of bubbleheaded psychology and advice that has engulfed kids. "Don't have sex until you're ready." Not a word about "until marriage."

make the reader feel sorry for the besieged abortion clinic owner, poor struggling businesswoman that she is, has to spend thousands of dollars each year to import out-of-state abortions. No in-state physician wants the job.

The article doesn't say *why* no other doctors will do the deed, but wants to draw the inference that the physicians fear for their lives. Perhaps some do. But I can think of several more immediate reasons. For example, it is well-known that doctors consider that abortionists are the members of their profession who are least respected by other doctors. Few will undergo the hard work and challenges that years of medical school demand so they can become the object of others' scorn.

Think about it even a minute and you can see the problem. What mother wants to proclaim, "My son/daughter the abortionist." What abortionist wants to admit at a cocktail party what he/she does for a living? It is messy, deadly and depressing work which tends to attract the least skilled, least ethical members of the profession.

While these stories made the news, the fact that about 300 women a week are seriously harmed or killed by routine abortions does not. Why?

Americans should know about the 19-year-old in Mississippi who, because of economic and marital hardship, was driven to despair and ultimately to the abortion hysteria. She was performed to save her life. She can't afford the medicine she must take every day to remain healthy enough to care for her two other children. She and her husband grieve for their lost child, and she is anguished to know she will never be a mother again.

Parents ought to know about a young girl who died after an abortion last spring. She left behind a tiny abortion-orphan. An immigrant from Mexico, she did not speak fluent English and there is every indication that she did not understand what was happening to her. She was 15.

People ought to know about the sixth-grader who filed a suit in Tennessee after being pressured into having an abortion by her boyfriend's mother. The boy's mother just happened to be an employee of the clinic where the abortion was performed. The 14-year-old has spent the months following her abortion in a psychiatric lock-down facility.

Real people, real tragedies, no stories. Beam me up, somebody!

So do we punish unwed mothers for not aborting? Or are we tacitly condoning their actions by keeping the checks coming? What about boys or young men who sire babies and then disappear? Thankfully, some action is afoot to track down such fathers and make them share responsibility.

In all fairness, government subsidies to some businesses must be trimmed, too. Likewise, the funding of organizations such as the National Endowment for the Arts and, especially, Planned Parenthood.

No simple formula for resolving the enormous problem has surfaced so far. Maybe with prayer and hope there may emerge from our lawmakers a few modern day Solomons with solutions that are effective and humane.

Alice Dailey
Indianapolis

Flood of memories from 50 years ago

When I read the article "50-Year Friendship Continues for Nurse, New Albany Soldier" in the March 3rd issue, a flood of memories came over me.

I too was assigned to the 33rd General

LIGHT ONE CANDLE

Take up your cross

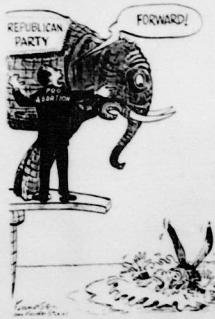
by Fr. John Cator
Director, The Christophers

Jesus Christ taught us that the way to eternal life is through the cross. The cross is frightening for all of us, but we can accept it more easily if we realize that it is merely a prelude to Easter Sunday. We live in a world full of suffering and pain, but this world is passing. Through faith, we can better understand the mystery of suffering because we are never separated from God's love. He will never let us fall into nothingness. The Lord is always with us, supplying all the grace we need to carry on with courage.



The world depicts the cross as a monstrous cruelty, and dismisses God's grace as pure fiction, but we are not of this world. Jesus continues to say "Take up your cross and follow me. Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Mt 11:28-39).

Have you ever heard it said that Christ is in agony until the end of time? It means that whenever any man, woman or child suffers from loneliness, abandonment, or neglect, Jesus is there with them. He stands united with all of us in glory. In other words, when you see the face of sorrow in the poor and the oppressed, you are looking at the face of Christ. And when others see you in your sorrow, if they have the faith they can see the



Hospital in Leg Horn, Italy. I didn't serve on an orthopedic ward, but I do remember Dorothy Bony. I would like to obtain her address through Mr. Titmus.

I'm 86 years old and retired in 1967 with 25 years' service.

Major Rebecca Rosebraugh, Ret.
Terre Haute

crucified Christ every day. His glory touches your pain every day of your life.

We are all heading for a future where there will be no more pain. The Lord has promised it. He is not only there in the future waiting to meet us, he is here with us this very day. Jesus wants us to experience his joy in the here and now.

As we approach Holy Week we do so with mixed emotions. Even in the midst of Christ's passion we can experience joy, because joy is not the absence of pain, joy is God's loving presence within each one of us. Joy helps us to smile inwardly. Through faith we know that one day all our tears will be wiped away and that joy will prevail over sorrow.

As Christians we have access to the infinite treasures of the Trinity. Our lives are fused with the Holy Spirit, and whether we feel it or not, Christ's joy is in us. St. Paul put it this way in describing the state of his own soul, "It is no longer I who live, but it is Christ who lives in me" (Gal 2:20).

Apply these words to yourself, and know that Jesus lives in your pain and in your sorrow. He suffers in you, with you and through you. In Christ you "live and move and have your being" (Acts 17:28). Accept this revelation, not only intellectually, but with your whole heart and mind as well.

Trust your Father in heaven. He knows your needs. Trust the Lord Jesus and the power of his resurrection. Trust your eternal Lover, the Holy Spirit, who gives you God's strength in your weakness. Be not afraid of the cross. The Holy Spirit will always minister to you in your need. Walk with him and be at peace.

(For a free copy of the *Christophers News Note*

"Live Infully," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

LIVING FAITH

Paoli students write faith stories

(Religious education students of Jim O'Connell at Christ the King Church in Paoli responded to the request of The Criterion for stories of faith experiences.)

by Courtney Dupuis

I used to not have a lot of faith, but when I started going to church and soon I had Communion and got confirmed. It really helped me to have faith in God and myself. Everyone came to see me and the other people get Communion and get confirmed.

If it hadn't been for me going to church, I don't know if I'd have much faith in myself or God. But because of the church and the other people there to greet us, I do.

I have a lot of faith in God and myself now.

by Josh Dupuis

One time I was at my friend's church. It was a night lock-in and they were telling us a story about this guy who didn't believe in God. I am not going to say his name.

He believed in God at first and his Mom smoked a lot. He asked God to help her stop smoking. She did for about six weeks. Then she started smoking again.

So this guy asked God again to help her stop, but this time nothing happened. So he stopped believing in God.

(At the lock-in,) a bunch of people talked to him about it, but he still doesn't believe in God.

What moved my faith was the fact that he didn't believe in God after so many people tried to change his mind. He did not even partly change his mind.

CORNUCOPIA

Variety, the spice of God

by Cynthia Deves

They say variety is the spice of life. Well, yeah. But even better than that, it's the best proof we have of the existence of God.

Let me hasten to explain.

Some of us look like Marilyn Monroe, others like Eleanor Roosevelt. We have hair that kinks, hangs lankly like string, or just disappears with age. And chins ranging from none to triple.

We are as intelligent as Albert Einstein or as funny as Bob Hope or as intense as Ralph Nader. Or we are not. We eat different stuff for different reasons, we cultivate crops or ideas or relationships, and we measure success by thousands of standards.

We are sickly or healthy or something in between. We may be given to laughter or gloom, and we may not regard our companions in life as treasures or burdens, friends or enemies.

The variety we also see in animals is enough to make us think hard about the

story of Noah and his ark. From bull elephants to snail darters, their innumerable differences in design and usefulness are endlessly original.

Furthermore, the more sophisticated our knowledge becomes, the wonder or more enchanting are the flowers and trees and mushrooms and grasses we discover. For every species that's threatened, countless others come to our attention.

There are those who'll argue that the diversity we see in nature is random, created purely by chance. They cite cataclysmic collisions of heavenly bodies, and fluctuations in cosmic temperature, and reverberations of various invisible waves resounding through space.

Maybe yes, maybe no. If you examine these theories closely, the one unifying thread among them is how various and astonishing are the minds which produce them.

Which leads me to the fact that humans are, so to speak, the top dogs in all this natural creation. They are the ones who can reason, who have the ability to analyze and control their environment far beyond the limits of their size and physical abilities. It may be old fashioned to consider this

connection as purposeful, but isn't this exactly why we believers believe that God created men and women in his own image and put them in charge of their world?

However, just so we don't get too swell-headed, there is one natural variation which can keep us humble. It's the gamut of behavior displayed by us, the same human creatures ostensibly in charge. To be truthful, what we do is definitely not always "natural."

We have only to watch the daily news to realize that humans often behave in ways no animal or plant would dream of. We destroy our own offspring, we dirty our own "nests" of environment, and we alienate our own kind with impunity. We can be Mother Teresa, but we can also be Hitler.

All this because of a paradoxical quality called free will, snuck into the arrangement by a superior intelligence, a prime mover, a God.

Unlike animals or plants, we have a God-given responsibility and a God-given promise of reward.

For me it is impossible to think that we and our world are the result of coincidence. There must be a God. How else would we be able to explain away Elvis and Sorella warlords and nifty sequels to "Gone With the Wind"?

ning April 17. Call Trish Southard, volunteer coordinator at 317-338-4011 for more information.

The National Catholic Charismatic Renewal Organization will convene in Orlando, Fla., July 26-30. The NCCR will hold its conference working under the umbrella of the North American Renewal Services Committee and the National Service Committee. The theme of the ecumenical congress is, "From Generation to Generation: You will be My Witnesses." The theme of the Catholic Conference will be "Pass on Jesus: The Way, the Truth, and the Life." The congress and the conference will focus on the shared desire to pass the torch of faith, of love of God and relationship with Jesus Christ to the next generation. Workshop speakers include Kevin and Dorothy Kanaganah, Lois Dwyer, Molly Kelly, Bob and Bobbie Tedesco, David and Sharon Skorenko, Father Killian McDonnell, David Thorp and Ralph Martin. Pre-registration rates available to May 1 are \$69 for adults; \$39 for teens; \$25 children 6-12, and free for children 5 and under. Reduced tickets to the Magic Kingdom, Epcot and Disney-MGM Studios are available. For more information, call International Ministries Services at 903-882-1995.

Host families are currently being sought by the AFS Intercultural Programs for the 1995-96 school year. The teenagers will be arriving in Indianapolis August 8-11. They will receive a brief orientation on American life and then be placed with their families. Students will come from some of the more than 50 countries participating in AFS Intercultural Programs. The students are chosen for the program in their home countries after a careful selection process. Student are currently waiting to be notified that a family has been located for them for the coming school year. There are 13 students who are currently completing their AFS year in central Indiana. For further information on hosting an AFS student for the coming year, call Cindy Roberts-Greiner at 317-848-7988.

vips . . .



Benedictine Father Cypryan Davis will sit on a panel of distinguished black scholars speak at the general session at the National Catholic Education Association Convention in Cincinnati, Ohio, April 18-21. The panel will focus on "Black Catholics: Contribution and Challenges to the Church in America." Father Davis will lead a workshop on historical perspectives. He is professor of church history in the School of Theology at St. Meinrad Seminary.

check-it-out . . .

St. Rita Church, 1733 Andrew J. Brown Ave., will honor the Society of the Divine Word in two events Saturday and Sunday, March 25-26. Priests of the Chicago-based religious community have staffed St. Rita's since 1973. Currently, Divine Word Father Anthony P. Clark serves as pastor. Special guests will include Divine Word Father James M. Bergin, provincial of the community, and five members of his staff. St. Rita parishioners will host a wine and cheese reception for the visiting delegation 7-9 p.m. Saturday and a liturgical celebration at 10 a.m. Sunday followed by an all-family buffet. The Society of the Divine Word is observing its 100th anniversary of foundation as a missionary community in North America, dedicated to the service of African-American and Hispanic apostolates. Worldwide the society numbers more than 5,000 members in several continents and numerous Third world nations.

St. Vincent Stress Center, 8401 Harcourt Road, needs volunteers for its hospice program. Hospice is a program designed to care for the physical, spiritual and emotional needs of terminally ill patients and their families. Hospice uses an inter-disciplinary team approach to patient care. Volunteers work with patients and families functioning as friends or good neighbors—they listen, run errands, assist with personal grooming of the patient, or stay with the patient so the caregiver can have a break. Individuals are selected to be volunteers based on their willingness to share themselves, their empathy and their commitment. Although no specific educational background is required, volunteers must have 24 hours of training from St. Vincent Community Hospice. Evening classes only will be offered begin-

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MURPHY CLAN—Father Thomas Murphy (from left), pastor of St. John Church and director of the Office of Ecumenism; Representative Michael Murphy (R-Indianapolis); Tim Jeffers, legislative aide to House minority leader John Gregg, and Tom Jeffers, executive assistant to Governor Evan Bayh, gather at the House. Father Murphy—as minister of the day on March 14—led the House of Representatives in an ecumenical prayer and in readings representing four different faith traditions. Rep. Murphy, a member of St. Jude Parish, has the same seat that his uncle, Father Murphy, held in 1965-66. Tom and Tim Jeffers are the representative's cousins. (Photo by Margaret Nelson)

Lent is 40 days long. Or is it?

The number 40 has a biblical significance as well as mathematical

by Sherie Berg

"So just when does Lent begin and when does it end?" "Isn't Lent 40 days long?" were questions from the lady on the phone.

"That's what it says in the song. That's what I was taught. My calendar says Ash Wednesday was March 1, but Lent doesn't start until Sunday. I counted the days, and it doesn't come to 40. I'm confused." By the end of our conversation, we were both

laughing as I assured her that she was not the only one who was confused.

I remember well my class at St. Meinrad on the liturgical year, when we discussed the length of Lent. "General Norms for the Liturgical Year and the Calendar," the official church document which tells us about such things says: "Lent runs from Ash Wednesday until the Mass of the Lord's Supper exclusive." (#28)

After reading this, I got out my calendar and counted. It came to 44 days. I counted from Ash Wednesday to Holy Saturday, the way I remember counting in the long ago ages of my youth. That came to 48.

But then I remembered something about not counting Sundays. Sundays weren't fast days. If I counted from Ash Wednesday to

Holy Saturday, and didn't count Sundays I got 40. Ah, yes. But no. "General Norms" said Lent runs from Ash Wednesday to Holy Thursday evening, not Holy Saturday. If I didn't count Sundays, I only got 38.

And while I was counting, what about the Triduum—the Great Three Days? Three days cover Thursday night, Friday, Saturday and Sunday. That's three-and-a-half days, isn't it? Now math was never my best subject, but even I can count to 40. And I'm pretty sure there are 24 hours in a day.

Like the lady on the phone, I was confused. But then why does one study theology except to become unconfused?

The confusion arises because the number 40 has a biblical significance and because there are two separate traditions for determining Lent. When the church calendar was revised in 1969, the biblical significance of the number 40 was a primary consideration. Jesus had fasted 40 days. Moses remained on Sinai for 40 days; the people wandered in the desert for 40 years, etc. Thus it was important to keep the number 40 for its symbolic value whether or not the days totaled 40 by actual count.

From early in church history, Lent was determined as the 40 days from the first

Sunday of Lent until Holy Thursday, and this was the way Lent was calculated for the liturgical books, the missal and the Liturgy of the Hours.

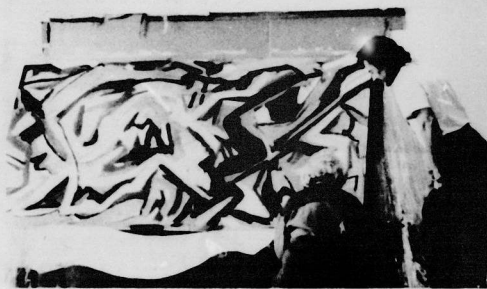
But the custom of keeping the Lenten fast beginning with Ash Wednesday is also ancient, and dates from the fifth or sixth century. It was this determination of the dates of Lent from the Lenten fast which became the popular tradition.

The 1969 document, "General Norms for the Liturgical Year and the Calendar," re-emphasized the primacy of the celebration of the Easter Triduum. It stated the Triduum has the same pre-eminence in the liturgical year that Sunday does in the week. "The Easter Triduum begins with the evening Mass of the Lord's Supper, reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday."

For Jews, a day begins at sundown and ends at sundown. We see this in Genesis in the creation story: "Evening came and morning followed the second day." It is from this tradition that the Great Three days, like the celebration of major feasts, begins on the previous evening.

Thus, when the calendar was revised, the two traditions for determining Lent were combined with the biblical significance of the number 40, and the emphasis on the central importance of the Triduum. This is all sound theologically, but maybe just a little confusing mathematically.

Art project builds team spirit for staff of Holy Family Shelter



SIGNATURE—Ann Christian initials the painting done by the Holy Family Shelter staff during a team building session coordinated by John Mongold. (Photo by Margaret Nelson)

by Margaret Nelson

The Holy Family Shelter staff gets along pretty well but—"to make a good thing better"—recently participated in a team building exercise.

John Mongold, art therapist and clinical psychologist, coordinated a March 11 day of team painting at the Martin House, for the shelter staff and volunteers.

"We already have a good team," said Daughters of Charity Sister Nancy Crowder. "This is to enhance team building."

Mongold said that he usually brings in paint and brushes and lets the participants work without guidance for a while. Then he asks them to look at the art work they have done. "I may make a few judicious strokes to give it structure or shape. Later I may jump in for a while to define some area."

"My goal is to form a group which has as its goal the ability to reach a consensus about what needs to be done. This group was quick to gel," said Mongold.

"They said they felt comfortable with the kind of the guidance I gave them in terms of what the painting needed," he said. "I think it became clear what I was doing."

"It's amazing to me how people who don't have formal art training can figure out when it needs work and what needs to be done. And they know when it's finished."

Patty Owens said, "I just enjoyed getting together with the staff. It was kind of a bonding time for us all to work together for one main project."

"It was an expression of freedom for me. I learned not to be inhibited on the canvas."

"Before I came I was all apprehensive, not knowing what was going to go on," Owens said. "Once we relaxed and learned no one was judging what we did, it was like a family working on this."

"I thought it was a great example of collaborating and compromising," said Bill Bickel. "Skills and participation are important in our line of work since we don't have a product. We work with human beings. We need to feel supported as a staff."

"We didn't always agree with each other. But at the same time, it was a way of working together. That's what we do at the shelter. We respect each other's opinions but leave room for them to express themselves."

"We all thought we knew each other," said Bickel. "This opened new possibilities and new things to learn. I kidded them that my past history with graffiti helped."

Chris Miceli saw it as a learning project. "It was unique that a lot of us had our own ideas. When we brought them together as a group, it made us stronger. It helped us make decisions on our own. And we learned to compromise. By our discussion of the project, it came out pretty good." The painting is something that the group can keep and look at to remind them that they worked together.

"My only regret is that we was on such a nice Saturday," said John Mongold.

Mailroom gets school cash stash

When Christina Valli inspected a piece of mail that arrived in the Catholic Center mailroom on March 13, she had a major surprise. The folded piece of lined school paper inside the plain white envelope was marked to give to inner city schools. It contained \$1,000—(10) ten crisp \$100 bills! There was no return address or signature.

Addressed only to The Catholic Center on North Meridian Street, the envelope and its contents were forwarded to the Finance Office to be added to the "Catholic Schools Making a Difference" campaign. The fund will provide partial-tuition scholarships for children from needy families who want to attend center city Catholic schools.

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SPOTLIGHT ON TERRE HAUTE DEANERY

Strong lay involvement shapes St. Patrick Parish

Amid its community
work, the parish plans
for the future

by Peter Agostinelli

St. Patrick Parish plays an important role in Terre Haute—it's visible in both the Catholic and social communities.

Father Larry Moran, pastor since 1985, said that prominence is due in large part to the many people at St. Patrick who are good stewards.

"There's strong lay participation, and there are a lot of professional and college-educated people in the parish," Father Moran said. "They have a lot of experience with boards and organizations and things like that. They contribute a lot of time and talent."

"Also, we have a growing number of younger families coming to the parish. And as far as I can tell, a lot of that's coming from people moving into the area (who) want their children to go to Catholic school."

Father Moran thinks St. Patrick's people contribute greatly to the planning and celebration of quality liturgies. Along with the growing St. Patrick school, the liturgies seem to be another reason why the parish draws new members.

Today's parishioners and staff are building on the traditions that started when St. Patrick was formed from St. Joseph Parish in 1881. The first St. Patrick Church was a small

Protestant meeting hall at the corner of 13th and Poplar streets.

According to a parish history, it's believed that St. Patrick Parish was founded in order to build the new school.

Father Thomas Logan was the founding pastor. He supervised the construction of a large Gothic-style church, which was designed by a local architect named Jesse Varydagh. Bishop Francis Silas Chatard officiated at the blessing on Aug. 29, 1880. The parish was officially established in January of 1881.

The Sisters of Providence opened a school and convent near the church in 1882. The parish history says the sisters contributed the entire expense of constructing and maintaining the school.

Both Terre Haute and St. Patrick Parish showed considerable growth by the 1920s, so a search was launched for a new church location. The pastor at the time, Father James Delaney, purchased land on 19th Street between Poplar and Oak streets.

The parish built a new church in 1923, but it was 1955 before the new church was built. That year, on the feast of St. Patrick, the cornerstone from the original church was set into the cornerstone of the new church to show the continuity of the parish.

The years of work to establish a school and parish for the growing community south of Terre Haute's downtown have paid off. Besides care for its own members, St. Patrick provides some important services for the city.

One of the biggest programs at the parish is the soup kitchen. A former pastor, Father Joseph Wade, started the program in 1984.

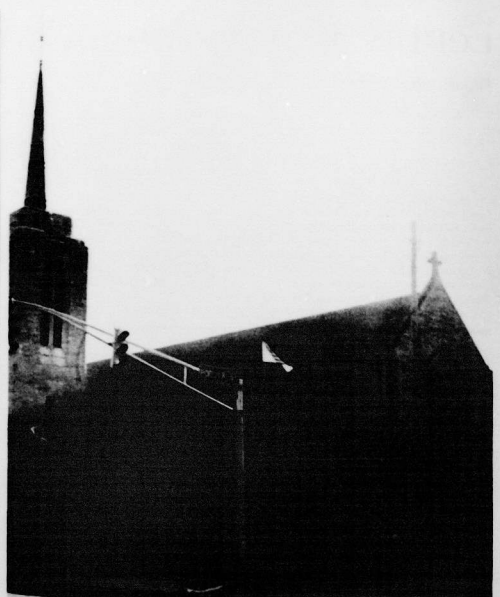
The soup kitchen is open from 11:30 a.m. to 12:30 p.m. Mondays through Fridays at three Terre Haute locations—St. Patrick Church, downtown at St. Benedict Church and at Hyatt Community Center. All the food is prepared at St. Patrick and delivered daily to the two other locations by volunteers from those sites.

John Fuller, St. Patrick's pastoral associate and business manager, said the soup kitchen served more than 28,000 meals in 1994, an average of 112 per day.

But the soup kitchen is just one part of



Fr. Moran



SERVING MANY—St. Patrick Parish serves more than 600 Terre Haute families. The current enrollment at St. Patrick School is close to 300 students. (Photo by Peter Agostinelli)

what makes St. Patrick an active and involved parish. A number of other organizations and activities contribute to a dynamic parish life.

St. Patrick's weekly radio show serves

as both an outreach and communications tool. The show airs from 7 a.m. to 8 a.m. on Sundays and includes homilies by Father Moran, which are taped every week for replay on the show. Also featured are contemporary Catholic music, spiritual instruction on various topics and announcements of Terre Haute Deanery events.

The show is geared toward Catholics, but it's intended to reach all people, said Fuller, who does the organization and production work and even the announcing. That has shown in the comments from some local people, including several inactive Catholics who have returned to the church because they were inspired by the program.

(Continued on page 9)

Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.

St. Patrick Parish

Year founded: 1881

Address: 1807 Poplar Street

Terre Haute, IN 47803

Telephone: 812-232-4518

Pastor: Father Lawrence Moran

Parish associate/business manager:

John Fuller

Administrator of religious education:

Barbara Black

Youth ministry coordinator:

Barbara Black

Music director: Charlotte Norris

Parish secretary: Betty Kapellus

School: St. Patrick School (K-8)

Number of students: 284

Principal: Sister of Providence

Mary Moeller

Number of households: 636

Church capacity: 750

Masses: Saturday—5:30 p.m.; Sunday—

9 a.m., 11:30 a.m.; Weekdays—Tuesday,

5:30 p.m.; Wednesday, Thursday and

Friday—8:15 a.m.



ST. PATRICK'S PARTY—Parishioners peel potatoes for the 1993 St. Patrick's Day party. (Photo courtesy John Fuller)



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"Building in Faith" program looks to future

by John Fuller

The mission statement of St. Patrick Parish in Terre Haute says: "Our mission is to provide for a Christian, Catholic parish community working together through liturgy, evangelism, diverse parish services, community aid and development and effective Catholic education for all parishioners."

Many of St. Patrick's ministries exist today because of work done in prior generations.

"There is a saying that 'one generation plants seeds, the next sits in the shade,' and thanks to the work of so many generations before us we are a thriving and growing community of faith," said Father Larry Moran, pastor of St. Patrick. "Now we have asked this generation to consider planting seeds for the next."

"Building in Faith" is the name of St. Patrick's capital stewardship campaign because "except the Lord build the house they labor in vain who build it" (Psalm 127). The campaign's goal is to raise \$12 million in order to make several improvements to the church building, build additional classrooms, renovate several areas of the school and construct a Parish Family Life Center. There is an equally acute need for more

classroom space due to increased enrollment, which has jumped by about 50 percent during the past seven years.

With a successful Building in Faith program, St. Patrick will be able to effectively broaden ministries, provide additional programs for spiritual enrichment and better meet the expanding needs of the parish and school as we move into the 21st Century.

About eight years ago several parishioners had a vision to renovate and expand the facilities at St. Patrick. One major aspect of this vision was the construction of the parish family life center. A 12,000 square-foot facility is being proposed and would be utilized to hold parish, youth and school gatherings, receptions, school physical and athletic activities, various social events and group meetings.

The present 1923 small gymnasium would be converted to classrooms with additional middle school classrooms being constructed above the present gym. Heating, air-conditioning, and electrical improvements would also be made at the school. Church improvements include clearing of the stone, replacement of the roof when needed, repair of stained-glass windows, serious repair and renovation of the pipe organ and several other possible improvements.

The Building In Faith Campaign is a very



PLANNING TEAM—These St. Patrick parishioners serve the parish by helping with planning for the Building In Faith campaign. (Photo courtesy John Fuller)

spiritual approach to meeting the physical needs of the church. It is a stewardship campaign which briefly stated, is "What I do after I say I believe." Stewardship is based on prayer and is a lifelong process of deepening one's faith.

Throughout the next several months St.

Patrick parishioners will be hearing more about stewardship and will be asked to prayerfully consider their participation in this campaign. Every member will be asked to pray and seek the will of God in his or her life as it relates to their stewardship of the gifts God has given them.

St. Patrick Parish serves more than 600 Terre Haute families

(Continued from page 8)

The program is intended to be a practical resource for listeners. Father Moran said some St. Patrick people listen to it on Sunday mornings while getting ready for 9 a.m. Mass.

St. Patrick School has proven to be an attraction for many Catholic families in Terre Haute. Mostly it has been an opportunity for a strong Catholic education.

When Sister of Providence Mary Moeller came to the position a little more than five years ago, St. Patrick School's enrollment had dropped to about 130 students. Enrollment for the preschool through eighth grade school could climb to almost 300 students for the coming school year.

Father Moran thinks Sister Mary, along with the staff, has been a boost in this renewal. St. Patrick School has proven to be a strong point in the parish's future.

"She's been a major factor and a good influence on us," Father Moran said. "I consider it was by the grace of God that we got her. We made great efforts both by prayer and contact to do whatever we could to influence her to come to St. Patrick."

Weekly prayer events at St. Patrick include a monthly prayer vigil for the unborn. The Lord of the Harvest Day, a day of prayer for religious vocations, is held the Thursday before the first Friday of every month.

A deacony charismatic prayer group meets at St. Patrick. Terre Haute's chapter of Serra International and an ecumenical Sunday evening prayer group are two other groups that meet at the parish.

Active St. Patrick organizations contributing to parish life include the following:

- The parish council, board of religious education and liturgy committee;

- Pro-life activities committee;

- Adult catechetical team;

- Evangelization committee;

- Living Rosary altar society;

- Marriage enrichment group;

- Social committee;

- St. Patrick School Club and a school booster club.

A beautification committee was formed recently to implement projects like the Adopt-A-Plot program. Parishion-

ers and staff—including Father Moran, a gardening enthusiast in his spare time—sign up for a plot on the parish grounds. They can plant flowers in the spring and take care of them through the summer. Father Moran said it caught on so well that the local Chamber of Commerce honored the parish with a beautification award.

Among the religious education offerings at St. Patrick is a middle school youth group. Barbara Black, parish administrator of religious education, said the group meets during the week and provides an alternative to the Sunday morning religious education programs.

A women's Bible study group meets regularly. Black said the religious education staff is preparing for summer Bible camp. Black said seasonal family days feature activities for family members at different times of the year.

The parish recently finished an educational series on the new catechism. The program was held in conjunction with St. Margaret Mary Parish, another Terre Haute parish.

Religious education at St. Patrick also includes the Rite of Christian Initiation of Adults (RCIA) program.

High school youth are preparing for a working trip to the Nazareth farm in West Virginia.

Black, who also coordinates youth ministry, said the parish is considering hiring a full-time youth minister. She said the current capital campaign will determine when that will happen. Assistant Bill Edwards currently helps coordinate high school activities.

St. Patrick recently started participating in the Christ Renewes His Parish renewal program. Now that the first weekend for men and women was held recently, Father Moran said it seems to be touching parishioners with an intimate spirituality.

Among its many benefits, the pastor said he likes that Christ Renewes His Parish encourages participants to get involved later in an organization or ministry.

"It helps people to ask themselves what they think the Lord is discerning them to do in the parish—what gifts they have, and how they can better share them with the people of the parish," Father Moran said. "It's very parish centered."

Parishes in the Terre Haute Deanery participated in the Renew program, but Father Moran said people at St. Patrick

were looking for something that would bring more of an "inner-conversion" to the parish. He said some people already have talked about Christ Renewes His Parish deeply changing their life. And though the pastor says he's usually cautious about new things that come with such praise, the program has proven to be what people said it was.

Also, Father Moran renewed his interest in prayer during a three-month sabbatical last year at the North American College in Vatican City. Through the quiet time alone as well as the immersion in the church's heritage in Rome, the priest said it's now easier for him to encourage parishioners to address their problems and challenges through prayer.

So while St. Patrick seems to be riding a wave of strong lay involvement and pastoral leadership, it's looking at a sizeable building project as a coming challenge.

The Building in Faith capital stewardship program will raise funds for a number of construction and renovation projects. The effort is focused on ensuring the success of future parish and school programs. Father Moran said, "One of the things people have said in this program is that many of us didn't build the Catholic school we went to, we may not have even built the parish church we went to. Somebody else did that, and we're really beneficiaries of it. Now we're being called to do something for the generations to come."

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Penance services are scheduled

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

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

Seymour Deanery

March 28, 7 p.m. at St. Joseph, Shelbyville
March 31, 7 p.m. at American Martyrs, Scottsburg
April 3, 7 p.m. at Prince of Peace, Madison
April 4, 7 p.m. at St. Vincent, Shelby County
April 4, 7 p.m. at St. Mary, North Vernon
April 9, 2 p.m. at Holy Trinity, Edinburgh for St. Rose of Lima and Holy Trinity parishioners

Indianapolis West Deanery

March 27, 7:30 p.m. at St. Gabriel
March 28, 6:15 p.m. at St. Monica
March 29, 7 p.m. at St. Joseph
March 29, 7:30 p.m. at St. Christopher, Speedway
April 2, 2 p.m. at Holy Trinity
April 6, 7 p.m. at Holy Angels
April 9, 2 p.m. at St. Anthony
April 10, 7:30 p.m. at St. Malachy, Brownsburg

New Albany Deanery

April 2, 3 p.m. at St. Joseph, Corydon
April 2, 7 p.m. at St. Mary, Lanesville
April 3, 7:30 p.m. at St. Mary, Navilleton for Our Lady of Perpetual Help, New Albany and St. Mary parishioners
April 4, 5:30/7 p.m. at St. Paul, Sellersburg

April 4, 7 p.m. at St. John, Starlight
April 5, 7 p.m. at St. Augustine, Jeffersonville for Sacred Heart, Jeffersonville and St. Augustine parishioners
April 5, 5/7 p.m. at St. Michael, Bradford
April 5, 10 a.m./7 p.m. at St. Anthony, Clarksville
April 6, 7 p.m. at St. Mary of the Knobs, Floyds Knobs
April 6, 5:30/7 p.m. at St. Joseph Hill, Sellersburg
April 6, 7 p.m. at Holy Family, New Albany

Indianapolis North Deanery

March 28, 7:30 p.m. at St. Luke
March 28, 7:30 p.m. at Christ the King
March 29, 7 p.m. at St. Thomas Aquinas
March 29, 7:30 p.m. at St. Matthew
March 29, 7:30 p.m. at St. Paul
March 30, 6:15 a.m. at Immaculate Heart of Mary School
April 2, 3 p.m. at St. Joan of Arc
April 6, 7 p.m. at Immaculate Heart of Mary
April 10, 9:30 a.m. at Cathedral High School
April 10, 7:30 p.m. at St. Lawrence
April 13, 9 a.m. at St. Joan of Arc School

Connorsville Deanery

March 28, 7 p.m. at St. Andrew, Richmond
March 30, 7:30 p.m. at St. Michael, Brooksville
March 30, 7 p.m. at St. Bridget, Liberty
April 3, 7 p.m. at St. Elizabeth, Cambridge City
April 5, 7 p.m. at St. Gabriel, Richmond
April 5, 7 p.m. at Holy Guardian Angels, Cedar Grove
April 6, 7 p.m. at St. Mary, Rushville
April 8, 12:05 p.m. at St. Mary, Richmond

Bloomington Deanery

March 28, 7 p.m. at St. Jude, Spencer
March 29, 7:30 p.m. at St. Charles, Bloomington
April 6, 7:30 p.m. at St. John, Bloomington
April 7, 7 p.m. at Our Lady of the Springs, French Lick

Indianapolis South Deanery

March 28, 7 p.m. at St. Roch
March 28, 7:30 p.m. at Nativity
March 29, 7:30 p.m. at Holy Name, Beech Grove
March 30, 7:30 p.m. at St. Barnabas
March 30, 7:30 p.m. at Sacred Heart
April 9, 4 p.m. at St. Jude

Batesville Deanery

March 26, 3 p.m. at Immaculate Conception, Milhouse
March 26, 1 p.m. at St. Maurice, Napoleon for St. Dennis and St. Maurice parishioners
March 27, 7 p.m. at St. Peter, Batesville
March 28, 7:30 p.m. at Immaculate Conception, Aurora
March 28, 7 p.m. at St. John, Enschsburg for St. Anne, St. Maurice and St. John parishioners
March 29, 7 p.m. at St. Lawrence, Lawrenceburg
March 29, 7 p.m. at St. Peter, Brooksville
April 3, 7 p.m. at St. Joseph, St. Leon
April 6, 7 p.m. at St. John, Dover
April 7, 7:30 p.m. at St. Mary, Greensburg
April 7, 7 p.m. at St. Charles, Milan
April 8, 7:30 p.m. at St. Nicholas, Ripley Co.
April 9, 6 p.m. at St. Anthony, Morris
April 9, 7:30 p.m. at St. Magdalene, New Marion
April 10, 7 p.m. at Holy Family, Oldenburg

Tell City Deanery

March 29, 7:30 p.m. at St. Boniface, Funda
March 29, 7 p.m. at St. Meinrad, St. Meinrad
April 5, 7 p.m. at St. Martin, Sibera
April 9, 7 p.m. at St. Paul, Tell City for parishioners of St. Michael, Cannellton, St. Paul, Troy and St. Paul

Indianapolis East Deanery

March 27, 7:30 p.m. at Little Flower
March 28, 7 p.m. at St. Philip
March 29, 7:30 p.m. at Holy Spirit
March 29, 9 a.m. and 7 p.m. at Holy Cross
March 31, 7 p.m. at St. Bernadette
April 3, 7:30 p.m. at St. Simon
April 4, 7 p.m. at St. Peter & Paul Cathedral

Terre Haute Deanery

April 1, 10 a.m./6:30 p.m. at Holy Rosary, Seelyville
April 2, 10 a.m./6:30 p.m. at Holy Rosary, Seelyville
April 2, 6 p.m. at St. Patrick, Terre Haute
April 4, 1:30 p.m. at St. Ann, Terre Haute
April 4, 7:30 p.m. at St. Benedict, Terre Haute

Schools that apply get accreditation

by Joseph Peters

Ten Catholic schools from the archdiocese—all those that completed the new process—recently received accreditation from the state.

About one-fifth of the 72 archdiocesan schools go through the process each year, in a five-year cycle. At this time, almost all schools in the archdiocese are accredited.

The newly-accredited schools are: St. Vincent de Paul, Bedford, Annunciation, Brazil; St. Joseph, Corydon; St. Luke, St. Matthew, St. Monica and St. Pius X, Indianapolis; Sacred Heart, Jeffersonville; Sacred Heart and St. Patrick in Terre Haute.

The Indiana State Board of Education recently notified the Office of Catholic Education that all 10 of these schools in the archdiocese, which completed the state's performance-based accreditation (PBA) during the 1993-94 school year, have received accreditation.

In the PBA process, the local community considers components—or "correlates" of school effectiveness such as school and community curriculum, staff development, student assessment and administrative leadership.

The "School Improvement Plan" which results is used as a blueprint for action over the next five years. Participating Catholic schools have been able to focus attention on improvement of education while teachers, board members and parents report feeling empowered that they can guide the future direction of the schools in a positive way.

In addition to the state's requirements, the OCE also requires Catholic schools going through the PBA process to look at some correlates that are unique to Catholic school operation. These include Catholic identity, and finance and governance as they apply to the operation of Catholic schools. Because it stems from each school's unique mission, this process helps maintain, and even enhance, the special identity of the Catholic school.

To achieve accreditation, each school must also score well on five performance standards: student proficiency in language and mathematics; total test battery on the Indiana State Test for Educational Progress (ISTEP); attendance rates and graduation rates. The school's performance is compared to other public and non-public schools with similar socio-economic status.

Legal standards include immunizations for students; fire, safety, environmental and health law compliance. Schools must meet the minimum school year and school day hours and provide Indiana's requisite courses. Teacher certification is considered. All teachers and administrators must be fully licensed, and teaching in their area of certification.

Financial standards are the only ones the Catholic and non-public schools are not required to meet that must be satisfied by tax-supported schools.

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Cardinal Martini says church should sometimes be open to married priests

He also discusses possibility of ordaining women as deacons and Communion for remarried

by Catholic News Service

LONDON—Italian Cardinal Carlo Maria Martini said the church should be open to allowing married priests in places where the cultural situation would allow it. In a BBC interview the cardinal also said

that he favored studying the possibilities of ordaining women as deacons and of allowing Communion for some divorced Catholics in subsequent marriages not approved by the church.

The BBC interview was done while the cardinal was in London and broadcast March 12.

Federal judge rules abortion clinic law unconstitutional

by Carol Zimmermann
Catholic News Service

WASHINGTON—Pro-life activists applauded a federal judge's ruling March 16 that a law guaranteeing access to abortion clinics is unconstitutional.

"The decision by a U.S. federal court represents a major victory for the pro-life movement in America," said the Rev. Patrick Mahoney, director of the Christian Defense Coalition, during a Washington press conference the next day.

U.S. District Court Judge Rudolph Randa dismissed charges against six people who picked entrances to a Milwaukee clinic in September, saying the Freedom of Access to Clinic Entrances law was unconstitutional. Each had faced up to six months in prison and a \$100,000 fine.

The Freedom of Access to Clinic Entrances Act, or FACE, was passed last year to prevent protests in front of abortion clinics. The law sets fines of up to \$100,000 and jail terms of up to one year for first offenders and fines up to \$250,000 with three-year jail terms for subsequent convictions.

So far the law has been upheld by seven federal judges and one appeals court.

The six defendants in the Milwaukee case had parked two vehicles to block the entrance to Affiliated Medical Service, a clinic where abortions are performed. Some had chained or handcuffed themselves to the vehicles, and some to a 55-gallon drum filled with cement. It took firefighters four hours to remove the protesters from the vehicles whose doors had been welded shut.

In *United States v. Wilson*, Randa ruled that Congress lacks the authority under the Commerce clause to pass a statute regulating

private activity within a state that does not affect interstate commerce.

James Henderson, attorney for the American Center for Law and Justice said the decision should be seen as "reasonable" because it was not about abortion, but strictly about congressional authority.

"We're hopeful now, because this decision builds conflict, making it more likely to go to the Supreme Court."

"The court (decision) affirmed what we've been saying for years," that it is unconstitutional to prevent demonstrations, added Mahoney.

Bob Jewitt, media coordinator for Operation Rescue, called the defendants "heroes" because they "put themselves in a position for God to rescue them."

"Making a federal felony out of peaceful demonstrations is unbelievable," he told Catholic News Service. He said the judge's ruling would be an "awakening of the (pro-life) movement," saying many people have not even been involved with sidewalk counseling since the law went into effect.

When asked if decrease in peaceful protests was also because of the shootings earlier this year at abortion clinics, Jewitt said, "If (activists) are given a platform to peacefully demonstrate they would not use violence."

The U.S. bishops' Secretariat for Pro-Life Activities has voiced their opposition to the Freedom of Access to Clinic Entrances Act.

Helen Alvarez, director of planning and information for the secretariat, told CNS in an interview last year that the law was unnecessary because already hundreds of state and local laws protect clinics and their employees from protesters who go too far.

Ritter board starts 500 Club to raise emergency tuition aid

by Margaret Nelson

Every year, a number of parents of Cardinal Ritter Junior/Senior High School students fall behind in their tuition payments—many because they have grave economic problems.

Alumni, people from parishes that feed into the school, and past and present parents of Cardinal Ritter students can see the problems. And they're working hard to help.

Members of Cardinal Ritter's board of directors have formed the Mother (Elizabeth) Seton Society 500 Club. It's a group of 500 donors who will pledge \$150 a year to provide tuition assistance to families at Cardinal Ritter High School.

"One of the largest factors is the change in economic conditions and family structure, and job layoffs that force parents to get behind in their tuition payments," said Bill Lee, a member of the 500 Club. "This is making it difficult for people to keep up with their financial obligations."

Last week, on March 13-14, alumni members of the 500 Club began a telephone campaign to raise funds. They are personally soliciting funds to reach their goal of \$75,000. "The alumni are really 'gung ho' about the idea and many have already joined and contributed," said Lee.

"Tuition is a big commitment on the part of our parents. Many of them are living paycheck to paycheck," said development director Anne White. "The needs at Ritter are \$100,000 for tuition." She explained that the telephone was conducted at the phone bank of a personnel search company, offered by a friend of Cardinal Ritter.

More than 100 of the 397 families at Cardinal Ritter receive some amount of financial aid. The total financial assistance is more than \$85,000. This is the first structured attempt to get financial aid money for emergency situations.

To go along with the theme of the new group for Ritter—which is in the deanery where the Indianapolis 500-mile race is held—the 500 Club will use the racing motif to promote various fundraising events, including a 500 Race party on May 24.

The event will include a 500 Calcutta drivers' auction, appearances by racing personalities, and the auction of various race memorabilia. One such item is a piece of the old wall of the Speedway, donated by Tony George. Members of the 500 Club will attend the party free.

Those wishing to help the Mother Seton Society 500 Club to provide tuition assistance for Cardinal Ritter students may call the development office at 317-924-4333.

ing in the church the presence and expansion of evangelical charisms," it said.

The statement did not mention the other issues in the BBC interview.

The cardinal told the BBC that "in a synod some years ago it was decided to study further the question of women deacons. Therefore, I would be glad if this could be studied and maybe brought to a good conclusion."

At the 1987 synod on the laity, the possibility of ordaining women deacons was discussed, but the synod's recommendations to the pope contained no explicit request to study the matter.

Communion for divorced Catholics in invalid marriages is "a very serious problem," said Cardinal Martini.

"This problem comes up again and again, and this is a sign that we are not at ease with this problem. We want to give the best possible solution in each case," he said.

"There has been development in the last 20-30 years, and therefore it shall continue," he said, without elaborating.

Last October, the Vatican reiterated that divorced Catholics in marriages not recognized by the church could not receive Communion. This reiteration caused three German bishops to erase their policy on the matter. The bishops had said that Communion could be allowed in their dioceses if the divorced and remarried Catholic believed in conscience that the first marriage was null and valid even though there was no church court decision saying so.

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Bishops oppose elements in U.S. House's plan for welfare reform

They oppose proposals that would end payments to immigrants and children of unmarried women

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—As welfare reform headed for a vote in the House of Representatives, the U.S. Catholic bishops signaled that they would fight many elements of the plan, including proposals to end payments to legal immigrants and the children of unmarried women.

In a statement released March 19, the Administrative Board of the U.S. Catholic Conference said it supports "genuine welfare reform which strengthens families, encourages productive work and protects vulnerable children."

"We are not defenders of the welfare status quo which sometimes relies on bureaucratic approaches, discourages work and breaks up families," the bishops said. "However, we oppose abandonment of the federal government's necessary role in helping families overcome poverty and meet their children's basic needs."

The statement was requested and adopted by the 50 bishops attending the March 14-16 Administrative Board meeting in Washington. The Administrative Board acts in the name of the full bishops' conference between general meetings.

Auxiliary Bishop John H. Ricard of Baltimore, chairman of the USCC Domestic Policy Committee, said the statement reflected the bishops' roles as both teachers and pastors.

"We lead a community of faith, not an interest group," he said. "Our focus is the life and dignity of poor children, not partisan or ideological agendas. We share the values of many reformers and concerns about costs, but worry about human consequences for poor children of some proposals."

Among the proposals opposed by the bishops are those that "deny benefits to children because of their mother's age or dependence on welfare," the statement said.

"These provisions, whatever their intentions, are likely to encourage abortion, especially in those states which pay for abortions, but not for assistance to these

children," the bishops said. "In seeking to change the behavior of parents, these provisions hurt children, and some unborn children will pay with their lives."

The statement also opposed "rigid rules and arbitrary time-limits" for those who receive welfare, and said that real reform must "offer education, training and transitional help to those who exchange a welfare check for a paycheck."

The bishops said welfare reform should not rely on "punitive approaches that target immigrants, even legal residents, and take away the minimal benefits that they now receive."

"We must resist the temptation to see poor women, minority families or immigrants as either passive victims or easy scapegoats for our society's social and economic difficulties," they said.

Welfare must continue to be a "safety net" for "those who cannot work, or whose work is raising our youngest children," the statement said.

"We will support more effective and responsive federal-state-community partnerships, but we cannot support 'reform' that will make it more difficult for poor children to grow into productive individuals," the bishops said. "We cannot support reform that destroys the structures, ends

entitlements and eliminates resources that have provided an essential safety net for vulnerable children or permits states to reduce their commitment in this area."

Addressing directly the Republican call for community block grants to replace many federal programs, the bishops said, "We are not opposed to carefully designed block grant initiatives in some areas if they come with adequate resources, accountability and safeguards for poor families."

"States can shape programs to meet their local realities, but poverty has national dimensions and consequences that require federal commitment and national standards, safeguards and protections," they added.

The bishops warned against increased reliance on the private sector to meet the needs of the poor. "Private and religious efforts to serve those in need are being severely stretched," they said. "They cannot—and should not—be seen as a substitute for wise public policy that promotes effective public/private partnerships."

The statement said effective welfare reform would include:

- A children's tax credit (which includes poor families), a strengthened Earned Income Credit, and stronger child support enforcement to help meet the economic needs of America's families.

- "New efforts to discourage parenthood outside of marriage, an end to marriage penalties in our tax code, and a halt to welfare policies which discourage marriage and discriminate against two-parent families."

"In the long run," the bishops said, "real welfare reform will save money, but in the short run it will require new investments in a family tax credit, education, training, WIC (the Women, Infants and Children federal nutrition program), work and child support."

Man saved by saint at Auschwitz dies

by Jonathan Luxmoore
Catholic News Service

WARSAW, Poland—The Polish Catholic who was saved from death at Auschwitz by the future St. Maximilian Kolbe has died at his home in Brzeg, Poland, at the age of 93.

Franciszek Gajowiczek, who was one of 10 inmates at the German concentration camp slated for execution in July 1941 in reprisal for a fellow prisoner's escape, was saved when the imprisoned Franciscan priest asked camp authorities to let him take Gajowiczek's place.

The condemned man, who was 40 at the time, later testified that Father Kolbe knew he had a family and that was the reason the priest made the offer.

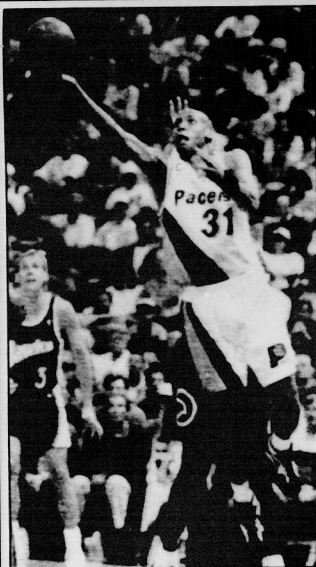
Father Kolbe, from the Niepokalanow monastery west of

Poland, died on Aug. 14, 1941, in the underground starvation cell at Auschwitz. He was canonized by Pope John Paul II in October 1982 for his "martyrdom of charity."

Gajowiczek was born in Stradchomyn, Poland, in 1901. He joined the army at age 18 and earned a commendation for his role in the defeat of an invading Bolshevik army in 1920 in a battle Poles call the "Miracle on the Vistula," referring to a Polish river.

In 1940, then-Sgt. Gajowiczek was captured by German troops and held for more than five years at Auschwitz and at the Sachsenhausen camp in Germany. He bore the prisoner tattoo No. 5639 on his left arm for the rest of his life.

The former soldier, who would describe later his mission as being to "repay a debt," spent much of his last two decades giving talks about St. Maximilian, making a five-city tour of the United States last January.



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Miracles result from believing and persevering

by Br. Cuprian L. Roue, FMS

Do you suppose that a junior high school basketball coach might have told Charlotte Hornets star Muggsy Bogues around the time of seventh grade that he was a great little basketball player but that he shouldn't get his hopes up about being on the varsity high school team?

I can imagine that. And I can imagine a varsity coach making a similar comment to someone like Bogues, though probably with some small reservations.

Eventually, however, I imagine that someone understood what is true—that if Bogues dreamt himself a basketball star and could make dream plays outside the court of his own mind, he could very well land a spot on a varsity squad.

Perhaps no one—other than Bogues—dreamt of a professional basketball career for a man only 63 inches tall. But only one person had to believe it, and Bogues did.

He asserted his vision, and the professionals bent to his will. And in 1995 the name of this Charlotte Hornets' star appears regularly in the sports pages.

It was different, many years earlier, with Helen Keller. Anne Sullivan, a genius of mind and patience and perseverance, saw a human universe behind the vacant eyes and deaf ears of this child, and knew that the "world out there" could be "brought inside."

Interestingly, Helen Keller's learning to name her world is not really unlike Muggsy Bogues conquering his world. In both cases, what happened began inside with the birth of belief.

Bogues had analyzed the game of basketball. He understood this game and how it worked. And he understood what he could do.

It was that way with Helen Keller too. Once Anne Sullivan broke open the world, Miss Keller leaped upon it and having been nourished, she could now nourish others. This is the story we know as "The Miracle Worker."

But let it be said that with both Miss Keller and Bogues, the miracle was the believing, the discovering, the shaping, and the persevering.

Believing, discovering, shaping and persevering. In the human enterprise, these are ways of trying to fulfill the promise the Lord has given.

Believing. There is no accounting for the value of believing that one's creation was no accident—that we are called to a life that has

meaning and purpose. The life of virtue is the life lived in the power of belief.

- Discovering: Beyond this, people must consult the mind and the heart to find out what their specific meaning is. Attentive prayer—the kind of prayer that helps reveal us to ourselves and helps us to affirm what we discover—along with the sensitive counsel of others we respect helps us discover what the Lord intends.

- Shaping: Even Jesus had to prepare for his mission in his particular culture. I am sure, Always say, "That which is well done is well-prepared for—even when it appears to happen by chance."

- Persevering: This is a synonym for "faithfulness." And it is essential, for you have to be faithful to your gift from God. I imagine that Muggsy Bogues spent hundreds of hours keeping faithful to his gift, believing in it. By persevering, our belief that our life has purpose can become a dominant force for us.

That's why I would say that belief is the beginning and the end of the virtuous life. The person who permits belief to become the abiding motivator in life is truly virtuous—and powerful—in the best sense.

A poet once wrote: "Two men looked from prison bars, one saw mud the other stars."

Both men, the poet would have us understand, were looking out the same window at the same scene. Yet in the workings of their minds and hearts, one was lifted up, while the other was cast down.

Both men looked at the same material reality.

But they created two realities, two different universes, two different directions, and two different fates.

Human beings, first live or die in their minds. People might expect that L, a psychotherapist, would say that "What I mean is that those who put the mind to strong use and who have a willing heart can transform their worlds."

Shakespeare was correct when he had Cassius say, "The fault, dear Brutus, is not in our stars but in ourselves that we are underlings."

I would translate in this way: The fault, dear Christian, is not in our God, nor in the tools we are given, nor in the harshness of teachers, or pupils, or spouses or children. It is in ourselves.

We will mine the greatness the Lord has given each of us. Or we will not.

(Marist Brother Cuprian Roue is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland in Baltimore.)



DREAM COME TRUE—Charlotte Hornets star Muggsy Bogues is the shortest man to play in the National Basketball Association. Bogues didn't let his height limit him from achieving his dream. He believed in himself and persevered to reach his lofty goal. (CNS photo courtesy of the Charlotte Hornets)

Virtues 'forge character' in people

by David Gibson

Virtues "forge character" in us, the "Catechism of the Catholic Church" notes (No. 1810). I'm sure most people want to be recognized as having "character."

We tend to link virtues to character. But I suspect that to speak of someone "having a virtue" does not mean the person has that virtue in finished form.

Virtues are good habits. Virtues show up

in attitudes, dispositions ("Catechism, No. 1804), making it easier to do what is good (No. 1810), allowing us to give the best of ourselves (No. 1803).

Still, "having a virtue" doesn't mean we always give the best of ourselves. It's not easy "to maintain moral balance," the catechism acknowledges. So we need to persevere in the pursuit of the virtues" (No. 1811). There's always room to grow—room for virtue to expand.

(David Gibson edits "Faith Alive!")

DISCUSSION POINT

Virtues inspire personal growth

This Week's Question

What virtue would aid you most right now? Why?

"Patience... helps me focus on what's most important rather than just what's impending." (Brian Brianda, Houston, Texas)

"It would have to be love. If you truly love other people, then all things become possible... You can be motivated to do what they need. You can have the barriers—fear, insecurity, lack of trust—that sometimes come between people dissolve." (Richard McGinnis, Silver Spring, Md.)

"Faith... We all face the problem of faith faltering, especially when things aren't working out. It takes real faith sometimes to believe that God hasn't abandoned you." (Kevin Sexton, Alpharetta, Ga.)

"Perseverance, because it would enable me to keep going and not lose hope... We all have our days in the furnace when we are tested like gold." (Margaret Whelan Seattle, Wash.)

"Patience... If we're patient, we will have more control of our lives." (Bill Gralik, Rockford, Ill.)

"The older I get, the more I understand the importance of the concepts of mercy and justice... All people on earth are my brothers and sisters." (Shirley Cox, Oklahoma City, Okla.)

Lend Us Your Voice

An upcoming edition asks, Do teens care what parents believe about the gift of sexuality?

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Catholic Kids™

By Jill Gibson

Layout & Design by Susan Melloon

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When Adam and Eve disobeyed God in the garden, they had messed up big time! They found out what it means to **sin**.

Think of the **worst** thing you've ever done. How did you feel when you did it? Were you sad? Did you wish you could take it back right away? Do you hope no one ever finds out what you did?

Well, that's how Adam and Eve felt. They felt terrible. But God the Father still loved them with a love bigger than Texas (or Alaska)! He could have said, "That's it for you! I'm going to make some **good** people this time!" He didn't give up on them. He offered them another chance.

But he couldn't let them get away with it completely. They wouldn't have learned their lesson. They **needed** to pay for what they had done.



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Sue Melloon

The gates of heaven slammed shut for a long, long time. But God made the greatest, most special, super-humongous promise of all! He promised that he would send his very own Son to open those gates again.

What a relief! The angels only got one chance to pass their test. But they're **much** smarter than we are. Once they made up their minds, they wouldn't change. Never! We human beings are **always** changing our minds.

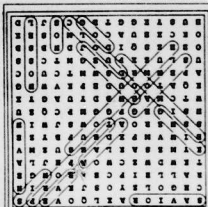
So that's why we needed a savior. He had to be someone important to make up for insulting God himself. He had to be willing to show us how to live right.

The people who lived after Adam and Eve kept waiting and waiting. They talked about the savior and tried to guess when he would come. What would he be like? Would he come riding on a cloud like a king? Would he wipe out all their enemies? Most of all, they wondered **when** he would finally come. Next month? Next year?

God was in no hurry. After all, what's a few thousand years to someone who always was and always will be? Every once in a while, God would send someone called a **prophet** to remind people of the promise. The prophets also had to tell the people to shape up and live the way God wanted them to!

Some people quit believing. They told each other, "Promises, promises! If someone were coming to save us, he'd be here by now!" Some people even made statues to be their "gods"!

But **some** people never gave up. They kept waiting and praying, praying and waiting. **After all, the greatest, most special, super-humongous promise of all is worth waiting for!**



ANSWER KEY

word search

1. ADAM
2. CLOUD
3. EVE
4. GATES
5. GOD
6. HEAVEN
7. HUMONGOUS
8. JESUS
9. KING
10. LESSON
11. PROMISE
12. PROPHET
13. SAVIOR
14. SIN
15. SON

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| R | A | L | L | E | I | F | C | E | A | E | O | N | G | E |
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QUESTION CORNER

Cardinal deacons differ from cardinal priests

by Fr. John Dietzen

Q When Pope John Paul II made the last group of cardinals a few months ago, mention was made of cardinal priests and cardinal deacons. What do those names mean? (Louisiana)

A These designations go back hundreds of years to a time not long after cardinals became part of the church's life, and all of them lived in or around Rome.

Cardinal deacons were administrators in the Diocese of Rome. (For centuries, the business administration of the Roman church was largely the responsibility of deacons. St. Lawrence the martyr is a famous example.)

Cardinal priests were pastors of the major churches and basilicas of Rome. Cardinal bishops were heads of the dioceses around Rome.

The designations have continued, even though more than 80 percent of the cardinals now live outside Italy.

Q I am a divorced Catholic who was married for 15 years to another Catholic. Five years later, I married again to a Catholic in a Protestant ceremony.

My spouse and I attend Mass regularly but, of course, we do not receive Communion. He is a member of the parish. I am not.

My first husband passed away a year ago. Since my first marriage has been dissolved by the death of my ex-spouse, is

it possible for my second husband and me to be remarried in the Catholic Church?

Both of us want to be able to participate more fully in our faith and receive Communion. (Pennsylvania)

A Most Catholics will, I imagine, feel the answer here is so obvious it doesn't need discussion in a column like this.

I can assure them, however, that a large number of divorced and remarried Catholics in your situation are not at all sure of their status as Catholics.

Even though, according to church law, Catholics remove themselves from the sacraments by remarriage outside the church after a divorce, they remain part of the church, as Pope John Paul has remarked more than once.

Since your first husband's death dissolved any marriage union between the two of you, nothing now prevents the Catholic validation of your second marriage, assuming of course that your present husband is also free to marry.

(You say nothing in your letter about whether or not he had been married before he married you.)

Talk to your parish priest, and ask him to help you. The process is short and uncomplicated.

As long as we're on the subject, I repeat again for divorced Catholics who are not remarried that nothing whatsoever prevents you from receiving the sacraments of reconciliation and Eucharist.

Nearly every day I hear from at least one person who is confused about that. An obstacle to these sacraments arises only when a divorced person attempts to enter another marriage outside the church.

If you're in doubt about your ability to receive the

sacraments due to divorce or remarriage, at least talk to a priest to clear the matter up for your own peace of mind.

Q May two Catholics be married in the church without a Mass, but during a simple, private, and short ceremony recognized by the church? (Louisiana)

A What you suggest is possible. I would ask why. In my experience, the marriage of two Catholics without the celebration of the Eucharist usually means that one or both of them have very little faith.

For Catholics who do not practice their faith, do not attend Mass, and receive the sacraments rarely if ever, it would make little sense, and perhaps even be sacrilegious, to celebrate the marriage at Mass.

Unless you fall into that category, you surely are aware that you will be receiving a sacrament in the giving of your marriage vows. Celebration of the Eucharist and receiving Communion would be the natural way for you as Catholics to unite yourselves with God and open your lives to his grace for your marriage.

A huge, fancy celebration is not necessary. I hope you will consider that possibility and talk with your priest about it.

(A free brochure on confession without serious sin and other questions about the sacrament of penance 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

Gambling is addictive habit for some people

by Dr. James and Mary Kenny

Dear Dr. Kenny: State lotteries and private casinos are cropping up all over, even competing with one another.

I don't know what to think about this trend. Is gambling harmful? Is it an addiction? (Ohio)

Answer: What an appropriate question to ask today. Gambling used to be considered a rich man's diversion. Now it is everyman's entertainment.

Is gambling psychologically harmful? Not if it does not interfere with another important life area.

If the gambling does not take needed family funds, if it does not ruin relationships, if it does not jeopardize health by causing undue anxiety, then the gambling is not a psychological problem.

Perhaps a more positive question would be to ask if it brings relaxation and joy.

Many of us have enjoyed a small bet on a football game, or playing penny-ante poker with friends. The small amount of money we bet or the chance of a free dinner adds spice to the moment.

However, don't bet if it isn't fun.

Is gambling morally harmful? In itself, gambling is morally neutral. Again, if no one is hurt by it, then it would be hard to understand how or why gambling was immoral.

Some people make a business of gambling. They promote gambling to make money. Even here, with state lotteries and large private casinos competing for consumer dollars, the morality depends on how they advertise for customers and run their gambling operation.

As in any other business, the profit motive can degenerate to greed. This can descend further to false or misleading advertising and dishonest business practices, and even involve criminal elements. But this is a problem of big business, not exclusively of gambling.

Is gambling an addiction? Gambling is not a physical addiction such as drugs can be.

People do not gamble because of their genetic makeup or because of a physical bodily demand. They do not suffer the physical symptoms of withdrawal if they stop gambling.

However, some people (myself included) have addictive personalities. They never do anything once, but tend to repeat behaviors compulsively.

For them, one throw of the dice or one quarter in the slot machine may be one too many. Two tries are nowhere near enough. They can't stop.

For such people, gambling is habit-forming or is other words, psychologically addictive. Obviously, these persons should not gamble at all.

I personally don't enjoy gambling. I'm too compulsive. Gambling makes me too nervous and spoils my fun.

If gambling causes problems in your life, then gambling itself is a problem. If you can't stop, don't start.

For most people, however, gambling as a pastime seems quite innocent.

(Address questions on family living and child care to be answered in print to the Kennys, 213 W. Harrison, Bensenville, Ill. 60015.)

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Entertainment

VIEWING WITH ARNOLD

'Bullets Over Broadway' takes aim at theater

by James W. Arnold

In "Bullets Over Broadway," everybody says, writer, director and producer Woody Allen heads back to the refuge of pure comedy. That's mostly true. But "Bullets," which was nominated for seven Academy awards, also toys with the moral dilemmas and margin notes that have marked nearly all his films.

One of them is whether art has any special moral status. In "Bullets," one of the characters argues that artists create a moral universe of their own. According to that cozy theory, which some artists have lived by, they're not bound by the regular moral rules. This character is shown up as decidedly self-serving.

Another is the hardy perennial—whether has more value, art or life? I once heard the dilemma posed this way: If you had to make a choice, which would you save from a



burning building, a cat or a great and irreplaceable work of art? In "Bullets," it's turned up a notch: It's the art vs. an "insignificant" human being.

The verbal argument is not decided. But in the movie's key action, clearly intended as satire, a gangster who has become a novice playwright bumps off an actress who is so plausibly hitting him that she's ruining his play. (She can't be fired.) He has no doubts.

"Nobody," he says, "is gonna interfere with my work!"

But then he's a gangster.

In "Bullets," Allen and young co-writer Douglas McGrath have a field day spoofing the mixed-up morals of the theater. The setting is the Broadway of the 1930s (unquestionably Woody's favorite era). The first target is the hero, David Shayne (played by John Cusack), a young playwright who wants his work (titled with some irony, "God of Our Fathers") produced but without any compromises.

Yet, in the opening minutes, he agrees to financing from a mob boss, who attaches a huge condition. His chorus girl mistress, Olive, who wants desperately to be a real

actress, must get a secondary but important role (as a psychiatrist!).

As David's producer says, "You have to make a few concessions in a dog-eat-dog world."

Dumb but funny and endearing, Olive (Jennifer Tilly) is another replay of Judy Holliday's "Born Yesterday" blonde. She can barely read a line, much less remember it, and David's drama and idealism are seriously stressed.

Others in the stage cast include the aging, boozy star, Helen Sinclair (Dianne Wiest), who exists on a cloud just inside of "Sunset Boulevard"; Tracey Ullman, as an out-of-control jester with a pet chihuahua; and Warner (Jim Broadbent), a 40-ish leading man tempted not by drinking but by eating.

But the character who really gets things moving is Cheech (Chazz Palminter), a low-key human hit out of "Tulp Fiction." Besides people, he likes to shoot dice. He concedes he's killed a few guys, "but they always deserved it."

He's assigned as Olive's bodyguard and sits in on all the rehearsals. The joke at first is that he's bored. He can't stand hearing the lines repeated again and again.

Then he can't stand the lines at all, or the plot. He begins to suggest revisions. ("You don't write like people talk," he tells David.) Helen suddenly finds a new passion in the play. David, though already attached, has fallen for her and is persuaded to have the whole play redone and rearranged, without quite telling anyone.

So it is that Cheech becomes the real author (and wryly, the only real "artist") and poor inept Olive is forgotten. But it wouldn't be a real comedy if Allen and McGrath didn't make it turn out happily, including having David realize finally that love matters more than art and return to his not-quite-faithful true love (Mary-Louise Parker).

Another figure of moral ridicule is Broadbent's Warner. Offbeat and Warner

Baxters, he adds much to the nonsense. In this group of emotional artists, he's attracted by Olive, who is a dangerous temptation. When Cheech warns him to stay away from her, he's panicked enough to eat even more. By opening night, he looks something like Henry VIII.

There is also a wonderful joke on critics. A reviewer raves about the play's opening performance, including the symbolic gunshots in the final act. Actually, poor Cheech is being despised poets justice backstage.

The point, aside from basic fun mixing gangsters, show biz and the fast-moving (now delightfully nostalgic) 1930s style, is that artists can be pretentious and frankly, my dear, making plays isn't as important as heart surgery.

The cast knows how to deliver the marvelous quips—Wiest, Tilly and Palminter—were finalists for Oscars. Allen was also nominated as both writer and director. Typical is the line given to Ullman, protecting her tiny dog from the always-hungry Broadbent: "You'd eat anything that didn't eat you first."

(Lively show biz satire, dark in spots, with a moral edge, contrived but funny, satisfactory for adults.)

USCC classification: A-III, adults.

Recent USCC

Film Classifications

| | |
|--|-------|
| Bye Bye, Love | A-III |
| Circle of Friends | A-III |
| Lamb | A-III |
| Priest | A-IV |
| A-I—general patronage; A-II—adults and adolescents; A-III—adults, with restrictions; A-IV—adults only. | |

'Living with Aids: An Occasion of Grace' is compelling

How much difference can individuals really make in responding to the physical, emotional and spiritual challenges brought on by HIV disease and AIDS?

"Living with AIDS: An Occasion of Grace," a video documentary about the response of U.S. Catholics to HIV and AIDS, suggests that it is as great as it is varied.

The half-hour documentary, which was shot on location in Houston and four other cities across the country, introduces individuals whose involvement in various ministries demonstrates how compassion and grace are gradually overtaking the prejudice and denial that often accompanies the response to persons with HIV disease and AIDS.

The program, which originally was released by the cable Faith and Family Values Channel and the Catholic Telecommunications Network of America for World AIDS Day last year, will be telecast on WFV1 Channel 20 on Monday, March 27, at 10:30 p.m. for viewers in the Indianapolis broadcast area.

This local broadcast on public television is sponsored by WFV1, the HIV/AIDS Ministry of the Archdiocese of

Indianapolis, and the archdiocesan Catholic Communications Center.

Among the people introduced in the documentary are teen-agers in Albany, N.Y., who are teaching their peers about HIV and AIDS through role playing, as well as residents of a Los Angeles home for women with AIDS and their children.

The program also features members of parishes in Houston, Hollywood, and Rapid City, S.D., who are responding to HIV and AIDS in very distinctive ways.

The documentary includes a look at the ministry of Rachel Perscano, a Houstonian who regularly visits AIDS patients at Park Plaza Hospital to provide them with company, comfort and prayer.

Another Houstonian featured in the documentary is Lorae Goedken, a homophile who lost seven members of his family to AIDS. The documentary notes that an estimated 50 percent of all persons with hemophilia who are tested for the HIV antibody are positive. In a moving testimonial, Goedken explains how he is able to face life every morning.

The documentary was produced by JM Communications, a Houston production

company, with funding from the Catholic Communication Campaign.

"Living with AIDS" producer, Adan Medrano has been active in multicultural film projects for years and is the founder of the International Latino Film Festival in San Antonio. Among his recent short video projects, "Vocation" earned a Proclaim Award in Los Angeles two years ago.

Co-producer Richard Jimenez also served as chairman of the editorial advisory committee for the project and directed the content of the video.

Jimenez is the project director of the AIDS Education and Training Centers for Texas and Oklahoma, which are located at the University of Texas School of Public Health. He also serves on the board of directors of the diocesan AIDS Ministry for the Diocese of Galveston-Houston.

Other editorial advisory committee members were Father Rodney DeMartini, the executive director of the National Catholic AIDS Network, Patricia King, policy advisor for health and welfare for the Department of Social Development and World Peace of the United States Catholic Conference; John Zippich, general counsel and vice president of the Sisters of Charity of the Incarnate Word Health Care System; and Patricia Cahill, director of the Department of Health and Hospitals for the Archdiocese of New York.

A videocassette and study guide for "Living with AIDS: An Occasion of Grace" are available for \$19.95 and may be purchased by calling the United States Catholic Conference at 800-235-8722.

TV Programs of Note

Sunday, March 26, 8-9 p.m. (PBS) "Ireland: The Emerald Isle." (This re-broadcast of a "Nature" program explores the human and natural history of countryside areas deserted by people, only to become home to other, wilder inhabitants. The documentary features music by the Chieftains.)

Sunday, March 26, 9-10:30 p.m. (PBS) "Charles Dickens Martin Chuzzlewit." In a "Masterpiece Theatre" five-part presentation of the 1843 novel, Paul Scofield stars in the title role as an ailing miser who disinherits his grandson (Ben Walden) and finds himself surrounded by scheming relatives in the process.

Monday, March 27, 9-10:30 p.m. (PBS) "Atlanta Symphony Golden Anniversary." A gala concert of classical music marks this symphony orchestra's 50th

anniversary. Hosted by John Chancellor, the program brings together music director emeritus and conductor laureate Robert Shaw on stage for the first time with present music director Yoo Levi. A high point of the concert is Aaron Copland's tribute to Abraham Lincoln, titled "A Lincoln Portrait," with Levi conducting as Shaw narrates an inspirational text.

Monday, March 27, 10:30-11 p.m. (PBS) "The Quiet Revolution." This is the first episode of six half-hour portraits of people who are confronting economic, political, and ecological challenges to become catalysts for change in poor rural populations. The first program, "Arkansas," profiles a woman creating her own economic growth through a career in vegetable farming with a loan and two children, tomatoes and greens.

Wednesday, March 29, 8-9 p.m. (NBC) "Secrets of the Wild Panda." A "National Geographic" special explores the relationship between a giant panda mother and her cub in the nearly impenetrable forests of the Qin Ling mountains of western China.

Wednesday, March 29, 9-11 p.m. (PBS) "Discovering Women." The intricacies of specialized physics and biochemistry are given a personal dimension in profiles of exceptional female scientists in this six-part series narrated by actress Michelle Pfeiffer. The second and third installments will air on the following two Wednesday nights, April 5 and April 12, at the same time.

Wednesday, March 29, 10-11 p.m. (NBC) "A Comedy Salute to Andy Kaufman." This special toasts the late comedian and also features clips of his work. Entertainers Jim Carrey, Robin Williams, Jay Leno, Lily Tomlin, David Letterman, Mary Tyler Moore, Rodney Dangerfield, and Dick Van Dyke pay tribute to Kaufman's life and work.

Friday, March 31, 9-10 p.m. (PBS) "People in Motion." An "Innovation" three-part series explores the ways that people with disabilities are coping and taking control of their lives. The first hour, "Ways to Move," looks at the debate between those who see disability as an affliction to be cured and those to whom the challenge is to make society accessible.

(Check local listings to verify program dates and times. The TV Programs of Note were prepared for Catholic News Service by Henry Hers and Gerri Pare of the U.S. Catholic Conference Office for Film and Broadcasting.)



ON LOCATION—During taping of the documentary "Living With AIDS: An Occasion of Grace," producer Adan Medrano (foreground) interviews Father John Fuller at St. Vincent's Hospital in Manhattan, N.Y. The priest is a member of the medical staff at the Catholic hospital.

FOURTH SUNDAY IN LENT

The Sunday Readings

Sunday, March 26, 1995

Joshua 5:9, 10-12 — 2 Corinthians 5:17-21 — Luke 15:1-3, 11-32

by Fr. Owen F. Campion

The Book of Joshua is one of the Hebrew Scriptures that looks far back into the history of God's people. This ancient book supplies this Lenten weekday with its first reading.

Moses, commissioned by God to guide God's people from slavery in Egypt to the threshold of the Promised Land, designated Joshua to be the leader who actually would proceed into the land with the people. In his turn, Joshua then became the leader, guide, and spokesman for the people. He worked his miracles, as Moses worked miracles.

The ancients saw this progress from Egypt to safety in the Promised Land as itself nothing short of a miracle.

In this weekend's reading, the people have gathered with Joshua in an encampment at Jericho, a city located on the Jordan River, at the very border, then and now, of the land given by God.

(Jericho still is a living city. Its name occurs in print and broadcast news reports about the Holy Land. It is now the seat of the self-governing Palestinian organization.)

As they camp, the people celebrate Passover, their safe passage with God's help, from Egypt. There they have food. They no longer need manna, the food sent by God from the sky.

St. Paul's Second Epistle to the Corinthians is the source of this weekend's second reading. The reading is a magnificent testimony to Jesus, the Christ, the Son of God and Redeemer.

In the love the Lord taught, and brought to earth in the Incarnation, all creation is changed. There is life where once there only was death. There is hope, where once there was despair.

Christians join this new creation when they bond themselves with Jesus. And in this bonding, Christians themselves become ambassadors of God, of God's order and goodness, and of God's justice and perfection.

St. Luke's Gospel furnishes this liturgy with its Gospel presentation.

It is the magnificent story of the Prodigal Son. This story has reassured and delighted Christians since the apostolic times. Yet it never grows old.

The Lord's ministry often included moments of forgiveness. Arguably, the

Gospels' loveliest stories are those recalling events when the Lord forgave, such as the story of the good thief on Calvary and other scripture passages.

These stories, such as today's story, have two important messages. The first is that God forgives the truly contrite. The second is that God forgives through and in Jesus the Lord, the Son of God.

In this memorable story of the prodigal son, the wayward son symbolizes any sinner.

It is important to note, however, the familial relationship between the sinner and the owner of the land in this story. It is a relationship of father and son. The owner of the land, the father, of course is God. He forgives neither reluctantly nor of obligation, but in great, expansive love.

Reflection

In two weeks the church will call us to celebrate Palm Sunday. And then we will gather for Holy Week. Finally, with the church, we will proclaim "He lives!" as we celebrate Easter.

We are approaching the last weeks of Lent, which is the time the church provides to concentrate our hearts and minds upon Christian perfection.

We do not follow Christ unless we turn totally to Christ. In this we must forsake our selfishness and hardness of heart.

Sin very often produces a sense of guilt. After all, sin hurts others very often, and it hurts the sinner too. Sinners easily can feel themselves low or outcast before God because of their sin.

The readings this week are powerful lessons not to feel guilty, but to be sorry for sin.

This well may include repairs for damages done. But it always set even reparation in the time frame of a new day.

Lent calls us to turn to God. There, as the father of the prodigal son, God awaits us—in absolute, all-forgiving love.

We turn from sin to a great undertaking, to resemble nothing less than the perfection of the Son of God. This is Paul's marvelous insight.

However, we make this turn to grace not alone, not just to our own weak abilities. God will guide us, just as God guided the people by giving them Joshua.

Then, when we have completed the journey, feasting on the strengthening food God has given, we too will stand on the threshold of God's eternal homeland. It will be our homeland too.

MY JOURNEY TO GOD

Reflections in a Garden

"It is only with the heart that one can see rightly; what is essential is invisible to the eye."

These words were etched on marble in a little garden I happened to visit recently. It was one of those lovely, warm days of late winter when I could sit on a bench in the sun and meditate for a while.

A contemplative by nature, I enjoyed the peaceful atmosphere and fresh air. Those words were a challenge, and it took several careful readings to really understand what they said.

Although the calendar indicates that the last remnants of winter are still with us, the sunshine is full of promise. As a lush garden passed my bench, he smiled and commented on the weather. It was apparent that he was well into his seasonal chores and enjoying his work. It was also obvious to him that I was enjoying the lovely little garden which might well have been his particular domain.

After a few friendly words, he smiled and offered to show me some of the early signs of new life that he is discovering around the garden.

A few feet away, my new friend

(Arlene Locke is a member of St. Christopher Parish in Indianapolis.)

stopped at a large bush and suggested that I take a deep breath. Only then did I notice that it was beginning to show small blossoms. The plant was a witch hazel bush and the fragrance was delightful. Since this particular bush is quite large and old, he told me that he has already planted a number of smaller witch hazel bushes close by.

His pride in his work made me feel that he is one of the happiest people I know.

I got to thinking about the miracle of creation—that no matter how severe the winter may be, each year nature renews itself in beauty.

The promise it holds forth is only a shadow of the covenant God has established with his people. Can anyone ever forget this, or despair at the trials of life?

I hope that I will always be aware of the many blessings which began with the conception of a little person, its union with its God-given soul, and the constant realization of the beauty and love that surround me.

If all of these blessings are ours now, what ecstasy heaven will be!

by Arlene Locke

Daily Readings

Monday, March 27

Lenten weekday
Isaiah 65:17-21
Psalm 30:2, 4-6, 11-13
John 4:43-54

Tuesday, March 28

Lenten weekday
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 29

Lenten weekday
Isaiah 49:8-15
Psalm 145:8-9, 13-14, 17-18
John 5:17-30

Thursday, March 30

Lenten weekday
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 31

Lenten weekday
Wisdom 2:14, 12-22
Psalm 24:1-7, 21-23
John 7:1-2, 10, 25-30

Saturday, April 1

Lenten weekday
Jeremiah 11:18-20
Psalm 72:3, 9-12
John 7:40-53

THE SHAPING OF THE PAPACY

St. Peter was the rock on which Christ was to build his church

by John F. Fink

It would be irresponsible to start a series of articles about the popes with someone other than St. Peter. Although the earliest Christians considered Linus to be the first pope since he was entrusted with the office of the first bishop of Rome after Peter and Paul established the church there, the Catholic Church has regarded Peter as Rome's first bishop since the second century.

Peter was the leader of the apostles, the first one mentioned in every list of the apostles. It was to Peter that Jesus said, "You are Peter, and on this rock (Petros in Greek) I will build my church. . . . I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven" (Matthew 16:18-19).

We know more about Peter than about any of the other apostles. One reason for this is because the author of the first Gospel, Mark, is generally considered to have been a disciple of Peter, in fact, the writer Papias described Mark as Peter's interpreter. Further, in the First Letter of Peter, the author sends greetings from "Mark, my son." The Gospels of Matthew and John are based to a large extent on that of Mark.

The Gospel author, though, did not hesitate to point out Peter's failings as well as his good points. The authors of the book "Saint of the Day" said, "We would probably go to court to get Peter sooner than to any of the other apostles."

Peter was present at the Transfiguration, the raising of Jairus's daughter to life, and the agony in the garden. It was Peter who was the first disciple to enter the tomb after Mary Magdalene reported that Jesus' body was not there. It was to Peter that Jesus thrice said, "Feed my sheep" after Peter thrice professed his love for Jesus—to atone for the three times Peter denied knowing Jesus after Jesus' arrest.

Originally named Symeon, or Simon in Greek, Peter was probably about the same age as Jesus, born in Bethsaida, a village on the Sea of Galilee. His father's name was Jonah (John in English). The apostle Andrew was his brother.

According to John's Gospel, Peter and Andrew were disciples of John the Baptist. The two brothers first met Jesus in Judaea, "at Bethany beyond the Jordan, where John was baptizing." Andrew took Peter to Jesus, who "looked at him and said, 'You are Simon the son of John; you will be called Kephas' (which is translated Peter)" (John 1:42).

According to the other three Gospels, though, the meeting between Jesus and Peter took place by the Sea of Galilee, where Peter was a fisherman, in business with Andrew and a partner of the brothers James and John. They lived in Capernaum. Peter was married and, according to Origen and other church fathers, was the father of children.

Jesus soon made Capernaum his headquarters and stayed with Peter, so Peter and his family had one of the larger houses in that city. The successful fishing business made it possible for Peter to be away for extended periods of time.

Peter, though, left all that to become a full-time follower of Christ. After Jesus' Ascension into heaven, Peter assumed the leadership of the community. It was he who took the lead in choosing Matthias to replace Judas, he who spoke on Pentecost, he who healed the lame man, he who disciplined Ananias and Sapphira for lying about the price they had received from the sale of property, he who rebuked Simon for trying to buy the gift of the Holy Spirit.

After Paul was converted, he went to Jerusalem to get to know Peter, and Paul reports that he met with Peter in Jerusalem a second time. We don't know for sure how long Peter remained in Jerusalem although the second-century "Acts of Peter" tell us that he was there for 12 years after Jesus' resurrection before turning the leadership of that Christian community over to James, a relative of Jesus.

Both Peter and James were present for the Council of Jerusalem described in the 15th chapter of the Acts of the Apostles. Both of them spoke in favor of that council's decision not to require gentile converts to be circumcised or to observe Jewish dietary laws.

Although we know that Peter and Paul were the leaders of the church in Rome at the time of their deaths, we're not sure where Peter went immediately after he left Jerusalem or when he arrived in Rome. He was apparently in Corinth at some time because of references Paul makes to him in his First Letter to the Corinthians.

Early tradition had Peter as the first bishop of Antioch. It was in Antioch that Paul chastised Peter for being a hypocrite. As Paul described the incident in his Letter to the Galatians, "When Kephas came to Antioch, I opposed him to his face because he clearly was wrong." Paul says that Peter had been eating with the gentiles but after some people came from James, Peter separated himself (Galatians 2:11-14).

Biblical scholars believe that Peter arrived in Rome sometime after the year 55. For one thing, in Paul's Letter to the Romans, written about the year 54, he sends greetings to 29 people without mentioning Peter. Certainly he would not have skipped Peter if he had been in Rome.

The first Christians to write about Peter's having been in Rome were Clement (the fourth pope) and Ignatius of Antioch. From them on, numerous writers wrote about Peter's martyrdom. This probably occurred during the Emperor Nero's mass execution of Christians on Oct. 13, 64 in retaliation for the great Roman fire, which he blamed on the Christians, the previous July. (The historian Tacitus thought that Nero set the fire himself.)

Peter was crucified upside down on Rome's Vatican Hill. His tomb is under the main altar of St. Peter's Basilica, identified during excavations carried out from 1939 to 1949.

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.

March 24

St. Monica Parish, 6131 N. Michigan Rd., will hold a Lenten Fish Fry from 5-8 p.m. All are welcome.

☆☆☆

St. Thomas Parish, Fortville, will hold Lenten Meatless Dinners every Friday from 5-7 p.m. Stations of the Cross will follow at 7 p.m. A free-will donation will be accepted.

St. Michael Church, 3354 W. 30th St., will hold a Lenten Fish Fry from 5-7:30 p.m. Adult dinner is \$4, child's dinner is \$2.50. For carry out, call 317-926-0516 after 4 p.m. For more information, call Christine Morrison at 317-298-0767.

☆☆☆

St. Rita Church, 1733 Dr. Andrew Brown St., will hold a Lenten Fish Fry from 4:30-8 p.m.

St. Lawrence Church, 4650 E. Shadeland Ave., will hold a Fish Fry every Friday during Lent from 5-8 p.m. at the church. Beer will be available.

☆☆☆

Positively Singles will gather at Salem Courthouse Apartments club room, 56th St. and 46th St. at 7 p.m. for an Italian dinner surprise. Call Mark Greca at 317-545-9157.

☆☆☆

Sacred Heart Parish, 1530 Union St., will hold a Lenten Mass at 12:05 p.m. For more information, call 317-638-5551.

☆☆☆

St. Roch Church, 3600 S. Pennsylvania St., will present St.

Louis de Montfort solemn act (renewal of total consecration to Jesus through Mary) at 7:30 p.m. Franciscan Father Donatus will preside. Everyone is welcome. For more information, call Bobbi Pine at 317-784-1763.

March 24-26

The Cooperative Action for Community Development, Inc., a student-sponsored service program at St. Meinrad College, will hold its 27th annual Sounds of Spring, in St. Bede Theater at 7 p.m. on Friday and Saturday night, then at 2 p.m. on Sunday. Tickets are \$6 for adults and \$4 for children. For more information, call 812-357-6376.

☆☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a communal retreat for women: Eucharistic Spirituality: Satisfying Hunger through Eucharist, with Father James Farrell. For more information, call 317-545-7581.

March 25

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.



☆☆☆

The Office of Worship will present the second session of Liturgical Ministry Formation Program II for liturgical leaders

from 9 a.m. to 2 p.m. at St. Mary Church, Greensburg, 802 E. McKee St. Sherie Berg will lead this session on seasonal preparation. For more information, call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

☆☆☆

St. Malachi, Brownsburg, will hold an Arts and Crafts Fair from 9 a.m. to 4 p.m. in Noil Hall at 330 N. Green St. The St. Malachi Women's Club is sponsoring the event.

☆☆☆

The Catholic Widowed Organization will hold a pizza party at 5 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St. Cost is \$5.

☆☆☆

St. Jude Parish, 5353 McFarland Rd., will hold its annual ladies morning of reflection with Providence Sister Mary Catherine Keene. The retreat begins with Mass at 8:15 a.m. with a continental breakfast following. Call the religious education office at 317-780-7591.

☆☆☆

The Young Widowed Group will meet at Ben Hana Steakhouse tonight. For details, call Mike Ford at 317-872-6426.

March 25-26

St. Rita, 1733 Andrew J. Brown Ave., will honor the Society of the Divine Word this weekend. A wine and cheese reception will be held from 7-9 p.m. on Saturday and a liturgical celebration will be held on Sunday at 10 a.m. followed by an all-family buffet. For more information, call the parish office at 317-632-9549.

March 26

St. Joan of Arc Church will hold 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.

☆☆☆

St. Paul, Sellersburg, 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, 1530 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.

☆☆☆

The Apostolate for Family Consecration will hold a Divine Mercy Novena from 6-7 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

☆☆☆

The Secular Franciscans will meet in Sacred Heart Parish chapel, 1520 Union St. at 1 p.m. for ongoing formation classes: Benedictine service and business meeting will follow. For more information, call 317-637-7349.

☆☆☆

St. Andrew Church, Richmond,

WE WILL NOT TURN OUR BACKS



1995 AMERICAN BISHOPS' OVERSEAS APPEAL

Last year, Catholics around the country contributed approximately \$12.5 million to the **American Bishops' Overseas Appeal**. Their support:

- aided victims of war in Bosnia-Herzegovina;
- taught women in India about nutrition and health care;
- fed starving children in Somalia;
- helped farmers in Ecuador produce full harvests without chemicals;
- served immigrants and refugees in the United States through apostolates in diocesan and parish networks; and
- provided emergency assistance and long-term development programs in more than 75 countries.

Next Sunday, parishes will hold the national collection for the American Bishops' Overseas Appeal, which supports relief and development organizations including **Catholic Relief Services** and **Migration and Refugee Services**. Your donation provides hope—in addition to food, medicine, seeds, training, and resettlement services—to victims of war and natural disasters. Please mark your check "ABOA" or use the special offering envelope to provide hope to a world of need.

COLLECTION
MARCH 26

COLLECTION
MARCH 26

will hold a Day of Reflection for women in Father Hilman Hall, A. 12 p.m. Luncheon will be provided by members of St. Ann Society and the Gertrude Hubbard Fund. For more information, call 317-962-7673.

St. Roch Parish School, 3600 S. Meridian St., will hold a dessert card party and children's luncheon at 2 p.m. Cost is \$3 for adults and \$1 for children.

St. Mary of the Woods College will celebrate outdoor family Stations of the Cross at 4 p.m. Meet for Vespers at the Church of the Immaculate Conception. For more information, call Linda at 812-535-3131, ext. 140.

The Catholic Golden Age members will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members always welcome. For more information, call 317-827-6047.

March 28

The Beech Grove Benedictine Center, 1402 Southern Ave., will

hold its center's prayer support group meeting from 7-8:30 p.m. Call 317-786-7581 for more information.

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.

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

The Spring 1995 series of the Mature Living Seminar dealing with Expanding Our Horizons will be presented at Marian College from 10 a.m. to 2 p.m. in room 251 of Marian Hall. Franciscan Sister Mary Mosler will speak about twins. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0123.

March 30

Mt. St. Francis Retreat Center will hold Lenten prayer in the chapel

at 7:30 p.m. For more information, call 812-923-8817.

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold "Journaling & Prayer" from 7-9 p.m. Call the center at 317-786-7581 for information.

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome. For more information, call 317-784-1763.

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.

March 30-31

The Archdiocesan Spring Craft Fair will be held from 11 a.m. to 1 p.m. in the O'Meara Catholic Center Assembly Hall. All are invited.

March 31

St. Lawrence Church, 4650 E. Shadeland Ave., will hold a Fish Fry every Friday during Lent from 5-8 p.m. at the church. Beer will be available.

St. Michael Church, 3354 W. 30th St., will hold a Lenten Fish Fry from 5-7:30 p.m. Adult dinner is \$4; child's dinner is \$2.50. For carry out, call 317-926-0516 after 4 p.m. For more information, call Christine Morrison at 317-298-0767.

St. Thomas Parish, Fortville, will hold Lenten Meatless Dinners every Friday from 5-7 p.m. Stations of the Cross will follow at 7 p.m. A free-will donation will be accepted.

March 31-April 2

Kinder Enrichment Center, Ferdinand, will hold a workshop on "Enneagram One: A Journey to Self-Understanding." Registration for the retreat begins at 7:30 p.m. followed by the opening session at 8 p.m. The program will conclude at 1 p.m. on Sunday. Cost is \$110 for residents; \$70 per commuter. For more information, call 812-367-2777 or 800-860-2777.

Mt. St. Francis Retreat and the Conventual Franciscans will hold a vocation retreat for those considering religious life. For more information, call Conventual Franciscan Jim Kent at 502-933-4439.

Fatima Retreat House, 5353 E. 56th St., will hold a woman's Lenten retreat, "The Holy Faces of Jesus," with Benedictine Sister Mildred Wannenmacher and Father Jeff Charlton. Cost is \$95. For more information, call Fatima at 317-545-7681.

April 1

The Ladies of Good Shepherd church will hold their Easter Boutique and Bake Sale in the music room at St. Catherine's Chapel, from 9 a.m. to 2 p.m. The items will also be offered at St. James Chapel, 1155 Cameron St., before and after the 4:30 p.m. Mass.

Positively Singles will gather for Putt-Putt Golf or a movie if bad weather near Washington Square at 6 p.m. Call Canyon Ray at 317-288-9321 (w) or 317-576-4749 (h) for details.

Martin University will present Bernice Fraxon Vocal Competition at 2 p.m. For more information, call 812-923-6775.

The Office of Worship will present the third session of its Liturgical Ministry Formation Program II for liturgical leaders from 9 a.m. to 2 p.m. at St. Mary Church, Greensburg, 302 E. McKee St. Father Steve Jarrell and Charles Garner will lead this session on ministry formation. For more information, call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

St. Nicholas Church, Sunman, will hold a SACRED meeting at 7:30 a.m.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

The Archdiocesan Family Life Office will hold a Lenten workshop for "single again" Catholics from 9 a.m. to 12 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1586 or 800-382-9836. Cost is \$10.

April 2

St. Mary of the Woods College will celebrate outdoor family Stations of the Cross at 4 p.m. Meet for Vespers at the Church of the Immaculate Conception. For more information, call Linda at 812-535-3131, ext. 140.

St. Paul, Sellersburg, 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, 1530 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 317-536-5110.

The Apostolate for Family Conservation will hold a Divine Mercy Novena from 6-7 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

St. Nicholas School, Sunman, will hold a pancake and sausage breakfast from 7:30-11:30 a.m. in

St. Nicholas Hall. Proceeds go to the school.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m. St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m. St. Malgry, Brownsburg, 5:30 p.m. St. Mary, Sheridan, 6 p.m. St. C. Council 6138 Johnson Co., 6:15 p.m. St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m. St. C. Council 437, 1385 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5 p.m. Holy Family, 4 p.m. American Legion Post 500, 1926 Georgetown, Ind., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m. Holy Name, Beech Grove, 5:30 p.m. SATURDAY: St. C. Council 437, 1385 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m. Ritter High School, 6 p.m. St. Mary, St. C. Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Pope, Aziz discuss effects of U.N. embargo against Iraq

VATICAN CITY (CNS)—Pope John Paul II and Iraqi Deputy Prime Minister Tarek Aziz discussed the humanitarian effects of the United Nations' four-year-long economic embargo against Iraq.

After the meeting March 16, the Vatican said the "tough regime of sanctions imposed upon Iraq by the U.N. Security Council" had created a "serious humanitarian situation" in the Persian Gulf country.

The pope has warned against using economic embargoes as an "act of force" against civilian populations. The Vatican statement repeated those cautions.

Citing the Vatican secretary of state, Cardinal Angelo Sodano, who also met with Aziz, it said sanctions must be a temporary measure to pressure a government, and not a "method of war or a way to punish a population."

Catholic Crossword

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- ACROSS**
- "I will stand on the — of the hill." (Ex 17:9)
 - Spiritual reassesses
 - "Which in time — were not a people."
 - (1 Pet 2:10)
 - Actress Gabor
 - Spheres
 - Leet at
 - Grandfather of Saul
 - Clergyman's domain
 - The Twelve
 - of Israel
 - "the valley of the shadow of —" (Psa 23:4)
 - Knights of —
 - "Thou shalt have no other — before me."
 - One of the Gospels
 - Vatican City locale
 - Scout group abbreviation
 - "— no man any thing" (Rom 13:8)
 - Sister of Absalom
 - Musical notes
 - Bachelor of Nursing degrees (Adam)
 - Always
 - Son of Adam
- DOWN**
- "And Sarah heard it — the door" (Gen 18:10)
 - "The Lord will pass — the door" (Ex 12:23)
 - Diocesan
 - "Be — be" (Ex 12:23)
 - Eye part
 - Ned Beatty
 - Churning sound
 - Church leaders
 - The Mameluke
 - Narrow opening
 - University name end
 - More unusual
 - Hopper
 - Wife of Hoses
 - Genesis 36:11 name
 - Old Testament book
 - "So God created man in his — image" (Gen 1:27)
 - Talk matter
 - Christian name, jointly
 - "And the Lord — a mark upon Cain" (Gen 4:15)
 - Wednesday
 - "I am escaped with the skin of my —" (Job 19:20)
 - Drunkard
 - Gave medicine to
 - Babel construction
 - Rosary part
 - German meter
 - monster
 - Doll's world
 - Root overhang
 - Modern plural form of grain mentioned in Exodus 9:32
 - Animal's spouse to Balaam
 - Take a chair

Answers on page 26


REST
RENEWAL
REFLECTION

Fatima

April 5
Spirituality of the Family

Archbishop
Daniel Buechlein

Reflection Day
(Wednesday)
9:00 a.m. to 2:00 p.m.



Child Care Available

Call 545-7681
5353 East 56th St.
Indianapolis, IN 46226

LENTEN FISH FRY

St. Simon Church • 8400 Roy Road

Every Friday • 5:00 - 7:30 p.m.

Shrimp, Fried Pollock, Baked Scrod
Hush Puppy, Baked Potato or French Fries, Green Beans, Slaw
Adults: \$5.00 Children 5-12: \$2.50 4 and Under: Free
Fish Sandwich & Fries: \$2.50 • Carry Outs Available

Mass: 5:30 p.m.

Way of the Cross: 7:00 p.m.

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Tuesday, April 11
6:30 P.M.
Quality Inn-Castleton Suites
West of Jct. off 82nd St.
Indianapolis, IN

Wednesday, April 15
6:30 P.M.
Benedictine Center
1402 Southern Ave.
Beech Grove, (Indy)
Call SMWC for directions

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Youth News/Views

Archdiocesan teen-agers gather at Columbus

by Mary Ann Wyand

More than 500 teen-agers from central and southern Indiana gathered at the Columbus Holiday Inn on March 18-19 for an energized Archdiocesan Youth Conference based on the theme "Take My Hand."

The annual event was sponsored by the archdiocesan Office for Youth, Young Adult and Campus Ministries and coordinated by teen-age members of the Archdiocesan Youth Council.

In one creative session led by artist and youth ministry coordinator Nancy Singleton of St. Gabriel Parish in Indianapolis, teen-agers modeled the top of their hands with plaster of paris then painted the sculptures in bold colors.

In another fun session, Catholic Youth Organization staff member and comedienne Bernie Price of Indianapolis on March 18 at the Columbus Holiday Inn. They were among more than 500 teen-agers from central and southern Indiana who made new friends and shared their Catholic faith with others at the conference. (Photo by Mary Ann Wyand)

Teen-agers also enjoyed the keynote address by musician and youth minister Bruce Deaton of Wilder, Ky., a youth focus led by Archbishop Daniel Buechlein followed by a youth liturgy celebrated by the archbishop, Deaton's Saturday night concert, and the conference dance.

The conference was a spiritual retreat and an opportunity for fellowship for busy teen-agers. Tony Cooper, associate director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, explained. It gave the teens time away from school and

home to focus on faith and friendship during the Lenten season.

"This is my favorite time of year," Cooper told the youth in a brief address, "because it is Lent and it's also National Collegiate Athletic Association basketball tournament time. At this time of year, hope springs eternal as college basketball teams try to eliminate the mistakes of the past and make the kind of changes that will bring them success."

Every year in the NCAA tournament, he said, there are surprises and upsets as teams triumph over sometimes amazing odds.

"In order to achieve success," Cooper said, "the team members must work together and depend on one another. The teams who achieve success are those who have faith in their coach, their teammates, and themselves. They believe that nothing is impossible," and they are willing to work hard to achieve their dreams.

"So what does the NCAA basketball tournament have to do with each of you as Catholic teen-agers?" he asked the youth. "Besides tourney time, this time of year is special for the church too. It's a special time called Lent. This is a chance for each of us to start over in our faith lives."

Using basketball terminology, Cooper posed a few challenging thoughts for reflection.

"Maybe our regular season hasn't gone so well," he said. "There may have been some disappointments. Maybe our prayer life has been benched temporarily. Possibly we've double-dribbled in some relationships with our friends and our family. We may



CREATIVE SESSION—Archdiocesan Youth Conference participants have fun during a creative session on Christian humor led by Catholic Youth Organization staff member and comedienne Bernie Price of Indianapolis on March 18 at the Columbus Holiday Inn. They were among more than 500 teen-agers from central and southern Indiana who made new friends and shared their Catholic faith with others at the conference. (Photo by Mary Ann Wyand)

even have had some anger and resentment build up so bad that we just exploded in anger and, of course, got a technical foul called on us. Possibly we've struggled with the proper use of our sexuality. Maybe we even went out of bounds with a boyfriend or a girlfriend."

Think of the Lenten season as a spiritual tourney time, Cooper advised the teen-agers.

"It's a chance to make the kind of changes that are going to make you a better person," he said. "A good coach believes in the players and offers encouragement, motivation, and the knowledge that they can do much more than they ever thought was possible. We know God's a lot like that too."

Youth can take heart, he said, because "God has given us a model for living a full and happy life in Jesus Christ. If we ask Jesus if we can play on his team, I guarantee that each of us will be first-string players. If we follow this coach's guidelines and make the changes in our hearts and lives that he calls for, each one of us can hit that three-point basket."

Living a Christian lifestyle encompasses

both success and failure, he said, with spiritual help from God.

"This is not to say that you will always succeed in everything that you do," Cooper noted. "But even if we fail, our coach still has faith in us and will never give up on us. And what about that goal that we're striving for? We want to be champions. That's what Easter is all about. It's about victory, Jesus' victory over sin and death."

However, he said, Christians of biblical times struggled with their faith too.

"It seemed to Jesus' disciples and the leaders of his day that Christ was a total failure, eliminated from the game completely," Cooper said. "But we Christians know that looks can be deceiving because after Good Friday comes Easter Sunday with new life and hope for you and me, no matter how bad we think we've played in the game of life. So this Lent, let's huddle up and listen to what the coach is telling us."

(Next week: Archbishop Buechlein's youth forum remarks and Father Kevin McCarthy's keynote address.)

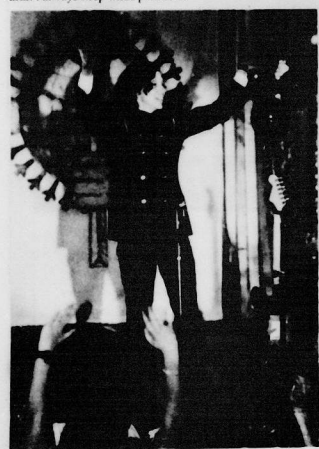
Conference speakers focus on faith and friendship

by Mary Ann Wyand

"Jesus told stories," Archdiocesan Youth Conference keynote speaker and musician Bruce Deaton told more than 500 teen-agers during his March 18 opening address.

"He told parables," Deaton explained, "and to really understand Jesus you need to understand his stories. Today we're going to talk about stories and the conference theme 'Take My Hand.' We're also going to talk about promises or vows."

During his high school years, Deaton recalled, he made lots of promises to God, to his parents, and to himself. But he didn't always keep those promises.



KEYNOTE ADDRESS—Musician and youth minister Bruce Deaton of Wilder, Ky., gets more than 500 Archdiocesan Youth Conference participants on their feet during his keynote address. (Photos by Mary Ann Wyand)

"I can remember, especially when I was in high school, doing things I knew darn well that I had no business doing," he admitted, "and getting caught and praying, Oh God, get me out of this one and I promise..." Or the day before an algebra test, I prayed, Dear God, help me pass this test and I promise I will study next time. Does that sound familiar? We all make promises."

God made a wonderful promise to us, Deaton emphasized. "God sacrificed Jesus for us. We need to remember that, and think about what we are saying to one another on our journey and what we are responding. We're all on a journey with Christ. We are the living body of Christ for one another. We're called to lift one another up, to take one another's hands, to have that soft shoulder, to have that open ear and that open mind. What are we saying to one another, and how are we responding?"

Look around, he told the teen-agers, and think about the other youth at this conference.

"If you look around briefly now," he said, "you're going to see the face of Christ sitting next to you, alive right here. Christ is alive with us, and the way we can share Christ alive now is to take one another's hands. That's what he said, and that's what we can do."

Every Christmas, Deaton said, "I work with a group of adolescent kids at a shelter in northern Kentucky. They are your age, and they are so wounded. They've been taken from their homes by the state and placed in this shelter. It's 1995, and this stuff is still going on. People you know, people you go to school with, are being neglected, are being abused, verbally and physically, and are being sexually molested. And it's got to stop."

Young people can help other teen-agers find the courage to face serious problems in their lives, he said, if they make an effort to care about the needs of others.

Christ calls us to take each other's hands and lift one another up, and most of all to love, Deaton said. "That's what we're called to do. We're called to be there for one another."

During his opening remarks before the youth forum, Archbishop Daniel Buechlein also called on Archdiocesan Youth Conference participants to help others. Following a Lenten theme, the archbishop urged the teen-agers to remember Christ's walk to Calvary.

"Remember Jesus was so beat up and so weak from the torture the night before that he couldn't carry his cross any longer," Archbishop Buechlein explained, "and so Simon of Cyrene was asked to help him carry the cross. Simon probably asked, 'Why me?' He probably wasn't too anxious to do that, but at the same time when he saw the need Jesus had to carry the cross he must also have said, 'But of course I'll help.' Don't you think that's us? And what about Veronica? She took a

cloth and wiped the sweat and the blood from his face. She had the generosity and the courage to step up and help the person who many other people thought was just another criminal."

Recalling other participants in the Passion, Archbishop Buechlein told the teen-agers that "we're all those people. And as we follow Christ today on the way of life, we need to think about them. When Jesus says, Follow me, my dear friends, that's what it means today. And that's what I'd like to leave with you as a Lenten thought of my own. We need to help give definition to the face of Jesus, so that each of us as we seek his face can see it a little more sharply and a little more clearly. Let's think about that."



YOUTH FORUM—Archbishop Daniel Buechlein fields questions from Archdiocesan Youth Conference participants during a youth forum on March 18 at Columbus. The archbishop also celebrated Mass with the teen-agers.

Campus News and Views

St. Paul Catholic Center presents 'Godspell' April 7-9

by Elizabeth Bruns

Brian Jose has been wandering around campus lately murmuring, "Oh, Bless the Lord, My Soul." Jose has a mild case of "Godspellitis" due to the upcoming production to be held April 7-9 at 8 p.m. in St. Paul Catholic Center. "Godspell" will be sure to knock your socks, er, sandals off.

Brian Jose, a junior in Indiana University's theater department and a parishioner at St. Thomas Aquinas in Indianapolis, will direct "Godspell" at St. Paul's, 1413 E. 17th St. in Bloomington, for the second time in his college career. The musical based on the Gospel according to St. Matthew—will be billed as "Godspell . . . The Resurrection," due to its second appearance on the altar at St. Paul's.

The Nov. 1994 performance was a huge success, said Jose. "We were only expecting 200 people at the most. There were more than 300 people there to watch the show every night. We were overwhelmed and happy about the turnout."

Not only is Jose directing the production, but this year, he is playing the starring role of Jesus. "At Brebeuf (Preparatory School in Indianapolis), I was involved on the speech team. It's a way of performing and it sparked my interest in theater, so I pursued it when I applied to IU." When he attended St. Thomas Aquinas School, Jose also participated in the children's productions there.

José chose Godspell for personal reasons. "When I was a freshman, the first show I auditioned for was 'Godspell' . . .

extremely nervous. I was taken back and completely thrilled about theater . . . I didn't realize that it ('Godspell') would have such a big impact on me."

The impact was one of finding friends, realizing a dream and a career for himself. Naturally, Jose picked the musical he knew best to direct.

"This year's production," said Jose, "has a little more improvisation in it." The director has added some 90s style to the musical to make it a little more up-to-date for young adults. "We have a Forrest Gump joke in the script, some Generation X references, too. It's all pretty comical."

"Godspell" was originally directed and conceived by John-Michael Tebelak and originally produced in New York by Edgar Lansbury, Start Duncan and Joseph Beruh.

The show got its origins from Stephen Schwartz, music creator and new lyrics of "Godspell." Schwartz was having trouble finding the right words to begin his graduate thesis so he decided to go to Mass—it happened to be Easter Sunday.

After Mass, Schwartz, left feeling very negative about his experiences because he felt that the priest was trying to race through the celebration. He decided to write a play that celebrated the life of Jesus in a way that didn't seem rushed. Out of Schwartz's bad experience at Mass came "Godspell," a musical just shy of three hours.



DOWN OFF THE CROSS—Actors in "Godspell" take Jesus off the cross in last year's production at St. Paul Catholic Center in Bloomington. This year, "Godspell . . . The Resurrection" is slated for April 7-9 at St. Paul's. (Photo courtesy of Brian Jose)

José says that the audience is a mix of IU students, parishioners and community members. "The diversity at St. Paul Catholic Center reminds me of St. Thomas (Aquinas). That's one of the reasons why I go there."

"Godspell" is a musical very dependent on forming a close camaraderie within the cast . . . it is essential to the success of the show," said Jose. "In order to portray the life and message of Jesus, cast members bond in friendship and faith."

Tickets cost \$7 for adults and \$5 for students. For more information about tickets, call St. Paul Catholic Center in Bloomington at 812-339-5561.

Newman Center holds Lenten series

The Indianapolis Newman Centers will continue its Lenten series on spirituality on March 29 at 6:30 p.m. Lectures will be held at the Indiana University/Purdue University at Indianapolis Newman Center, 1309 W. Michigan St. For more information, call Sherry at 317-632-4378.

Father Robert T. Kennedy, associate professor of canon law at Catholic University, Washington D.C., will present the 1995 Thomas Lecture on March 30 at 8 p.m. at St. Meinrad Seminary. The lecture, titled "An American Catholic Lawyer Looks at the Declaration on Religious Liberty Thirty Years After," will be held in the Newman Conference Center. Admission is free and open to the public. The Thomas Lecture is made possible by an endowment established in honor of the late George and Mary Thomas and the late Benedictine Father Kieran Conley. The lecture provides an opportunity for students and faculty members in the College and School of Theology to explore issues in philosophy and theology. For more information, call Barbara Crawford at 812-357-6501.

The University of Indianapolis Dinner Theatre will present, "The Nerd," March 31, April 1-2 and April 7-8. The dinner production will be held in Ober Dining Hall of Schweitzer Student Center. The event begins at 6:30 p.m., followed by the performance at 8 p.m. Tickets are \$15. Tickets will be on sale at the Ransburg Auditorium Box Office from 12:30-5:30 p.m. Monday through Friday. Or call 317-788-3251.

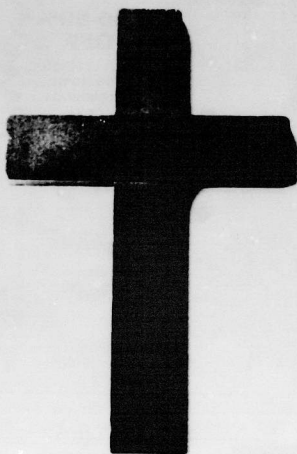
St. Mary of the Woods College Office of Continuing Education will present a program for and about women, "Wisdom Women of the Past and Present: A Lenten Reflection Series." On March 28 at 7:30 p.m. in the faculty lounge of the SMWC Library, Providence sister Ruth Eileen Dwyer will focus on Mary of Nazareth as depicted in art and literature. Providence Sister Alexa Suelzer will speak about the wisdom of Julian of Norwich on April 6. Each session is \$5. For more information, call 812-535-5148.

The University of Indianapolis will showcase "Treasures of Travel," prize-winning photographs by Bill Clayton March 24-31 in Leah Ransburg Art Gallery in Good Hall on the campus. The photos will be on display weekdays from 9 a.m. to 9 p.m. The photographs depict travels that Clayton took on all seven continents and in more than 100 countries. Highlights include an extensive East African game safari and scenes from exotic islands such as Zanzibar and Galapagos. For more information, call 317-788-3253.

The St. Mary of the Woods College Office of Continuing Education will host an elderhostel program, "Austria—A Land of Enchantment," March 26 to April 1. From castles and the Alps to Vienna and Mozart, participants can see the sights through slides and video, listen to the music, study the history and customs and explore the religious traditions, educational system and political involvements. Participants will sample Austrian cuisine, including pastries and chocolate. Cost is \$315 per person, including lodging, meals and activities. For more information, call the SMWC Office of Continuing Education at 812-535-5148.

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- Have a white ring on your furniture because someone did not use a coaster? Cover the stain with petroleum jelly and let it set for 24 hours, then wipe off.

- To hide hairline cracks in plaster walls until you are ready to paint, rub them with chalk in a matching color.

- If your basement stairs are slippery, just paint them with paint to which you have added a little sand.

- To start your seeds quickly, just plant them in a seed tray and put the tray on top of your refrigerator. The heat from the refrigerator will help the seeds start to germinate.

- You can make your own non-toxic bathroom tile cleaner! Mix one-fourth cup baking soda, one-half cup white vinegar and one cup ammonia. Add one gallon of water and stir until the baking soda dissolves. Apply with a sponge or scrub brush. Pour what you don't use down your kitchen drain to help it stay fresh.

- Dents in your wood furniture can be "ironed" out. If you have a dent where the wood is just pushed in

and not actually missing that is! Just set your iron on medium heat and get a damp cloth. Place the cloth on the dent and hold the iron on it until the cloth dries. Repeat the process, after rewetting the cloth, until the dent raises.

- If you have a lock that sticks, try rubbing it with graphite might just do the trick.

- Paste shoe polish covers small scratches, marks or discoloration on furniture, cabinets or wood paneling. Use dark brown on dark wood and tan on lighter wood.

- When wooden drawers stick, you can make them glide better by rubbing contact surfaces with soap or a candle stub.

- When painting cabinets, paint the inside first. This saves you from having to lean across a freshly painted outside surface to paint the inside.

- If you write the color, brand and of amount of paint you used for a specific room on the back of the light switch cover you will always have this information when you need it!

- When you get new glasses, save the old pair and wear them when you paint or do other potentially messy home maintenance.

- To clean up oil from your garage floor, cover the oil with paint thinner and cover with kitty litter, dry cement or sand. Let this sit overnight and sweep away oil. You may need to repeat this process to take up all the oil.

- To remove everyday smudges such as fingerprints and dirt

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marks, try erasing them with an artgum square (available at stationery stores)

- When wallpapering your bathroom or kitchen, paint all the joints with clear varnish to prevent peeling.

- When moving furniture with wooden or metal legs, place old, heavy socks over them. This will prevent them from scratching

floors or other furniture.

- After painting, apply some of the paint to a popsicle stick. It is a handy color guide for matching color when you are shopping.

- To discourage stray cats from using your flower bed as a litter box, mix cayenne pepper with the soil. This will also keep rabbits and other critters from munching on your flowers.

- Ballpoint pen marks on fabric can be removed by spraying on ordinary hairspray, then blotting with a soft cloth.

- Toothpaste is a great cleaner for chrome fixtures and all kinds of jewelry! Just brush on and wipe off with a soft cloth.

- If you have a crack in a window that you do not have time to replace, you can "paint" the crack

with shellac to temporarily hold the glass together.

- If you spill red wine on your carpet, use white wine to take up the stain.

- For small cigarette burns in fabric, apply a generous amount of mayonnaise and let set for 10 minutes or so. Then, wipe off with soft cloth.

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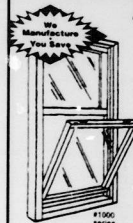
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Bishops start ecumenical effort among Hispanics

Document distinguishes between churches open to unity and those negative toward Catholicism

by Patricia Zapor
Catholic News Service

WASHINGTON—With a 1,000-word document, four bishops March 13 politely knocked on and opened a door to a new effort at ecumenism among Hispanics in the United States and Latin America.

Three U.S. bishops representing committees on ecumenical and Hispanic affairs and the chairman of the Latin American bishops' council's ecumenical section walked cautiously but steadily into the complexities of the relationships of Catholics, Protestants and evangelical sects in this country and in Latin America.

The product of a three-day Washington meeting, the carefully worded statement clearly outlined Catholic bishops' interests in pursuing ecumenical relationships in the Hispanic community.

It distinguished between ecumenism with churches that are open to Christian unity and those "who are not open to dialogue, some of whom take a negative attitude toward Catholicism." The statement went on to outline areas of common concern within the Hispanic community, such as maintaining cultural ties and the problems faced by immigrants.

The statement also came about out of an awareness among Catholic bishops that as the majority church in Latin America, Catholics have a special responsibility to pursue hospitable relationships with other churches, said Father John Hotchkis, secretary of Ecumenical and Interreligious Affairs for the National Conference of Catholic Bishops.

His careful wording resulted both from sensitivity about the issue and the fact that it was a first-time

working collaboration between the NCCB and CELAM, the group that represents bishops' conferences of 22 Latin American nations, said Father Hotchkis.

"Perspectives on Ecumenism in the Americas Toward the Third Millennium" is an important symbolic and practical step for U.S. and Latin American bishops, said Peter Casarella, assistant professor of theology at The Catholic University of America.

U.S. Hispanics face many of the same challenges as their counterparts in Latin America, but there also are ecumenical issues specific to this country, Casarella noted.

"Hispanic Catholics in the United States are in a different culture than Latin American Catholics," he said. Society is more secular, the pressures on family life are different, a broader diversity of influences threatens cultural ties.

When it comes to helping immigrants adjust, reinforcing cultural links, fighting drugs or taking on other social issues, an ecumenical approach should be easy, agreed several Protestant leaders who met with two Latin American priests who accompanied Bishop Alvaro L. Ramazzini of San Marcos, Guatemala, to the Washington meeting.

"I don't see why we can't have conversations on such topics as development, religious liberty, distribution of the Bible, fighting drugs," said Bert Boach, director of public affairs for the world headquarters of the Seventh-day Adventist Church. Theological differences between Catholicism and Adventists' beliefs are dramatic, but "certainly dialogue would be useful," he said.

As if in anticipation of a specific reference in "Perspectives on Ecumenism in the Americas," Boach said the next world conference of Seventh-day Adventists will consider a statement warning against apocalyptic date-setting as the end of the century nears.

The issue of predicting the world's end as a tool of evangelization arises as a point of conflict between Catholics and some Protestant missionaries, particularly in Latin America. The subject was specifically mentioned by the Catholic bishops as one needing attention as ecumenism moves forward.

Boach said contacts such as his meeting with the Latin

American leaders are always valuable. "I have a feeling that the more ignorant we are of each other, the more problems there are," he said.

Father Hotchkis said one reason ecumenical approaches within the Hispanic community make sense is that all churches are seeing the need to reach out to people of specific cultures, particularly among immigrants.

In many immigrants' home countries, the governments have special ties to the Catholic Church that can be baffling to people from other religions that do not enjoy the same relationships, he explained. But when Catholics from those countries head north, they may be overwhelmed by the diversity of religious choices.

Such confusion in part explains the success of San Jose Episcopal Church in Arlington, Va., a growing Hispanic community outside Washington.

Father Roberto Morales says that all but one of the 140 members of his congregation have a Roman Catholic background and that many came to San Jose for the first time on the basis of the sign advertising Mass in Spanish at noon on Sundays. Newcomers find a traditional church building with a statue of St. Joseph, stations of the cross and a familiar liturgy including Communion.

Although they may be unclear about the differences between Episcopal and Catholic beliefs, by the time they realize San Jose is not a Catholic parish, people often have decided they like its small size and familial atmosphere and join the congregation anyway, said Father Morales.

"I think they find that sense of ownership of the community missing in the nearby Hispanic Catholic churches," he said. The two adjacent Catholic parishes offer Spanish Masses as just a part of the weekend schedule of Masses, while the San Jose congregation has its own chapel that is part of a larger Episcopal parish.

Yet while they find a home for worship there, Father Morales said few in his Catholic flock readily convert.

"When the bishop comes every year for confirmations and to receive people into the church, very few become members," he said. "They want to remain Roman Catholic."

Church and women: laying the foundation for next U.N. conference

Vatican official acknowledges church will have a tough time making its points in Beijing

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II began 1995 with a campaign to explain to the world the Catholic Church's teaching on the role of women.

With an eye on the U.N.'s Fourth World Conference on Women, scheduled Sept. 4-15 in Beijing, the pope dedicated his Jan. 1 World Peace Day message to women as peacemakers and is following it up with Sunday talks about Catholic women who worked for peace in the church and society.

The papal remarks, combined with work by local Catholic leaders and Vatican officials, are laying the foundation for the Vatican's efforts at the U.N. women's conference and its theme of "Action for Equality, Development and Peace."

During this month's U.N. World Summit on Social Development, which included proposals for eliminating discrimination against women, a Vatican official acknowledged the church would have a tough time making its points in Beijing.

In some feminist circles, the litmus test for an acceptable attitude toward women includes the acceptance of artificial contraceptives and abortion. The church's opposition to both, along with its ordination of only men to the priesthood, is all the ammunition some groups need to write the church off as chauvinistic.

The Vatican official said the church is concerned that the meeting truly be a conference about promoting women, not an international rally to push a narrow feminist agenda.

"We are conscious of women's and men's right to be different." Consequently, and almost paradoxically, we see a need to affirm a woman's right to be a woman," said the Vatican position paper for the conference's European regional preparatory meeting.

U.N. organizers have outlined 10 "critical areas of concern" for discussion and action at the meeting: poverty, education and health, violence, armed conflicts, economic disparity, politics, national and international institutions, human rights, mass media, and environment and development.

Local Catholic officials participated in each of the five regional preparatory meetings held in 1994, and Vatican officials spoke at the preparatory meetings held at U.N. headquarters.

The Catholic input emphasized church teaching that women and men have an equal dignity and equal human rights. But, as the Vatican's envoy to the United Nations, Archbishop Renato Martino, said in December, the church's view calls for "equality in diversity."

"Perfection for woman is not being like man, becoming masculine to the point of losing her feminine qualities, but her perfection... is to be a woman, equal to man but different," Archbishop Martino said, quoting Pope John Paul. "This difference is apparent primarily in the family, where the woman undertakes the unique role of wife and mother," he said.

Catholic contributions to the preparatory meetings have tried to clear up any lingering suspicions that the Vatican believes that "unique role" is a woman's only role.

"Women have a full right to become actively involved in all areas of public life, and this right must be affirmed and

guaranteed, also, where necessary, through appropriate legislation," the pope said in his peace day message.

At the social development summit as well as in the preparatory meetings for the Beijing conference, the Vatican has pushed hard for government commitments to maternity leave, flexible work hours and expanded day-care programs to enable women to continue earning an income while fulfilling their responsibilities to their families. And programs to ease a woman's re-entry into the job market after her children are in school or have left home are needed, Vatican officials added.

At the social summit and in the Beijing preparatory meetings the Vatican also has pushed for governments to recognize the value—in monetary equivalents—of the unpaid work performed by women at home.

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BOOK REVIEWS

Accounts on women peacemakers

by Carol Zimmermann
Catholic News Service

WASHINGTON—Michael Henderson, an Oregon broadcast commentator, journalist and author, says he disagrees with the media's "almost exclusive emphasis on the negative" in their reports.

"So to counter the barrage of stories of violence on the nightly broadcasts and in the hopes of providing positive role models, he wrote 'All Her Paths are Peace,' a

collection of stories about women peacemakers published by Kumarian Press in Connecticut.

The author, while in Washington as part of a book tour, told Catholic News Service that he didn't know if women were any better as peacemakers than men, but that their role has often been overlooked.

The book's promotion during March, which is Women's History Month, and coming just a few months after the pope's World Day of Peace message, "Women: Teachers of Peace," was purely coincidental, according to Henderson.

He said the book is simply meant to tell the stories of women around the world who view peace as a way of life.

Their stories, which cross cultural and religious lines, include those of French resistance fighter Irene Laure, who befriended Germans after World War II; Japanese Sen. Shizuka Kato, who apologized for her country's action in that war; and Renée Pan, a Cambodian who forgave the Khmer Rouge after they killed her husband.

Two Catholic women in the book include Heyde Maria Duran de Lopez of Colombia, a former member of the Colombia House of Representatives, and Antonia Caputo de Gallicchio, a teacher in Argentina.

In the book, Duran de Lopez sums up the sentiment of the other 16 women profiled: "In most cases we have to start by forgiving ourselves for what we have done wrong and then with equal largeness of heart, our enemies. We have been born into a society convulsed with hate and ambition; may the next generation learn to love and forgive so they can live in peace."

According to Henderson, each of the women in the book would say they "didn't do anything extraordinary," which is precisely the book's point.

"Those readers will realize they, too, can make a difference. Go and do likewise is the message of the book," he added.

The woman peacemaker who had the earliest influence on the author was his mother. Henderson's Protestant family had been kicked out of Northern Ireland during civil strife against Protestants, and later in life his mother not only forgave those who exiled her, but she also converted to Catholicism.

She would be "thrilled" with the talk of peace now in Ireland, he added.

Mother Teresa, in a note of encouragement for the book, told Henderson that "peace is the fruit of service."

An Episcopalian, Henderson carries around part of the pope's World Day of Peace message delivered Jan. 1. In the statement, the pope urged women to be "messengers, messengers and teachers of peace" in families and nations, and to "continue to follow the path which leads to peace, a path which many courageous and far-sighted women have walked before them."

As a follow-up to the statement, the pope began in February what he said would be a series of talks on Catholic women who are peacemakers.

Henderson said the pope's message "very directly relates" to the women in his book, who embraced "peace as a way of life, even for the long haul."

'Father and Son' is most thought provoking on paternal role, father vocation

FATHER AND SON, by Edward C. SELLNER, Ave Maria Press (Notre Dame, Ind., 1995) 176 pp., \$7.95.

Reviewed by Msgr. Charles Dolten
Catholic News Service

What is it in human nature that seems to insure conflict between fathers and sons, mothers and daughters? Could it be that they see their own faults mirrored and enlarged in each other?

Edward C. Sellner faced that dilemma when his own father died and he had to eulogize him at the funeral. The father, a compassionate bartender, and the son, a graduate of Notre Dame, had drifted widely apart.

As he reviewed his father's life, it became apparent to him that he never really knew his father. Too late, he rediscovered what he should have known about the man.

It was soon enough, however, to recapture his own vocation as a father.

As a eulogy, it should have ended in church. It is too personal, too emotional, too "preachy," to merit publication. However, as a discussion of the father vocation, the paternal role, 'Father and Son' is most thought provoking.

Once the reader gets past the sentimental pattern, the book has very important things to say about parenting. The nobility of this vocation suffers from its treatment in the modern media and Sellner was eloquent in promoting it.

If it took the eulogy to bring this book into print then it's worth our attention and that of all who value family life.

(Msgr. Dolten is book review editor of The Priest magazine and a pastor in Southern California.)

(At your bookstore or order prepaid from Ave Maria Press, Notre Dame, Ind. 46556. Add \$2 for shipping and handling.)

† 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.

† ADAMS, Paul, 80, St. Vincent, Bedford, March 11. Husband of Olga; father of George; brother of Ann, Manfred, LaVonne, Mayberry and Betty Schimko; grandfather of two.

† ADAMS, Ruth E., 84, Sacred

Heart of Jesus, Jeffersonville, March 6. Aunt of H. Marie Burns.

† BECK, Dorothy L. Fields, 75, St. Michael, Indianapolis, March 7. Wife of John J., mother of Linda L. Anthony, Judith K. Higgins and Cynthia Lippard; grandmother of 11; great-grandmother of nine.

† BECK, James Robert, 74, St. Michael, Indianapolis, March 11. Husband of June; father of Stephen T., Anne Kneigh, Susan Watson, Patricia Coffman and Barbara Beck; brother of Homer C., Louise Harrison, Ida Morley and Nell Abrell; grandfather of 10; great-grandfather of one.

† BEGO, Herbert, 75, St.

Augustine, Jeffersonville, March 7. Uncle of Benjamin Jarvis, caretaker, Colven Fischer.

† BELLES, Sarah J., 6, Little Flower, Indianapolis, March 5. Daughter of William and Debra; sister of Veremica and Olivia; granddaughter of James and Veronica Doug and Rose Belles.

† BENNETT, Olive, 92, Sacred Heart of Jesus, Jeffersonville, March 10. Mother of Joseph L., Ellingworth, Viola Harlan and Ruth Savie; grandmother of seven; great-grandmother of one.

† BILL, Margaret, 75, St. Lawrence, Indianapolis, March 7. Aunt of Cynthia Mills and Rebecca Hobbs.

† BISCHOFF, Alfred A., 67, St. Joseph, St. Leon, March 14. Hus-

band of Ruth; father of Susan Jones, Patricia Stennetz, Debra Spade, Larry Bischoff and Roger Bischoff; brother of Francis, Ernest, Wilfred and Angela Wilhelm; grandfather of eight.

† BOOTH, Rose Marie, 83, Our Lady of Lourdes, Indianapolis, March 2. Friend of Joyce Teller.

† BURGER, Frank, 82, St. Michael, Brookside, March 8. Uncle of Ray Macken.

† BUTLER, Robert E., 62, Our Lady of Lourdes, Indianapolis, March 3. Husband of Wanda L.; father of Deborah, Bailey, Kathleen, Dawn, Bishop, Kimberly, Harlow, Lisa, Brugh, Robert, Fred and Michael; brother of Fred, Vera, Presutti and Freida Monday; grandfather of 19; great-grandfather of nine.

† CAMPBELL, Margaret "Midge" Shine, 92, St. Mark, Indianapolis, March 12. Mother of Herbert M., grandmother of five; great-grandmother of seven; great-grandfather of three.

† DIGIOVANNA, Gaspar, 87, St. Barnabas, Indianapolis, Feb. 25. Husband of Rose; father of Char-

les V. and Augustine G., grandfather of three.

† GOBBEL, Carollee Short, 60, Prince of Peace, Madison, March 13. Wife of Richard; mother of Tony, Tim, R. Todd, Janis Rudolph, Judy Buchanan and Jill Mires; daughter of Cecil Short; sister of Bud Short and John Chatham; grandmother of eight.

† HILDEBRAND, Mary Ann, 90, Our Lady of Lourdes, Indianapolis, March 4. Aunt of Joan Terkhorst and Patricia A. Toppe; friend of Nancy H. Harrison.

† HOWE, Jessie, 87, St. Michael, Carmel, March 12. Wife of Hershel; step-mother of Darlene Conrad.

† GLASS, Robert J., 80, St. John, Indianapolis, March 11. Husband of Frances L. Lunsford Glass.

† JOHNSON, Roy Eugene, 64, Holy Angels, Indianapolis, March 12. Father of Mildred Ann Johnson, Carol Jean Johnson, Teresa Helena Edwards and Ricky Dwayne Johnson; grandfa-

† MANN, Ronald L., 77, St. Mary, New Albany, March 15. Husband of Margaret L.; father of Ronald W., Robert L., Mark A. and Margaret L. Beck; brother of Louis L., Lawrence H., Dorothy Gibson and Ruth Miller; grandfather of 10; great-grandfather of eight.

† MAKARIU, Marie, 72, St. Barnabas, March 12. Sister of John Bardash.

† MILLER, Michael Bruce, 46, Prince of Peace, Madison, Feb. 28. Son of Mary Catherine Miller; brother of Susan Miller, Leavell and Julie Elizabeth Miller.

† SCHROEDER, Onia M., 87, St. Andrew, Richmond, March 8. Mother of Melvin and Donald G.; grandmother of seven; great-grandmother of nine.

† SIMS, Ruby B., 88, St. Peter and Paul (formerly of St. Bridget), Indianapolis, March 11. Wife of Ernest; sister of Dora Taylor.

† WOLFER, Angela M., 82, St. Joseph, St. Leon, Jan. 22. Sister of Catherine Thomas; grandmother of nine; great-grandmother of three.

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Classified Directory

For information about rates for classified advertising, call (317) 236-1584

Positions Available

Parish Bookkeeper

St. Christopher Parish is seeking a full-time Parish Bookkeeper. **Responsibilities:** Responsible for all accounting and bookkeeping of the parish including recording of all income and expenses, payment of vendors, balancing of accounts, preparation of budgets and reports, and posting of Sunday collection envelopes. **Requirements:** Candidate should have a minimum of 4-5 years accounting and personal computer experience. Applicants need to submit a resume and complete an application (available at Parish Offices) and mail them to St. Christopher Parish, c/o John Kuster.

Director of Religious Education

St. Barnabas Parish, Indianapolis is searching for an Experienced, Energetic and Creative Director of Religious Education.

Responsibilities: Plan and lead the religious education programs for this stewardship based parish of 1700 families including Sunday School programs, Religious Education programs for over 100 children currently, Sacramental Preparation, Youth Ministry and Adult Education.

Qualifications: Master's Degree in Theological studies or related area, 3-5 years experience as DRE. Strong communications skills. Demonstrated team player, innovative, fair, flexible. Leadership and management skills.

Please apply through the Office of Catholic Education no later than April 24, 1995.

Principal

Our Lady of Providence Junior-Senior High School, Clarksville, IN (Louisville Metro area) seeks **Principal/Administrative Model**. Enrollment 700, co-educational. Opening July 1, 1995. Candidate must be an active Roman Catholic, hold a Master's Degree in education and Indiana Secondary Administrator's License.

For application contact: Office of Catholic Education, OLP Principal Search, 1400 N. Meridian Street, Indianapolis, IN 46202, 317-236-1444. Deadline for application: April 10, 1995.

Principal

Secoma Memorial High School, Indianapolis, IN. Enrollment 525. Opening July 1, 1995. Candidate must be an active Roman Catholic, hold a Master's degree in education and Indiana Secondary Administrator's License. Applicants contact: Office of Catholic Education, Secoma Memorial Principal Search, 1400 N. Meridian St., Indianapolis, IN 46202, 317-236-1444.

President/Principal Administrative Model

Roncalli High School, Indianapolis, IN. Enrollment 800. Faculty 57. Opening July 1, 1995. Candidate must be an active Roman Catholic, hold a Master's degree in education and Indiana Secondary Administrator's License. Applicants contact: Office of Catholic Education, Roncalli Principal Search, 1400 N. Meridian St., Indianapolis, IN 46202, 317-236-1444.

Director of Daycare Ministry

St. Charles Parish, Bloomington, Indiana, is seeking a full-time administrator to direct our daycare program which serves children aged 6 weeks through 5 years. Candidates must have a college degree, preferably in Early Childhood Education.

Send resume plus cover letter to Search Committee, St. Charles Daycare, 2224 E. Third St., Bloomington, IN 47401.

Application deadline: April 3, 1995

Campus Minister

Campus Minister desired: practicing Catholic, energetic, creative, eager to work with youth. B.A. in theology, religious studies or related field preferred. Experience a plus. Position begins Aug. 1. Send resumes by April 1 to:

Fr. Troy Overton
Cradinal Order Jr./Sr. H.S.
3360 W. 30th St., Indianapolis, IN 46222

Youth Minister

Our Lady of the Greenwood, a progressive parish of 1,500 families located just north of Indianapolis, seeks a full-time Youth Minister. The successful candidate will bring leadership, people skills, vision, and coordination to our parish's ministry to its youth. Preferred qualifications include a Bachelor's Degree, 2-5 years of experience with youth ministry, and completion of, or progress toward, Youth Ministry Certification. Other educational and youth leadership skills acceptable with appropriate experience. Salary range is \$20-25,000 plus benefits. Please send resume to:

Search Committee, c/o Keith Syberg, 531 Ashbourne Lane, Greenwood, IN 46142

A.A.E.O.E.

Novena

THANK YOU, Saint Jude for answering my prayers. - E.M.

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Director of Religious Education

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DRE Search Committee, c/o Fr. Donald Goetz, St. James Church, 1826 Endsive Ave., Louisville, KY 40204.

Elementary Principal

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Please send resume and 3 professional references (no later than 3/31/95) to: Our Lady of Victory Parish, Attn: Chairman, Search Committee, 8311 North Rd., Cincinnati, OH 45231.

DRE/CRE

St. Mary's Parish in Lafayette, IN is seeking a DRE/CRE who will direct our parish programs. We are a parish of approximately 400 families in a rural/suburban setting. Responsibilities will include the Sunday program for K through 12, sacramental preparation, and adult education. If you are a self-motivating, creative, innovative leader who wants to share your Faith with us, please send your resume to: SMJ Search, c/o Mike Seng, 2630 N. Hwy. 11, Ellettsburg, IN 47117.



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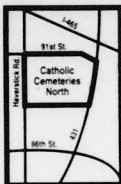
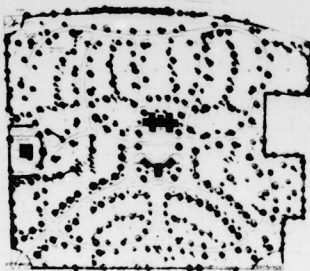
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317-784-4439

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