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Prayers said for victims of bombing

Catholics join those of other faiths at Sunday's prayer service in Oklahoma City

by Maria Ruiz Scaperlanda
Catholic News Service

OKLAHOMA CITY—The sun symbolically broke through the clouds as approximately 20,000 people gathered April 23 at the state fairgrounds in Oklahoma City to remember and pray for victims of the April 19 bombing of the Murrah federal building.

"The Bible says, 'He heals the brokenhearted and binds up their wounds,'" said the Rev. Billy Graham. "With this service today we stand to say, let the healing begin."

National and state officials and religious leaders joined in the afternoon prayer service also attended by President Clinton and first lady Hillary Rodham Clinton; Oklahoma Gov. Frank Keating and his wife, Cathy; Texas Gov. George Bush and his wife; Attorney General Janet Reno; and Oklahoma City Archbishop Eusebius J. Bolan.

Rescue workers at the bomb site paused momentarily at 3 p.m., as did others throughout the city and nation, to unite in prayer on what was declared a national day of mourning by President Clinton.

The service opened with a choir of thousands singing a moving rendition of "Amazing Grace." Even reporters in the press section sang and dried their tears.

Following the hymn, Gov. Keating, who is Catholic, reminded the grieving audience, "The tragedy of April 19 shocked America. It's unspeakable evil sickened the world. We have the terrifying images and (have) read the heart-touching stories."

"Some of us have lived them," he said, recalling, "the firefighter clutching the body of a sweet, innocent child. The policeman reaching through rubble to grasp the hand of a victim. The volunteer stretcher-bearers—some black, some white, some brown, all linked in courage and compassion—rushing aid to the wounded."

Looking at the fairgrounds' arena floor, where family members at holding photos and mementos of those lost or dead, Keating said, "Through all this—through the tears, the



EXPLOSION AFTERMATH—An Oklahoma county sheriff brings out an injured child April 19 as a wounded woman

looks on, after a major explosion ripped through the federal building in Oklahoma City. (CNS photo from Reuters)

righteous anger, the soul rending sorrow of immeasurable loss—we have sometimes felt alone. But we are never truly alone. We have God and we have each other."

The victim count stood at 400 injured, 150 missing and 178 confirmed dead, including 13 children. Some of the dead had not yet been identified.

Keating praised "the saints in gray and blue and white and

khaki—the rescuers and the healers. They have labored long and nobly," he said. "And they have cried with us."

"The thousands of us gathered here today are multiplied by God's love, anointed by his gentle mercy," he said. "Today we are one with him, and with one another."

(See PRAYERS, page 12)

St. Michael filled for celebration of Divine Mercy

by Margaret Nelson

St. Michael the Archangel Church in Indianapolis was filled Sunday when the faithful gathered to celebrate the Feast of Divine Mercy.

The service began with the singing of "Priestly People" and incensing of the blessed Sacrament.

The cantor led the minor Chant of Divine Mercy, in which she intoned "For the sake of his sorrowful passion." The assembly answered each with, "Have mercy on us and the whole world." As in the rosary, these were divided into decades by "Eternal Father, I offer you the body and

blood, soul and divinity of your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world."

Vicar General Father Joseph Schaedel served as chaplain during the procession, which was held inside because of the weather.

Father Joseph Moriarty, associate pastor at St. Monica, assisted Dorothy Barry and Bill Hill as cantors. Musicians included Lydia Ritter and Tammy Carroll. Stephen Dlugosz directed.

Sister Faustina Kowalska's Prayers of Divine Mercy were invoked, with the response: "I trust in you." Sister Faustina's 1931 vision of Jesus as Divine Mercy was depicted in a painting in the procession.

In his reflection, Archbishop Daniel M.

Buechlein said that the Feast of Divine Mercy is not on the eighth day of Easter by accident. Referring to the Gospel he said, "When Christ appeared to the 12, he gave us the gift of Easter peace. 'Peace be with you,' he said, and he gave us the gift of the sacrament of reconciliation." The archbishop said that Thomas was "not about to believe he (Jesus) was alive.... He said, 'I will not believe.'"

But Archbishop Buechlein said that we can learn about faith from the martyr Thomas's "wonderful expression of faith, 'My Lord and my God.'"

Archbishop Buechlein said to ask for God's mercy in prayer. With complete trust, the faithful should accept the gift of God's mercy, he said. And since this

mercy is unmerited, we should, in turn, be merciful to others—"let God's mercy flow through us."

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PROCESSION—In last Sunday's procession at St. Michael Church, Cathy Edgin and Jeanette Andrews of St. Monica Parish carry the picture of Sister Faustina Kowalska, with her vision of Jesus the Divine Mercy. (Photo by Margaret Nelson)

THE CRITERION

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SEEKING THE FACE OF THE LORD

Our youth are spiritually hungry

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

This past Holy Thursday I got up earlier than usual for my hour of prayer so I could get to a 7:30 a.m. prayer service with students from Bishop Chatard High School. I'm glad I made the extra effort for a number of reasons. Every Thursday morning these 30 to 40 students gather voluntarily in the chapel to pray the rosary before classes begin. Since it was Holy Week, the youth prayed the "Way of the Cross for Young Christians." Individuals took turns leading the stations. At the end a young man read the Last Supper account from the Gospel and gave a short reflection. A young woman then reflected on Christ's pain at Judas' betrayal and our participation in it. The service concluded with the Our Father, a request for my blessing and the sign of peace.



My role was fundamentally that of participant and it was a delight, (one of the few times I wasn't asked to "say a few words"). However, I admit that at one point I was tempted to do some teaching. After the gospel reflection, as a way of remembering the institution of the Holy Eucharist on Holy Thursday, the leader passed around a freshly baked loaf of bread inviting all of us to partake. He remarked that, of course, it was not the Eucharist. On the other hand, he said,

Christ would not have used hosts but a loaf of bread something like the one being shared. I wanted to intercept that the bread Christ used at the Passover meal was unleavened in memory of the fact that the Israelites had to leave Egypt in a hurry, so they had to take their bread before it had a chance to rise. Unleavened bread would not have been the beautiful loaf we shared. But, there is a time and a place for every thing; it wasn't the moment to teach.

I was invited to join these students for prayer when I participated in the Archdiocesan Youth Conference some weeks ago. I was reminded of the invitation the evening of the Chrism Mass during Holy Week at a dinner for our seminarians and prospective seminarians at the cathedral rectory. Two of the prospective seminarians who came to the dinner are students at Chatard. I planned to attend the rosary someday anyway, but the added invitation told me that my presence would affirm courageous young men and women who wanted to live their faith in an active way. It also reminded me that in this prayer youths are nurturing.

What are these students like? Are they the marginal folks to be found in any crowd? Not by a long shot! They are a wonderful mix of students from seniors to freshmen. Some are athletes and others aren't. There is a good mix of boys and girls, though I noticed it was mostly the girls who led the various stations of the cross. Those who spoke and led prayer were articulate and amazingly poised. At their age I would have been a nervous wreck leading prayer. They are beautiful and wholesome young people.

I learned that some of the youth crawl out of bed at 5 and 5:30 a.m. in order to be there for the prayer service. All of them leave home 45 minutes to an hour earlier than required in order to be there to pray together. They told me this has been happening every Thursday morning since some school-sponsored leadership conference or retreat! These youth are, as they would say, "walking the talk." There is a strong message in this for all of us.

Despite contrary impressions portrayed in the media, our youth are spiritually hungry. They want to pray and like to pray together and they are willing to sacrifice to do it. As if by instinct, our youth band together in facing the challenge to lead upright lives. They are perfectly able to take charge and do good things if we nurture their leadership skills and provide the right kind of guidance and supervision. These youth at Bishop Chatard own their Thursday morning prayer (Wise adult monitors pray in the background and make sure they get to their first class.)

Our young church looks for meaning in life, something deeper than the secular, materialistic, and me-first messages of our day. They band together to search for that meaning. We see this at Bishop Chatard. We see it in those seniors who participate in the peer ministry program to encourage and foster chastity. It is also clear that our youth are open to accepting a call from God to priesthood and religious life if only we are there to support them and encourage them. Thanks to you parents and grandparents and priests and religious who do that!

EDITORIAL COMMENTARY

Capital punishment and the bombing in Oklahoma

by John F. Fink
Editor, The Criterion

Should those who bombed the federal office building in Oklahoma City receive the death penalty?

It's difficult to see how Catholics can still support capital punishment after Pope John Paul II's encyclical "Evangelical Vita" ("The Gospel of Life").

For years the U.S. bishops have issued statements against the death penalty. The Indiana bishops this past Nov. 28 repeated their opposition. Yet surveys consistently show that most Catholics continue to favor capital punishment. With the bombing in Oklahoma that killed so many people, especially the children, any survey now would undoubtedly show even more support for the death penalty.

But the pope has spoken as strongly as he possibly can against capital punishment. He said in his encyclical that the death penalty can be morally justified only "in cases of absolute necessity" which, he added, are "very rare, if not practically nonexistent" in today's society.

The pope's position is even stronger than that of the "Catechism of the Catholic Church." Therefore, according to Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, the catechism will be revised.

There will be some who will reject the pope's teaching, giving as their reason that the tradition of the church has always permitted capital punishment. But church doctrine is always in the process of development, as Cardinal John Henry Newman showed so clearly back in the 19th century. Cardinal Ratzinger explained that "the pope has made impor-

tant doctrinal progress" and "a real development" of Catholic teaching.

Others will say that the pope doesn't understand our society and that the death penalty is needed to deter crime. Why is it, though, that our society is so violent and has the worst crime statistics of any country

while Western European countries with low crime statistics do not have capital punishment? Ours is the only civilized country that continues to have the death penalty.

The motive for putting to death those who bombed the building in Oklahoma would be revenge. But according to news

Criterion staffers take 13 awards at state journalism competition

Last Saturday, the women on *The Criterion* staff took 13 writing, editing and photography awards at the annual communications contest of the Woman's Press Club of Indiana. The staffers are Elizabeth Bruns, Mary Ann Wyand and Margaret Nelson. Nelson won eight of the prizes.

Three first prize winners—a series on the homeless; the youth supplement; and a color photo—students will be forwarded to the National Federation of Press Women (NFPW) communications contest, with national winners to be announced in June. The judging for the Indiana contest was done by members of the New York state affiliate of NFPW.

Wyand took a first prize for her editing of the youth supplement. The theme was "Revelations" and the goal was to empower teen-aged journalists. Judges commented: "Good job; nice layout and easy to read."

Her work on the vocations supplement, "Families encourage religious vocations," earned Wyand a second prize. She also took a second prize for news reporting on the Respect Life Sunday events: "Thousands celebrate life and family values."

Nelson won two first prizes. Her series "Who are the Homeless?" featured residents at Holy Family Shelter, a Catholic Social Services facility. The stories were designed to educate readers about the extended needs of those who find themselves without homes. Judges called it a "very strong series. Good use of human interest."

A front-page color photo of three students at Holy Angels School, "African

Dress Day," earned Nelson a first prize in the (rotating) "Friends" category. Judges said it was "relaxed. You captured the casual interaction of the youngsters. Great colors." (This shot is featured in the United Catholic Appeal brochure, as well.)

Brun's personality profile titled "Jeffersonville woman remembers her late son" took a third prize, competing with all daily and weekly newspapers in the state. It was about Jeremy Hardin, a 19-year-old student who died in an accident. She won a third prize for her feature story about college students who visited the U.S. Holocaust Museum in Washington, D.C. "Marian English class tours U.S. Holocaust Museum."

Nelson took third prize for a religion entry of three stories that included: "Archbishop Daniel shepherds by way of prayer"; "Couple credits family success to their faith," a story about the Simpson family of St. Andrew; and "Faith or Glenn O'Connor, not airport ch plain, re- sponds to disaster."

She also earned a third prize for her news story: "Archbishop visits St. Bridget faithful." And she received an honorable mention for a feature, "Easter says friends live on."

Color photos earned Nelson two second prizes: a photo essay of St. Bridget's final Mass and a shot of Blanche Stewart receiving ashes from Archbishop Buechlein on Ash Wednesday. She won third for a color photo of Danielle Napier being baptized at St. Monica on Holy Saturday.

reports, revenge was the motive of those who did the bombing. To kill these bombers would only continue the vicious cycle and add to the violence.

Although it seems inconsistent, the most conservative Catholics and theologians are the ones who defend the death penalty. For some reason, they have not accepted the bishops' teaching that opposition to capital punishment is part of the "consistent ethic of life" that also condemns abortion, euthanasia and other anti-life acts. Many conservative Catholics have chosen to ignore the pope and bishops' teaching on this matter, just as liberal Catholics have chosen to ignore their teachings about birth control and/or abortion.

Because of the pope's latest encyclical, conservative theologians are changing their stances. Germain Grisez, one of those conservative theologians, said, "For all practical purposes, the pope is saying, 'Stop using the death penalty.' If you want to think with the church, if you want to go along with the church, you can't support the death penalty."

And Charles E. Rice, a law professor at the University of Notre Dame who has long been active in the anti-abortion fight but who has written in support of capital punishment, recently said, "This guy is either a Polish tourist in Rome, or he's the Vicar of Christ. As far as I'm concerned, he's the Vicar of Christ. You have to listen to what he says."

The Oklahoma City bombing is certainly an emotional issue, but the emotion that it brings out is revenge. That is not a Christian virtue. As St. Paul wrote: "Do not look for revenge but leave room for the wrath; for it is the Lord's. 'Vengeance is mine, I will repay, says the Lord'" (Rom 12:19).

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Vocation prayer day is May 7

The World Day of Prayer for Vocations on Sunday, May 7, will begin an archdiocesan month-long period of prayer, lasting until Pentecost Sunday.

Special Holy Hours for Vocations will be held at churches throughout the area on the afternoon of May 7.

The Carmelite Monastery Chapel in Terre Haute will begin at 2 p.m. at the St. Paul Catholic Center in Bloomington, at 4 p.m. St. Anthony, Morris, will have prayers from

noon to 6 p.m.; and St. Mary, New Albany, will have a service at 2 p.m. (EDT).

St. Ambrose in Seymour will sponsor prayers for vocations from 11 a.m. to 4 p.m. in the church. And St. Mary in Richmond will have a service from 4 to 5 p.m.

In the Indianapolis area, services will be held at Our Lady of Lourdes, 1 p.m.; St. Luke at 2 p.m.; Our Lady of the Greenwood, 2 p.m.; and St. Augustine Home, 4:30 p.m.

PEOPLE WHO LIVE THEIR FAITH

Cathy Lepore touches many people in Bloomington

by Pete Agostinelli

Cathy Lepore must be one of the busiest people in Bloomington.

She's probably one of the best known too, even though she's not a prominent scholar from Indiana University or a famous coach with a big red sweater.

But the 35-year-old Lepore probably has touched as many people as anyone. And that's not counting the people on the sports medicine table.

The St. Charles of Borromeo parishioner came to Indiana University in 1990 to work on a graduate degree in physical therapy. She stayed in Bloomington after landing a job there as an athletic trainer. In those five years she's served countless people at St. Charles through music and youth ministries.

Lepore, the youngest of six children, is a native of Marlborough, Mass., a town located about 30 miles west of Boston. More than a trace of that sharp regional accent winds its way through her careful but friendly speech.

Shortly after coming to Bloomington—where she is known as 'Cathy Lep' and 'Miss Lep'—Lepore made a mark at St. Charles'

youth ministry program and started a folk music group for Saturday night liturgies. She had been involved with both ministries at her home parish, although not in the leadership role like she has here.

These days she plays guitar, sings and directs a group of other musicians. Youth ministry work involves leading teens on retreats and teaching about prayer.

"Her talents have added immensely to the dimensions of our programs," said Janis Dopp, administrator of religious education at St. Charles.

But while Lepore is a leader, she's the last to reach for the spotlight. Case in point: she says music is simply prayer, and she wouldn't be comfortable playing and singing in a nightclub or for any other audience. If anything, she says, she's simply a vehicle for God's work.

"Our music is prayer," Lepore said. "It's not for our glory. It's for God's glory."

You might catch her assembling bulletin board displays inside St. Charles Church too. She spent time one recent afternoon putting together a photo collage depicting a recent youth retreat. She



Cathy Lepore

also helped start a parish program called Growing in Faith Together, or G.I.F.T.

Along with her work at St. Charles, Lepore spends many afternoons and evenings helping out with sports programs at Bloomington South and Owen Valley high schools.

Dopp said: "She has been very unselfish in presenting herself to the staff and to the ministries at St. Charles. She has sought to do everything she can possibly do to help. Her prayerfulness and sense of spirituality have been tangible to all of us."

Dopp added: "It seems to me that everything she does here revolves around her desire to help other people."

A former high school teacher, Lepore also has worked as a physical fitness instructor.

But busy schedules aside, Lepore has answered another calling—an invitation from God to consider religious life.

She has started the process to join Our Lady of Grace Monastery, a community of about 90 Benedictine sisters in Chicago Grove. She will become a postulant, which means she "applies" to become a member. This calls for her to live with the sisters for one year, working outside the community but sharing in the common prayer and other parts of community life.

Lepore says she has become bolder during her involvement at St. Charles. She says she has felt God calling her for some time but only recently has come to terms with approaching religious life.

Her frequent retreats to St. Meinrad Archabbey and the Monastery of the Immaculate Conception in Ferdinand helped with that discernment, as did visits to numerous religious communities in Indiana. A friend associated with the Beech Grove community invited Lepore to visit and explore.

"There's been a lot of transition in my personal life—God calling me to do more and go through this chaos of (letting go of things)," she said.

"So when I went up to Beech Grove, I said, 'Lord, I know you want me to be in a community somewhere. It's very clear now. You need to call me. I'm going to be very bold and specific. I want you to call me by name. I want you to send me the right person in my life to teach me how to do this. And I want you to make it easy.' And those three things have happened in the last year."

Lepore says the clearest sign came from God. She also talks about the terrific spiritual guidance of Father Ron Ashmore, former pastor of St. Charles who's currently on sabbatical. She describes the priest as an intensely spiritual person who has been encouraging and open to her ideas.

There is one downside to this coming change. Lepore knows it will be difficult to leave all the other people of St. Charles. She describes them as her other family, with whom she has become close.

But that's a sacrifice Lepore faces with confidence. She sees her journey—especially the past five years in Bloomington and at St. Charles—as a preparing ground.

Lepore said: "It's very exciting. And it's interesting that I'm not scared of that decision anymore... I was thinking, 'What are people going to think? This is going to change my life. And I do really want to do this.' Those fears are gone, and really I just have a peace and a joy."

Father Boniface Hardin to be honored by The Christophers

Benedictine Father Boniface Hardin has been selected to receive the Spirit Award from The Christophers. He is one of 50 individuals and organizations to be honored by the international print and broadcast media organization as it commemorates its Golden Jubilee this year.

The awards recognize life-long endeavors that further the Judeo-Christian concept of service to God and humanity.

Father Boniface founded Martin College in 1977, as a school to enable minority and low-income students to achieve college educations. In 1990, the state gave the school university credentials, with the addition of graduate level programs.

"Higher education must be made available to all who can benefit," said Father Boniface, president of Martin University. It helps ensure a quality education for people of all faiths and circumstances in Indianapolis and the surrounding communities.

He has received many local and national awards for his humanitarian efforts. He is a leader in educational, medical and urban ministries.

"Ordained in 1959, Father Boniface has a deep love for God and an abiding faith in the future that is grounded in his day-to-day commitment to the community," the announcement reads.

Martin University exemplifies the "creativity and commitment in action" that The Christophers wish to recognize. "They are



Father Boniface Hardin, OSB

representative of countless others who are doing their part to add light to the world," said Father John Catoir, director.

The motto of The Christophers is: "It's better to light one candle than to curse the darkness," which is familiar to those who watch the weekly half-hour television series, "Christopher Closeup."

Each recipient of The Christopher Spirit Award will receive a special commendation and will be recognized at The Christopher's Golden Anniversary dinner-dance at the Plaza Hotel in New York on May 5.

New Albany native William E. Lori is ordained a bishop

by Gerard Perseginin
Catholic News Service

WASHINGTON—Amid the grandeur of the Basilica of the National Shrine of the Immaculate Conception and with the apostolic blessings of dozens of bishops and cardinals, Washington's newest auxiliary, Bishop William E. Lori, a native of New Albany, Ind., was ordained April 20.

In a ceremony performed since the time of Christ, Washington Cardinal James A. Hickey was, as president, the first of three cardinals and 30 bishops to lay their hands on Bishop Lori's head and invoke the power of the Holy Spirit. He was joined by Cardinals William H. Keeler, Baltimore, and William W. Baum, former archbishop of Washington and now head of the Apostolic Penitentiary of the Vatican.

At the end, the 43-year-old Bishop Lori apologized for his hoarseness and thanked his parents, Francis and Margaret Lori, and credited them with being his "first teachers

in faith." He also thanked Cardinal Hickey, whom he has served as secretary and now as chancellor.

The cardinal shared with him his love of the church, said Bishop Lori. "He reminded me of what really matters in the service of the church."

Hundreds of priests from around the region were among several thousand worshippers who filled the majestic basilica for the three-hour ceremony.

Adding to the dramatic effect and color in the flower-lined sanctuary were uniformed Knights of St. Gabriel in deep green with gold braid; Knights of the Holy Sepulchre in black velvet berets and white habits with red crosses; the Ladies of the Holy Sepulchre in their black lace mantillas; the Knights of Columbus in their green, purple and black plumed hats; and the Knights and Dames of Malta.

Bishop Lori will continue as chancellor, vicar general and moderator of the curia, as well as take on episcopal responsibilities for a section of the archdiocese, which includes Washington and several adjacent Maryland counties.

SURVEY OF INDIANA CATHOLICS

Study shows they give about one percent of income to parishes

A recent study shows that Indiana Catholics give about one percent of their incomes to their parishes each year.

Nineteen percent of Indiana Catholics donate less than \$100 a year; 34 percent give between \$100 and \$499; 23 percent donate \$500 to \$999; 16 percent contribute between \$1,000 and \$1,999; and seven percent give more than \$2,000.

James D. Davidson, who is directing the Catholic Pluralism Project, says: "These results are in line with other recent studies showing that Catholics give about one percent of their incomes to the church. Indiana Catholics don't appear to be any more or less generous than other Catholics. However, Catholics give far less to their parishes than Protestants donate to theirs. Members of mainline Protestant denominations, such as Presbyterians, give about twice as much as Catholics. Members of evangelical Protestant groups give five to six times as much as Catholics."

Which Catholics give the most to the church? Who gives the least? Leaders of the Catholic Pluralism Project have examined several factors that are associated with levels of giving. They found that the biggest contributors are Catholics who are older, have high family incomes, and have strong Catholic identities. They also feel they have benefited a great deal from being Catholic, have traditional moral values, accept the church's core teachings, are religiously active, and think highly of the pope and their parishes.

The people who give the least are younger, have smaller incomes, and are less likely to embrace a Catholic identity. They don't feel they have benefited as much from being Catholic, tend to disagree with the church's moral teachings, are not as inclined to accept the church's core doctrines, are less

active in the church, and are less enthusiastic about the pope and their parishes.

Some of these factors have more impact than others. When the researchers examined each factor while controlling for all the others, three stood out: income, religious practices, and age cohort. "These findings are consistent with other studies showing that the biggest donors are religiously active and have the largest incomes," Davidson said. "They also indicate that giving is affected by the wide cohorts of Catholics are raised. Older Catholics were taught the importance of the church and their duty to support it more than younger Catholics were. The effects are evident in our data."

Three other factors also made some difference: compliance with the church's moral teachings, belief that one has benefited from being Catholic, and the feeling that one's parish addresses one's spiritual needs. Regardless of age, the more people agree with the church's views on moral issues such as abortion and birth control, the more they believe they have gained from being Catholic, and the more they feel their parishes provide spiritual benefits, the more they donate.

Several factors lost their significance when other influences were controlled. These included Catholic identity, adherence to core teachings, and evaluations of the pope. "These results challenge several assumptions people often make about giving," Davidson said. "They suggest that giving is not just based on Catholic identity or compliance with core beliefs. Giving is more complicated than that. It also is not based on people's evaluations of the pope. People don't give just because they like the pope; and they don't stop giving just because they don't like him. Their motivations for giving are much deeper and more personal than that."

FROM THE EDITOR

When superstition is mixed with prayers

by John F. Fink

It's amazing to me how some good holy faithful Catholics can fall into superstition in their devotional lives. They would probably be shocked if someone were to tell them that they are violating the First Commandment, "You shall have no other gods before me." But it's true.

The "Catechism of the Catholic Church" says: "The First Commandment forbids honoring gods other than the one Lord who has revealed himself to his people. It proscribes superstition and idolatry. Superstition in some sense represents a perverse excess of religion. It... can even affect the worship we offer the true God, e.g., when one attributes an importance in some way magical to certain practices otherwise lawful or necessary. To attribute the efficacy of prayers or of sacramental signs to their mere external performance, apart from the interior dispositions that they demand, is to fall into superstition" (Nos. 2110-2111).

According to the "Catholic Almanac," examples of religious superstition are "false and exaggerated devotions, chain prayers and allegedly unfulfilling prayers, and the mixing of unbefitting practices in worship."

FOR SOME REASON, ST. JUDGE has been chosen as the most popular saint to distribute superstitious favors. Called the "saint of the impossible," this little known Apostle has become the saint to pray to when all else fails. There are novenas to St. Judge that are guaranteed not to fail if one says the prayers nine times a day for nine days and also makes copies of the prayer and leaves them in a church—sometimes nine copies and sometimes nine copies every day for nine days. Sometimes, too, the person saying the prayers must publish a prayer of thanks to St. Judge.

Lately I've noticed that St. Martha has been getting some



of St. Jude's business. There are pamphlets left in church assuring that "this miraculous saint grants everything no matter how difficult" if those praying do certain things. In this case, the people who are promoting this "devotion" don't even know the Bible very well because they identify Martha as the sister of Mary Magdalene. Mary Magdalene lived in Magdala, Galilee; Martha and her sister Mary, and her brother Lazarus, lived in Bethany. Judea. Martha was not related to Mary Magdalene.

Now there's nothing wrong with praying to St. Jude or St. Martha to intercede with God for a particular favor. We can and should ask the saints to intercede for us. The doctrine of the communion of saints includes the teaching that the saints can and do pray for those of us still on earth. What is wrong is the promise that the particular favor prayed for will be granted if someone does those certain things. That's superstition, an offense against the First Commandment.

THIS MATTER COMES UP only with prayers of petition, not prayers of praise or adoration, thanksgiving or contrition. I think those who fall for these "devotions" feel that they must make bargains with God or the saints in order to have their prayers answered.

Here is what the "Catechism of the Catholic Church" says about answers to prayer: "Why do we complain of not being heard? In the first place, we ought to be astonished by this fact: when we praise God or give him thanks for his benefits in general, we are not particularly concerned whether or not our prayer is acceptable to him. On the other hand, we demand to see the results of our petitions. What is the image of God that motivates our prayer: an instrument to be used? or the Father of our Lord Jesus Christ? Are we asking God for 'what is good for us'? Our Father knows what we need before we ask him, but he awaits our petition because the dignity of his children lies in their freedom. We must pray, then, with his Spirit of freedom, to be able truly to know what he wants" (Nos. 2735-2736).

The catechism also says, "Do not be troubled if you do not immediately receive from God what you ask him; for he desires to do something even greater for you, while you cling to him in prayer." And it quotes St. Augustine: "God wills that our desire should be exercised in prayer that we may be able to receive what he is prepared to give" (No. 2737).

ANOTHER FORM of superstition is the chain letter. Not long ago a *Criterion* reader sent me a chain letter she had received. It was apparently circulated among Catholics because it was signed by "St. Jude," it had the title "With Love Things Are Possible," and across the bottom was written, "Place your trust in Jesus!" But the contents of the letter were all about receiving luck: "You will receive good luck within four days of receiving this letter; provided, in turn, you send it on... Send copies to people you think need luck... Do not keep this letter. It must leave your hands within 96 hours... Since this copy must tour the world, you must make 20 copies and send them to friends and associates. After four days, you will get a surprise."

It then went on to tell about someone who won the lottery after sending the letter to other people, another person who got a good job, and about someone who didn't pass the letter on who was plagued with expensive car repairs. It's all ridiculous, yet some people obviously take it seriously, just as do the people who leave prayers to St. Jude and St. Martha in churches.

A common form of superstition today seems to be the horoscope. Who among us doesn't know his or her "sign"—Leo, Virgo, Sagittarius, or whatever, depending upon your birth date? Astrology is popular in today's culture. Of course, it's one thing to read the horoscopes in the daily newspaper purely for entertainment, but it's quite another when you start taking them seriously.

We sometimes think that violations of the First Commandment are rare today. We should think again. They seem to be all too common.

A VIEW FROM THE CENTER

Our priests deserve better than this

by Dan Conway

By now you have probably heard about the movie "Priest" which, according to reviews in the religious and secular media, goes out of its way to show the twisted and tortured lives of five Catholic priests in a contemporary British parish.

The Catholic League for Religious and Civil Rights has denounced the movie as anti-Catholic and antierotic. The *National Catholic Reporter* (which cannot resist any opportunity to present "the institutional church" in a bad light) admits that "Priest" is "far from a great movie" but says "it could prompt some useful group discussion." And the secular



reviewers I have read, who find the film overbearing (with a definite ax to grind), predict that the film will sink of its own weight unless enough controversy can be stirred up to boost box office receipts.

And there's the rub. Should Catholics rise up in protest against this latest assault on things (and people) that are sacred to us? Or should we ignore "Priest" and hope that it will end in an ignominious death? Am I making a mistake raising these questions? Or is talking about this movie something that, regrettably, must be done?

My personal inclination is to ignore the movie and let it quietly fade away. I am not interested in stirring up controversy in order to fill the coffers of Miramax Films (a Disney company!). And, while I can't bring myself to denounce "Priest" with the passionate outrage of the Catholic civil rights league, I certainly can't support the NCR's duplicitous view that a movie like this

promotes useful group discussion! In fact, as I think about this film and the issues it raises, I can't help but think that the best thing would be to say nothing.

There's only one problem with this otherwise prudent approach: Our priests deserve better than this. And somebody (like me) should say so.

During the 28 years since I enrolled as a college freshman at St. Meinrad, I have had the opportunity to come to know and respect a large number of diocesan and religious order priests. In recent years, I have also worked closely with more than a dozen diocesan priests. No one has to tell me that priests and bishops are human. From personal experience, I can attest to the fact that there is no human problem from which a priest is automatically exempted by virtue of ordination. In fact, one of my most vivid impressions from the days I spent as a student at St. Meinrad is the humanity of our priests

(which I think is a good thing) and the admonition given us by the seminary's rector (now Archbishop Daniel Buechler) not to be scandalized by the man in the priest's

The human faults and failings of our priests and bishops are no different from the problems that afflict all human beings. It's not surprising that some men who make promises of celibacy, obedience or selfless service to others fall in their attempts to fulfill these commitments. How many of us married folk fall in our efforts to be faithful to our spouses and families? What's amazing is the number of good and faithful priests who are able (with God's help) to live their commitments—and the number who stumble, fall and, with help from others, get back up and try again.

Nothing in my experience suggests that priests (or "the institutional church") deserve the kind of negative press that they regularly receive from the secular media or from the prophetic gloom and doom on both the conservative and liberal extremes of contemporary Catholic thinking.

Let's not waste our time writing angry letters to the media or to the producers of "Priest." Instead, let's write letters of thanks and support to priests who we know are struggling to keep their promises (or to priests who have helped us in our struggles to keep our promises).

Our priests deserve better than this. Let's give them the appreciation and respect that they've earned as fallible human beings who are trying hard to love God and to serve his church.

(If you would like to send a thank-you note to a priest who has touched your life and need his address, you can contact the Catholic Communications Center at 317-236-1585 or 1-800-382-9836, ext. 1585.)

THE BOTTOM LINE

Should physicians pray for their patients?

by Antoinette Bosco

Prayer is gaining higher status these days, judging by the interest in best-selling books that describe remarkable stories of how prayer helped people.

To my surprise, I turned my TV set on one morning in early Lent and found a program called "The Other Side" devoted to prayer that day.

At one point the host Will Miller, a psychologist and clergyman, introduced Dr. Larry Dossey, a physician and author of several books on the link between science and spirituality.

Dossey reported on research that is "taking prayer into the laboratory... to test the effects of prayer." In the studies he mentioned, people with the same maladies were divided into two groups. All received the same medical treatments, but half received something more—they were prayed for.

Of more than 130 studies, more than half



showed that people who were prayed for got significantly better. If this were the result of a medical treatment, "it would have been called a miracle drug," he said.

Dossey maintained that physicians should pray for their patients. "If you don't pray for your patients, that's the equivalent of withholding a drug," he stated.

Dossey said that physicians are starting "to come out of the closet" about prayer. "Publicly, they will deny to high heaven that prayer helps the healing process, but privately... that's a different matter... There's a tremendous spiritual hunger on the part of physicians' who have been 'spiritually malnourished.' Yet, when they are 'confronted with results... many are overjoyed," he said.

None of this research intends to imply that the only use for prayer is as a hotline to God to ask for healing or similar favors. Prayer is much too complex for that. A book published last year, in the order of "everything you ever wanted to know about prayer," points that out.

Called "The Human Side of Prayer: the Psychology of Praying" (by L.B. Brown, Religious Education Press), the book impressively documents what philosophers, social

scientists and psychologists have said about prayer for the past 100 years or so.

The author quotes researchers who point out that in many European and Celtic religious traditions, not only are God and the "saints" neither remote nor confined to elusive spiritual realms, but they are fully involved in the daily problems of ordinary people.

Yet the author cites others who caution against hinging prayer on petitions. For while stories of healings and miracles "multiply and are confidently used as evidence for specific answers to prayer... as failures are forgotten," he says.

I personally have had many prayers answered with "yes," and many with "no." Prayer brings many different responses, but has one bottom line: Prayer is powerful. Prayer can bring unexplained good to earth, as Dossey's research shows. But perhaps more important, prayer is an antidote to anxiety and despair, which can be lethal. Prayer brings confidence and hope, which are life-giving, as the author says. What could be more healing than that?

In other words, praying is a win-win proposition. Nice to know that even science is discovering this.

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VIEWPOINTS

Will Catholic hospitals be able to survive to the year 2010?

Fifteen years from now "many large metropolitan Catholic hospitals will be (1) reduced to acute-care stations, (2) gone, or (3) merged in community-based networks," Jesuit Father Richard A. McCormick thinks. But William J. Cox suggests that creative leadership in the Catholic health care community means it is not time, as some propose, "to face reality and secularize our institutional Catholic health care ministries." Father McCormick, a moral theologian at the University of Notre Dame, gave a widely reported speech at Georgetown University recently in which he asked whether the Catholic hospital today faces a "mission impossible." Cox, vice president for government services at the Catholic Health Association, says that concern for the survival of Catholic health care's patient-first ethic is legitimate. But he feels that Catholic health care leaders are responding to the "competitive environment in which they find themselves" and taking steps to sustain their mission.

Not as we know them today

by Fr. Richard A. McCormick, SJ

Predicting allows one to float what may appear to be unthinkable and astonishing ideas without completely owning them. "After all, it was only a prediction!"

In that spirit of abandonment I charge on.

If the criterion is today's Catholic hospital, then in 2010 we will not recognize what we have as a hospital or as Catholic.

Why? Because forces now in place will change the face of the health care world.

1. Managed care—for example with an HMO or insurance company—with all its cost-cutting, incentives, is here for the foreseeable future.

2. We are overbedded, largely due to the 1964 Hill-Burton Act.

3. People fear the bungling of the federal government, which means deep suspicion of a single-payer system (Canada, for example, is a single-payer system).

4. There is a regional glut of technology. For instance, Seattle has more CAT scanners than Canada.

5. People increasingly want to recover or die at home.



6. There is a proliferation of outpatient centers where 75 percent of surgeries are performed.

7. Home and long-term care is expanding. 8. Hospitals have a 65 percent average occupancy rate, which means many are much lower than that.

9. Hospital stays are shorter.

10. Hospitals are closing wings and downsizing staffs.

11. Hospitals are merging in a scramble for market share and survival.

12. Sponsoring religious congregations are losing control and interest as they expand great energy trying to identify or remake their mission.

In summary, many large Catholic hospitals will find it impossible to support themselves. Increasingly they will find it very difficult to serve the poor because managed care will resist cost-shifting.

They will discover that by and large they are gradually becoming acute-care centers where patients are hustled in and out. Fixing will have replaced healing. Business will smother mission.

Perhaps this is what led Cardinal Joseph Bernardin of Chicago to state that Catholic health care providers "are being asked to leave behind their attachment to acute-care institutions and to forge a new future in the world of community-based networks."

By 2010 many large metropolitan Catholic hospitals will be (1) reduced to acute-care stations, (2) gone or (3) merged in community-based networks.

I see Catholic health care's future in parish-centered preventive medicine and

routine care, long-term and home care, and hospice care.

We are an aging population, and the health care needs of such a population cry out for a helping hand far more than a cutting scalpel. This is not to suggest we don't need acute care. We do. It is to suggest first that there is nothing especially Catholic about it, if by that we mean to conjure up Christ's healing mission and all it richly suggests. Second, acute care does not require a huge 400-500 bed hospital.

It is no secret that Catholic health care institutions "enjoy" the same critical chaos that health care in general is experiencing. This is painful, but it will force us to "leave behind," in Cardinal Bernardin's words.

Catholics should see this as positive, for we have been schooled by our Master to the idea that to live we must die.

Catholic hospitals as we know them today will not be recognizable in 2010 because they will have—mostly—disappeared. That is a saddening truth only if we lack imagination—and faith.

Creative leadership can assure future

by William J. Cox

Health care in the United States is in the midst of profound change. But Catholic health care organizations are responding to the competitive environment in which they find themselves and are already taking steps that will sustain their mission. You can't count them out. We do know the next five years will be extremely unsettling for hospitals and doctors.

Many communities are beginning to witness the rapid consolidation and integration of hospitals and doctors. The forces driving these changes are being amplified by deep cuts in state and federal health care programs like Medicare and Medicaid.

Moreover, growing numbers of businesses are encouraging or requiring employees to join HMOs and other "managed-care" arrangements that promise lower costs but restrict the patient's choice of doctor and hospital.

As managed-care plans and government continue to restrain payments to health care providers, hospitals and doctors will be forced to go out of business or become more productive through stringent cost-cutting and improved efficiency. No one can predict



with certainty where all of this change will lead.

Market turbulence in health care may be tolerable if it leads to systems of care that are leaner, better coordinated and economically disciplined—and most important, better for patients. Incentives in health care too often have resulted in costs that grow faster than the nation can afford to pay.

But some observers worry that uncontrolled market forces are creating a "competitive minefield" that market forces in concert with other factors are molding a U.S. health care culture that is increasingly depersonalized, secularized and technologized.

They wonder whether health care organizations whose missions have been anchored in a patient-first ethic, who have cared for the disadvantaged and responded to community need can survive this hostile milieu.

They are concerned especially that Catholic health care providers whose reason for being—simply put—is to be "Jesus' love for the other" may no longer have sufficient internal conviction to sustain their missions in the face of our increasingly commercialized health care culture.

This is no idle concern. The forces transforming the U.S. health care system are powerful, incessant and often inconsistent with medicine's patient-first ethic, community service and care for the disadvantaged. Simultaneously, Catholic health care institutions are undergoing significant internal change as the women and men religious who have operated and governed them for the past two centuries by necessity transfer responsibilities to lay leaders.

These developments encourage some to argue that it may be time to face reality and secularize our institutional Catholic health care ministries.

The Jesuit theologian Father Avery Dulles believes this argument might be compelling if today's health care providers were operating in a morally healthy environment where Catholic values and moral teaching were respected. "But in our dechristianized society," Father Dulles argues, "this is rarely the case. Policy is established on the basis of public opinion, political pressures, budgetary constraints, and efficiency, but hardly on the basis of Christian moral and religious teaching."

Is Catholic health care needed in today's increasingly individualistic and depersonalized health care world? Now more than ever.

Can it survive into the next century? The answer to that depends on the managerial competence of today's Catholic health care leaders, but even more on their capacity to respond to today's markets with creative fidelity to the best in the Catholic tradition and community.

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LIGHT ONE CANDLE

Walking away from grace

by Fr. John Cotter
Director, The Christophers

For the last five years on an average of 10 hours a month, I have heard confessions at St. Patrick's Cathedral. People are coming and going all the time in the heart of midtown Manhattan so the flow of penitents is non-stop. I love it. The sacrament of reconciliation is one of the most fulfilling aspects of my priesthood. In the confessional I experience Jesus Christ acting in one and through me, especially at the moment of absolution. Nothing is more thrilling than the realization that you are an instrument of God's healing love.

A recent experience left me sad. Of course, I couldn't and wouldn't share this with you if it had been an actual confession, but in this instance the penitent walked out before any confession began.

A young businessman came in and sat down for a face-to-face confession. He announced immediately that he no longer believed in the divinity of Jesus Christ and asked me where he stood with the church? "Am I still a Catholic?"

I wanted to explore his thinking a bit further, but he was not in the mood for a discussion. It was an uncomfortable mo-



ment. I answered him straightforwardly: "No, you are not a true Catholic. In the traditional parlance of the church you are a heretic."

He replied almost casually, "Well, anyway, I'd like to go to confession."

I took a deep breath and answered him slowly. "I'm sorry but I can't hear your confession. You don't seem to realize what you're asking. I am only a man. If Jesus Christ is not divine, as you claim, he cannot empower me to forgive you. Only God can forgive from sin. Since you no longer accept the fact that Jesus Christ is God, you also reject the efficacy of the sacrament of reconciliation. If you believe that Jesus has no power to impart divine forgiveness, why bother with confession?"

He sat silently as I continued, "Priests can absolve from sin only because our Divine Savior acts in them and through them. Maybe you haven't actually committed a sin in your struggle to come to terms with your conscience. I do not judge you on that level, but you have rejected an essential part of the Catholic faith, and by your own choice and logic you have excluded yourself from an important part of the church's healing ministry."

He was taken back by the unexpected consequences of his denial.

"The problem you're having is a faith issue," He sat motionless as I continued. "Some of the saints questioned aspects of the deposit of the faith at one time or another. John the Baptist even questioned whether

Jesus was the Messiah. But you have rejected Christ's divinity, the very heart of our faith. This is more than a difficulty. I can give you a blessing, but there's no point in hearing your confession. I'm sorry."

After a long pause he thanked me, stood up and walked away. I pondered long and hard what had taken place, but I know I did the right thing. The truths of revelation are a gift. Either they accept them or you do not.

Moral decisions may be subject to private conscience in a delicate discernment process, but the deposit of faith is not up for grabs. The privatization of faith is not an option for Roman Catholics. We are one people. We believe one Creed. Disbelief has inevitable consequences and to walk away from grace is a great folly.

(For a free copy of *Christopher News Note* "Hard Times, Hard Choices," send your name and address to The Christophers, 12 E. 48th St., New York, NY 10017.)

How do you pray?

There appears to be more interest in prayer today as books about prayer have become popular. Archbishop Buechlein is among those who has always encouraged us to pray.

The "Catechism of the Catholic Church" lists five kinds of prayer: adoration, petition, intercession, thanksgiving, and praise. It says there are three basic expressions of prayer: vocal, meditative and contemplative.

How do you pray? Has your prayer life improved lately? Do you have any prayer experiences you would like to share with our readers?

Please send your prayer experiences to *Prayers*, The Criterion, P.O. Box 1717, Indianapolis, IN 46204.

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CORNUCOPIA

Politically correct fashion

by Alice Dailey

A magazine reported that political correctness people may be running or empty, having covered all sensibilities of women, children, animals, reptiles, rodents and insects. To keep such crusaders busy, here's a different kind of PC to work on: Preposterous Clothing.

It's bad enough for women to be charged twice the amount a dress is worth, but getting only part of the garment is cheating. It may be, of course, that the designers just happen to run out of material halfway to the hips. But so often? And by the thousands?

Fashion makers need to be told that not



everyone considers knees to be the epitome of beauty. Knees are unattractive, often downright knobby. But then, they weren't created for parading but for kneeling, as at work, as in prayer.

Such Patronizing Couturiers have long pushed the "anything goes" theme. First they dropped the waistline, a style that made women over 50 appear pregnant. Then the waist was moved up to its rightful place but was encased in material with all the flexibility of concrete. If a wearer ate so much as one extra grape, blood circulation shut down.

The current theme seems to be Pitifully Childish, with styles filched from kindergarten. Little pinafores top long Johns, currently referred to as tights, with rompers and baby doll dresses running close second. (It's not really true, is it, that one designer having gaily mature women in some of these styles laughed so hard he fell off his yacht?)

All that most women want is Physiologically Comfortable Clothing: appealing, but not appalling, something more than washcloth sized skirts but a bit less than Mother Hubbards.

On the subject of wearable attire which includes footwear, yet another form of discrimination has surfaced. Why is it that shoemakers believe size 10 feet are never narrow but tend to spread out like pancake batter on a griddle? That seems to be the mindset of shoe last creators who widen size 10s to something approximating snowshoes.

What, then, are those of us with narrow, admittedly lengthy, feet to do? Go barefoot or slosh up and down in loose shoes that produce Painful Corns?

Shoemakers, stick to your lasts, but narrow some of the 10s, please. After all Jackie Onassis apparently had no trouble getting shod in size 10 narrow, so why should the rest of us with comparable feet be treated as Poor Commoners.

check-it-out . . .

Richard A. Rosenthal, retiring this year as athletic director at the University of Notre Dame, will address alumni and friends of the university at the annual **Universal Notre Dame Night** celebration May 4 at Indianapolis Athletic Club. Sponsored by the Notre Dame Club of Indianapolis, the program is being chaired by Robert L. Kessing. Leo A. Barnhorst will serve as master of ceremonies. The annual Award of the Year will be given to a member of the club at the dinner. Mike Wadsworth, a 1966 graduate, will succeed Rosenthal in the athletic director's post later this summer. He has been serving as Canadian ambassador to Ireland.

St. Meinrad Seminary, College and School of Theology will host a cello ensemble performing "Cellisimo" at 2:30 p.m. in the Archabbey Church. The ensemble from Bloomington, Ind., will be performing 17th and 18th century baroque music. The concert is free to the public. Parking is available in the Guest House lot or the student parking lot. Call Barbara Crawford for more information at 812-357-6501.

Order of Servants of Mary Father Lawrence Jenco will speak at St. Andrew the Apostle Church, 3922 E. 38th St., at 7:30 p.m. Father Jenco will speak about his abduction by Shiite Moslem extremists in West Beirut, Lebanon in 1985. He was held for 19 months before his release.

He has recently finished a book about the captivity experience.

St. Meinrad Archabbey Library will feature an exhibit of **Holy Icons of Russia** from April 30-May 20. The exhibit is a private collection of 100 icons from Wickenkamp from Noblesville, Ind. It will feature approximately 30 religious works of art from the 18th and 19th century. Included are portrayals of the Lord, Mary the Mother of God, saints and Old Testament figures. The icons will be for sale. The exhibit is free and open to the public Monday through Friday from 8 a.m. to 11:30 a.m. and again from 1-4:30 p.m. Saturday and Sunday the library is open from 1-4:30 p.m.

St. Barnabas Parish, Indianapolis, will host "Journesongs: A Reading Session with Scott Soper" on April 28. Scott Soper is director of liturgy and music at Our Lady of Grace Church in Noblesville, Ind. He is active throughout the country



as a workshop presenter, clinician and concert artist. Dinner will start at 6:15 p.m. (\$7.50 plus reservation); and the session will begin at 7:30 p.m. Admission is \$3. The event is sponsored by the local chapter of the National Association of Pastoral Musicians.

For more information or to make reservations, call Paula Slinger at 317-895-9814 or Teresa Eckrich at 317-356-1868.

St. Augustine Guild will present "Fashions with Flair," a luncheon fashion show with boutique on May 3 at the Ritz Charles in Carmel. Fashions will be presented by Collection 94, Mary V. Kandice Elle and Courtyard Cottage. Social hour begins at 11:30 a.m. and luncheon will be served at 12:30 p.m. Donation of \$18 will benefit the Little Sisters of the Poor and the elderly residents of the St. Augustine Home. For more information or reservations, call Ann Hyde at 317-842-3136.

Even a 79-year-old woman can change her mind!

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The Class of 1945 of St. Mary Academy is planning its 50th reunion to be held June 11 at Stokely Mansion at Marian College. The reunion committee is trying to find some of the classmates. Those who have not been contacted are asked to call 317-329-0063 or 317-745-2200.

Pope John Paul II's book, "Crossing the Threshold of Hope," will be studied for 12 weeks at St. Luke Parish. Meetings begin Wed. May 3 at 7:30 p.m. in conference room one.

The Cornerstone Riders Chapter of Indianapolis, one of 400 chapters involved in the Christian Motorcyclists Association (CMA), will be participating in the eighth annual "Run for the Sun" on May 6. Organizers of the 100-mile ride ask motorcyclists to find sponsors to raise money for CMA to "spread the light of Jesus." For more information, call Ken Garrison at 812-546-5510. Motorcyclists will meet at 10 a.m. at the Shoney's on East Washington St. and I-465 in Indianapolis.

vips . . .



Archabbot Timothy Sweeney, O.S.B., announced **Gerald Wilhite** is the new general manager of Abbey Press. He will succeed Benedictine Father Carl Deitchman. Wilhite is currently chief operating officer of Abbey Press. He will be responsible for long-term strategic planning for the company's future, cultivating external resources and developing implementation of key corporate policies. Wilhite has more than 15 years experience with Abbey Press. He holds a master's of business administration degree from Washington University in St. Louis. Abbey Press began in 1867 by the Benedictine monks of St. Meinrad Archabbey. The company has marketed inspirational products and publications to a broad consumer base, primarily through catalogs.

Charles J. Schisla, director of media relations for the Archdiocese of Indianapolis, will be one of the exhibitors showing his photographs at "Images For Media '95." Charlene Faris, an adjunct professor, writer, and photographer, will exhibit the images, along with those of her colleagues and students, during the month of May at the Central Library, 40 E. St. Clair St. The exhibitors will host a reception in Cropsey Auditorium on May 5 from 3-9 p.m. The exhibit reflects Faris' mission to teach students and the public that marketable photos can be easily created for the various mass media. For more information, call Charlene Faris at 317-873-0738 or Dave Yurasko at 317-632-7447.



RECYCLERS—St. Barnabas students prepare to mark the 25th anniversary of Earth Day by collecting aluminum cans for recycling at the school cafeteria and (for those who mention the school) at the truck outside the Stop 11 Cub Foods store. Those helping include (from left, front): Kari Andrews, Tony Jay, Katie Tersell, Kristin Heath, Carl Palma, Matthew Miller, Joe Sapp, Stephen Kempf; (back) Nash Kegley, Ashley Werner, Courtney Taylor, Ashley Walden, Brian Allen, Marty Meikel, and David Campbell.

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Tape 4: *The Earth's Most Serious Wounds and My Four Writers*

Tape 5: *Love Enflamed (Divinity of Christ) and Does God Know What It Is to Suffer (Humanity of Christ)?*

Tape 6: *It Takes Three to Make Love (Blessed Trinity) and Nature's Solitary Boast (Mother of Jesus)*

Tape 7: *The Lengthening Shadow of the Cross Bars and By His Wounds We Are Healed*

Tape 8: *Beyond the Space Age (Ascension) and Something That is Too Deep for Words*

Tape 9: *The People of God (Body of Christ) and The Rock Man (Peter, Vicar of Christ)*

Tape 10: *Authority and Infallibility and Freedom and License (Communism and the Church)*

Tape 11: *The Great Battle in Heaven and The World's First Revelation (Original Sin)*

Tape 12: *How We Got That Way (Effects of Original Sin) and How to Lead a Double Life (Sanctifying Grace)*

Tape 13: *The Seven Rivers of Life (Sacraments) and The Twice Born (Baptism)*

Tape 14: *No Man is an Island (Confirmation) and Love's Deepest Intimacy (Holy Eucharist)*

Tape 15: *God's Road Company (The Eucharist) and Drama with Three Acts (The Mass)*

Tape 16: *Hurting the One We Love (Sin) and The Moment of Truth (Penance)*

Tape 17: *Psychoanalysis on its Knees (Penance) and Healing the Gateways of the Soul (Sacrament of the Sick)*

Tape 18: *Men, Not Angels (Holy Orders) and The Five Tensions of Love (Marriage)*

Tape 19: *Our Love (Marriage) and Sex is a Mystery*

Tape 20: *Mutual Self-Giving and Self-Recovery (Birth Control) and For Better or for Worse (Marriage Problems)*

Tape 21: *The Lovable is Adorable and Am I My Brother's Keeper? (Commandments)*

Tape 22: *Is Christianity Easy? and The Ultimate in Computers (Death and Judgment)*

Tape 23: *Washing Our Baptismal Robes (Purgatory) and Heaven is Not So Far Away*

Tape 24: *The Hell There Is and The True Feminine Mystique (Mother of Jesus)*

Tape 25: *Prayer is a Dialogue and God Loves You*

Who Was Archbishop Fulton Sheen?

One of the best educated American bishops of the 20th century. Archbishop Sheen earned graduate degrees in theology and philosophy from the Catholic University of America, the

University of Louvain in Belgium and the Collegio Angelico in Rome. A priest of the diocese of Peoria, Ill., Sheen was chosen to preach on "The Catholic Hour" on the NBC radio network in 1930. He was consecrated a bishop in 1951. The next year, he began a series of radio and television broadcasts that achieved great popu-

larity with both Catholics and non-Catholics. The author of more than 100 books and pamphlets, Sheen's imposing physical presence and magnificent voice made him one of the most influential preachers in America. He attended the entire Second Vatican Council. Archbishop Sheen died on December 9, 1979.



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SPOTLIGHT ON BATESVILLE DEANERY

Eagerness to grow makes St. Mary a dynamic parish community

Parishioners, staff say
the parish is growing
and looking ahead

by Peter Agostinelli

The people of St. Mary Parish in Aurora are friendly and giving. They're interested in celebrating liturgies, maintaining a growing school and making a mark on their community.

Franciscan Sister Christine Ernestes describes it this way: St. Mary's people are well-rooted in the past, but they're also aware of today and eager to look toward the future.

"The people are willing to grow," said Sister Christine, who has served the parish for two years as religious education administrator and pastoral associate. "The people who have been here for years are welcoming the ones who are moving in."



Father Raymond Schafer

A good part of the attitude is the fact that St. Mary's people are like a big family. And it helps that they're "down-home country people," according to parish secretary Mary Jane Johnson.

"I have a really strong belief in that," Johnson said. "Everybody's just really laid back. They get along with each other."

A friendly environment makes this

Ohio River town in Dearborn County a comfortable one to live in. That's apparent in the newcomers who filter in from the Cincinnati area every year.

Like the neighboring parishes in the Batesville Deanery, St. Mary Parish benefits from these new people. In recent years its membership has grown to a current total of about 530 families.

The welcoming attitude also makes it easy for good things to happen. And good things are plentiful at the parish, which has started to look at its future with a new long-range plan and an eye on future needs.

Father Raymond Schafer, pastor of St. Mary since 1993, said parishioners and parish staff are focused on a goal to shape a long-range plan and determine future needs. A focus of the long-range planning includes a close look at the physical facilities and how they can better serve parishioner needs.

Father Schafer points to the current facilities that serve important purposes. They serve well for now, he said, but they're heavily modified versions of the original structures. For example, the religious education center is housed in a building that used to be the convent for sisters serving at St. Mary. Also, the parish offices are located in what used to be a residential building.

So to manage the current growth, St. Mary's people will carefully look at the future needs. Father Schafer thinks the tasks are in good hands, given the good work done by parishioners serving on the parish council and finance council. The people are up to making decisions and asking the hard questions.

"And I think if we ask (the questions) in prayer, we'll get good answers and go in good directions," the pastor said. "The parish is all of us. Everybody needs to take responsibility for its life and growth."

One other goal to come out of all the



ON THE BANKS—St. Mary Parish serves more than 500 Catholic families from Aurora, other parts of Dearborn County and also Ohio County. (Photo by Peter Agostinelli)

planning is the development of more of a "stewardship mentality," Father Schafer said. He thinks stewardship and parishioner response will go a long way toward affecting all other aspects of the parish. And it may prove to be a sign of the success of the long-range planning effort.

Stewardship of the environment will be part of this focus, Father Schafer said. Another effort will be made to build on the parish's outreach ministries.

To make sure the changes go smoothly, the priest said great effort will be made to communicate details of all the projects to parishioners. This will be necessary to keep everyone informed of

details, as well as to help parishioners learn how they can best be involved.

Father Schafer said previous experience helped prepare him for these projects. The priest served as associate pastor of St. Bartholomew Parish and the former St. Columba Parish in Columbus during a period in that city's parish consolidation.

But all the talk of St. Mary's future shouldn't overshadow its active present. In other areas of parish life, a senior citizens' group was formed last fall. Sister Christine said two members of the parish approached parish staff about forming the group.

Sister Christine oversees all religious

(Continued on page 9)

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St. Mary serves Aurora's Catholic families

(Continued from page 8)

education programs. She also works with Father Raymond and a team of five parishioners on the parish Rite of Christian Initiation of Adults program. Six new Catholics recently joined the parish through RCIA.

St. Mary School, which includes kindergarten through eighth grades, counts about 160 students in its enrollment. Johnson said the growing enrollment, up from about 100 students just five years ago, is another sign of parish growth.

Tom Zins coordinates youth ministry activities. He said the program benefits from the involvement of many parents who take the time to get involved with planning and the various activities.

A recent youth ministry retreat focused on the theme of Christian habits. Love, its meanings, uses and misuse, as well as the topic of "Who Am I?" will be the focus of future retreats.

Zins said youth ministry has had good success with its "lock-ins." Sixty-five youth and 11 adults recently spent all or the better part of a night doing different activities while locked in together.

Sister Christine said St. Mary's liturgy committee contributes a great deal. It's bringing more and more ownership to liturgies. The parish also benefits from the service of its bereavement committee, which provides meals at funerals.

St. Mary Parish has grown with people who give their time to the Catholic community and the community outside it. Jack and Janice West are a good example of such people. They take communion on frequent visits to nursing home residents. They also work with engaged couples and with the local St. Vincent de Paul chapter. Janice also volunteers one day a week in the parish office.

The effort is nothing more than an attempt to bring comfort to people who can't leave their home and come to Mass like most people can, Janice West said.

"These people need to be comforted," Jack West said. "They need to know that people care about them."

Jack West said that attitude is a big part of this "spiritual and caring parish."

When asked about the many changes at St. Mary, Father Schafer said: "Life is change. The reality of the parish changes, and we have to change and grow with it. And we have to do it knowingly. Faith isn't a stagnant thing—it's alive."

Considering the people of St. Mary Parish—whom Father Schafer calls "open to new things and willing to learn"—that shouldn't be a problem.

"The people really live what they say here," Zins said. "That's the key to this parish."



SCIENCE FAIR—Seventh and eighth grade students at St. Mary School gather around an exhibit at their recent science fair. (Photo by Peter Agostinelli)

St. Mary Parish

Year founded: 1857

Address: 203 Fourth Street, Aurora, IN 47001

Telephone: 812-926-0060

Pastor: Father Raymond Schafer

Pastoral associate: Franciscan Sister Christine Ernses

Administrator of religious education: Franciscan Sister Christine Ernses

Parish secretary: Mary Jane Johnson

Youth ministry coordinator: Tom Zins

Music director: Sandy Schmitts

School: St. Mary School

Number of students: 161

Principal: Nancy Ray

Number of households: 530

Masses: Saturday-5 p.m.; Sunday-8:30 a.m. and 11 a.m.; Weekdays-Wednesday and Friday-8:15 a.m. (summer 8 a.m.); Tuesday and Thursday-5 p.m.

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.



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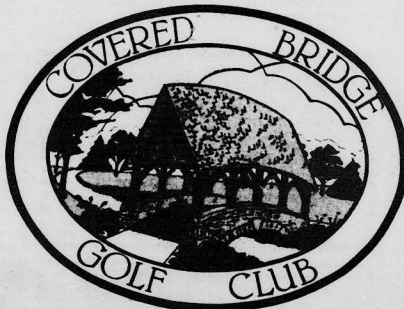


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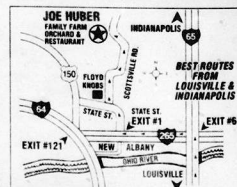
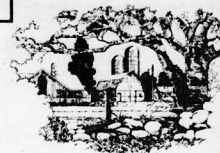
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Churches in archdiocese welcome new' Catholics

compiled by Margaret Nelson

The Criterion welcomes the more than 1,000 new Catholics who entered the church since last Easter. Most of these people were welcomed during the Easter Vigil liturgies on Holy Saturday.

Added to those increasing their parish communities by large numbers is St. Anthony of Padua, Clarksville, with 32 new full members.

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

This week's list includes "new" Catholics from the Indianapolis South and Indianapolis West, New Albany, Seymour, Tell City, and Terre Haute deaneries. The rest of the list was included in last week's *Criterion*.

Indianapolis South Deanery

Holy Name, Beech Grove: Tammy Bauer, Lori Chamberlain, Roger Cox, Kathy Hepler, Rebecca Keefe, Richard Oncale (catechumens); Valerie Bushong, David Ferrer, Kimberly Ferrer, Linda Hennelgarn, Mary Ann Hohl, Mary Lynch, Donna Viles (candidates).

Our Lady of the Greenwood, Greenwood: Danni Bastin, Scott Bastin, Sherie Bolen, William Bradbury, David Craig, Tammy Egnold, Brian Newcomb, Bill Porter, Jason Stum, Margie Tharp, Carl Todd (catechumens); Carolyn Bullard, Karla Caplinger, Steven Carpenter, Kelly Franke, Nora Garrison, Fred Harris, Cynthia McMillan, Natalie Miller, Rickie McQueary, Debbie O'Neal, Carl Schnepf, Kathy Skrzypczak, Jim Wilson, Mike Zimmerman (candidates).

Good Shepherd, Tina Corsaro, Jeffrey Duffy, Kenneth Duffy, Thomas Galloway, Marsha Norris (catechumens); Doug Armstrong, Jean Armstrong, Joy Carlson, Andrea Duffy, Kristy Freemont, Janice Grider, Tressa Rodgers, Bryan Wolf (candidates).

Nativity: Christy Crum (catechumen); Diane Koers, Reid Latimer, Ian Marco, Nicholas Marco, Karen McGuinness, Roberta Pfeiffer, Judy Strack (candidates); Sacred Heart: Laura Battiato, Lisa Battiato, Monty Ferbert, Tim Taylor, Scott Whitlock (catechumens).

St. Ann: Eric Bauer (candidate); St. Barnabas: Elizabeth Banger, Kristin Banger, Laqueria Brown, Marcie Carter, Cheryl Cunningham, John Doctor, Kenny Fikes, Robert Lee Hamilton, Heather Hansen, Jerry Helderman, Alan Higdon, Aubrey Hooker, Ray Johnson, Debra King, William Linder, David Morgan, Kim Morrison, Kimberly Murray, Jeffrey Nixon, Ryan O'Connor, Tammy Puckett, David Rexroat, Scott Schier, Paul Schmidt, Kellie M. White, Todd Williams, Betty Wilchby, Cheryl Wilchby, Kimberly Wong (catechumens).

Also from St. Barnabas: Eric Antonen, Brian Barker, Marty Baker, Angela Bechtel, Steven Bridgewater, Steven Burchfield, Jeffrey Carcellio, Donald Dale, Lorahly Dale, Christina Ehrman, Michelle Farmer, Larry Hacker, Darren Hieber, Sheila Hieber, Jane Hill, Ernest McCormick, Kellie D. Miller, Holly Page, Bradley Robertson, Debbie Roberts, Thomas Vernon, Rose Rosenmark, Jeffrey Smith, Erin Strouse, Wendy Sue Webb, Glenda Zayas, Ramon Zayas (candidates).

St. Francis and Clare: Carl Raymond Anderson, Shana Marie Michelle Forsee, Kevin Michael Forsee, Mark Steven Fryman, Matthew Robert Fryman, Emily Suzanne Hanson, Jessica Marie Hanson, Mackenzie Suzanne Mary Reed, Marissa Renee Elizabeth Reed, Ryan Adam West (catechumens); Roxanne Anne Rowe, Judith Kay Fryman, Jason Matthew Guthrie, Frank William Jones, Phyllis Marie Jones, Brent Robert McIntosh, Gina Grace Moran, Jacqueline Ines Sanders, Tracy Ann West (candidates).

St. Jude: Angela Bowman, Geoffrey Davis, Rachel Davis, Benjamin Dyar, Heather Gottenmoeller, Adam Hampton, Jessica Keller, Brandon Lopez, Regina Miller, Michael Mullins, Benjamin Pappas, Amber Rowe, Zachary Smith, Jennifer Teipen, Justin Teipen, Kelly Teipen, Denise Grubbs (catechumens); Marty Barker, Richard Bedwell, Lloyd Goss, Kimberly Hancock, Jess Heidenreich, Zachary Hinkle, Lisa Sussemich, Terri Teipen, Teresa Wiggins (candidates).

St. Mark: Earl Bailey, Steven Ballard, Jaime Bose, Sarah Bose, Robert Clark,

Lisa Fath, Annette Gregory, Mike Hompey, Paul Morgan, Toby Riba, Tracey Snyder, Jennifer Taylor, Kim Wilkowsky, Kimely Withcombe (catechumens); Joe Amot, Cynthia Assenheimer, Tom Beaudry, Pablo Cabata, Katie Desjard, Cynthia De Witt, Kim Encalada, Ken Giffin, Marie Giffin, Stephanie Miller, Sherry Painter, Sherry Robertson, Janet Schlack, Tracey Wagley, Bill Watters, Julie West, Jackie Withcombe (candidates).

New Albany Deanery

St. Anthony of Padua, Clarksville: Derek Thomas Brady, Megan Gibbs Carta, Shelby Rae Carta, Taylor Layne Carta, Donald Eugene Cople, Amanda Lee Harper, Shannon Lee, Robert Arthur Nathan, Amy Denise Renn, Teri Adrienne Riley, John Logan Schmidt, Caitlyn Brooks Thomas, Pamela Seale Thomas, Cory A. Lee Whitt (catechumens).

Also from St. Anthony, Clarksville: Kevin Michael Boos, Shari Lynn Carta, Charles John Coulter, Brad Lynn Carta, Kristin Wilson Essler, Bradley Wayne Hammond, Lisa Feiock Hammond, Shannon Marie Harper, Thomas Kevin Monfort, Walter Peter Peycha, Donald Gregory Schmidt, Michael Alan Thomas, Ralph Edmond Stiers, Thomas Alan Thomas, Keith Patrick Welsh, Kevin Michael Welsh, Leroy Elmer Wilson, Monna Jean Zweydfort (candidates).

St. John in the River, County: Albert Zwalhen (catechumen); St. Joseph, Corydon: Mark Farris, Michael Horn, Lois LaRoche, Judy Love, Karen Pearson, Clayton Hardsaw, Ryan Armstrong, Amy Schmitt, M. Cox, Findley, Tina Heitkemper, Janine Sieg, Christine Thomas (candidates).

St. Mary of the Knobs, Floyds Knobs: Jason Baker, Connie Bierman, Sam Bush, Lisa DeWitt, Jennifer Fise, Brad Snyder (candidates).

St. Mary, Navilleton: Tara Hubbard (catechumen); Sacred Heart, Jeffersonville: David Hartschorn (catechumen); Dawn Brockway, Glenna Haberzette, Delbert Hoskins, Tanja Pierce (candidates).

Our Lady of Perpetual Help, New Albany: Darrel Lee Crowe (catechumen); Elizabeth Crowe, David Julius, Lee McQuigg, Scott Striegel (candidates).

St. Mary, New Albany: Anna Dean, Kathy Huschick, Kelly Kense, Kathy Kolter, Alexis Meeks, Mary Robinson, Nathan Townsend, Tim Williams (catechumens); Rhonda Noon (candidate).

St. Joseph, St. Joseph's Hill: Rita Gutierrez (catechumens); Patsy Bergh, Michelle Gayhart, Angela Tavares (candidates).

Our Lady of Providence, Brownstown: Kenneth Turner (catechumen).

Seymour Deanery

St. Bartholomew, Columbus: George Aldrich, Bridget Collins, Leandra Davis, Paxton Davis, Tina Gleason, Sydney Hall, Anthony Handt, Deanna Hartwell, Ambri Hayden, Carissa Heyden, Emily Jordan, Larry Maynard, Marilyn McKinnis, Molly Moore, David Murphy, Krystle Nichols, Joshua Perez, Philip Perez, Randall Proffitt, Katie Rimer, Kelly Rimer, Amanda Robertson, Leah Robertson, Polly Slavton, Eileen Noubry Sprague, Aubrey Sublette, Toby Taylor, David Whitt (catechumens).

Also from St. Bartholomew: Alesia Amlung, David Bowman, Gayanne Brown, Julie Burkhardt, Jennifer Chadwick, Melinda Clark, Shayla L. Hays, Michael Davis, Patricia Dennison, Albert Ellerbrook, Rebecca Ellerbrook, Glenn Gleason, Kirby Grammer, Stormy Grammer, Francelle Gray, Barbara Hall, Debra Handt, John Hiestler, Martin Jorgensen, Michael Keogh, Lisa Kirchner (candidates).

Other St. Bartholomew candidates are: Angie Lucic, Robert McCintock, John McCormick, Josh Miller, Anika Moore, Anthony Moore, Catherine Moore, Steven Morton, Joseph Moore, John Litzelman, Sarah Murphy, Brenda Nielsen, Rebecca Pinto, Martha Proffitt, Michael Proffitt, Joan Reichel, Grace Rimer, Judy Rittenhouse, Laura Robertson, Kevin Shroy, Selma Shipley, Ivonne Nicole Temple, Mark Thomas, Nancy Wells, Byron Willard, Sandra Wolford (candidates).

Holy Trinity, Edinburgh: Angela Carpenter, Clara Cordray, Stacey Cordray, James Hughes, Angela Kiehl, David Lee Murray, Rebecca Rose, Carolyn Rose, Carolyn Sego (catechumens); Diana Hughes, Karen Mappes, Patty Ross (candidates); St. Rose of Lima, Franklin: Cynthia Marie Bradley, Thomas A. Cunningham, Paula Klueber, Angela Meyers, David Lee Murray (catechumens); Audrey Evans, Donna Frances, Rhea Kovach (candidates); Prince of Peace, Madison: Darren Anderson, Lou Ann Connor, Merrill Hiatt, Julie

Michelle Long, Patricia Luan, Angelica McMurray, Cheyenne McMurray, Terry McMurray, Tom Nolan, Douglas Opel, Leana Ray, Josh Roberts, Tina Schmidt, Christopher Slagle, Nicholas Slagle, Aaron Stamper, Jeremy Weddle (catechumens); Sheila Carlin, Barbara Cohen, Gretchen Ducharth, Chris Gentes, Joe Groves, Gay Horrett, Krista Parnham, Michael Petrunich, Victor Schmidt, Sonya Senti (candidates).

St. Roch: Kim Stiles (catechumen); Tobey Church, Steven Graphman, Susan Gude, Barbara Hohl, Janet Lee, Joseph Milligan, Beulah Nordhoff, Susan Winters (candidates).

Indianapolis West Deanery

St. Malachy, Brownsburg: Irene Carter, Andrew Craig, Amy De Thomas, Debra Eden, Dennis Edmonds, Misty Farrell, Kristin Fry, Kevin Gales, Jonell Kriebel, Breanne Lather, Joia McCracken, Amy Meunier, Carrie Montgomery, Erin Myers, Natalie Myers, Brooke Olson, Jaime Les Persinger, James Persinger, Jillian Sexton, Tracy Smith, Maggie Utley (catechumens).

Also from St. Malachy: James Adams, Robert Cullin, Allen Culpepper, Tony Duckett, Philip Ehrhardt, Pamela Green, Bart Hensley, Mickey James, Jeffrey King, Shari Kirtley, Amber Lewis, Lori McBride, Sandy Smith, Renee Spoor, Bryan Stapp, Cynthia Ticken, Terri Vallillo (candidates).

Holy Angels: Martha Ann House, Valerie Pyles, Victoria Render (catechumens); Pichele Carter, Anthony Chapman, Anita Farrow, James Love, Zelma Sevier (candidates).

Holy Trinity: Sun Yong Kim (catechumen); Marian College: Andrea Balan, Nicole Carrier (catechumens); Jennifer Beck, Dawn Duncan, Lori James, Lesley Kriete, Julie Nelson, S. Pauline Rairdon, Robert Stapleton, Sheila Williams (candidates).

St. Anthony: Peter Aha, Steven Bredl, Sherry Campbell, Karen Childers, Andrew Comley, Raymond Cook, Cassandra Gleis, Willard Howard, Angela Kraus, Ashley Marie Lee, Brandi Nichole Lee, Shann Christine Lee, Jennifer Janet Adams, Michelle Marie Quinn, Penny Sue Quinn, Anthony Stewart (catechumens); Geraldine Bailey, Hilda Bredl, Gordon Campbell, Albert L. DeWitt, Andrea Geisendorf, Alice Shirley, James Stumpf (candidates).

St. Gabriel: Lora Bowman, Jan Earle, Candie Fields, Michael Montgomery (catechumens); Nancy Anderson, Phyllis Brouse, Sally Cook, Amy Lipscomb, Stephen Satterly (candidates).

St. Joseph: Lisa Hall, Melodie Hall, Todd Jones, Angela Morrow, Corey Perdwew, Lyle Robertson, Robert Thorpe (catechumens); Lorraine Galbo, Kenneth Hoffman, Kendra Koonhs, Angela Perdwew, Beth Thorpe (candidates).

St. Michael: Brad Bunks, Norma Carmody, Shannon Dwy, Susan Feeley, Robin George, Patricia Hodges, John Litzelman, David Maloney, Linda Mohr, Veva Purdy, Cecil Spencer (catechumens); Gwen Barker, Keith Barker, Malinda Denney, Rhonda Ford, James Harris, David Perry (candidates).

St. Thomas More: Mooreville: Scott Stout, Brian Van Hoy (catechumens); Janis Alfano, Sharon Sherry, Terri Snider, Beth Stander, Maureen Trece, Irene Underwood (candidates).

St. Christopher, Speedway: Brenda Butz,

Humphrey, Ken Johnson, Chris Lynn, Bob Martin, Joe Perkins (catechumens); Terri Abbott, Mark Andrew, Shelby Armstrong, Steve Banta, Mike Bear, Alan Culbreth, Mike Hensley, Shannon Higgins, Jeremy Horn, Fred Kimmel, Marilyn Perkins, Warren Rucker, Jeodda Knoebel (candidates).

St. Mary, North Vernon: Adrienne Cardinal (catechumen); Karen Clark, Martha Jones, Donna Marsh, Myra Rogers, Melissa Spafford (candidates); St. Ambrose, Seymour: Robin Carpenter, Donald Lewis, Kimberly Nieves, Sherry Reinhart, Aaron Wilson, Keith Yazzell (catechumens); Mary Ann Lush, Kim Yazzell (candidates).

Tell City Deanery

St. Augustine, Leopold: Wanda DeVille, Mary James, Myra Rogier (candidates); St. Patrick, Perry County: Larry Weil (candidate).

St. Meinrad, St. Meinrad: Charles Stephen Cross, Marc Fairchild, Gwen Flamen, Denise Lynn Vail (catechumens); Justin Davis, Debbie Troesch (candidates); St. Mary, Tell City: Michelle Bosler, Christine Fenn, Ryan Guillaume, Kim Harumal, Steve Kratzer, Rena Powers, Jessica Richards, Terri Richards, Sherry Scott, Eva Zimmerman (catechumens); Barbara Dauby, Paul Gaudin, Cheyanne Guillaume, Cynthia Guillaume, Carla Hunter, Glen Kieser, Tracy Richards (candidates).

Terre Haute Deanery

St. Paul, Greencastle: Jennifer Landis, Julia Landis, Robert Landis (catechumens); Ron Clodfelter, Deanna Johnson (candidates).

St. Joseph, Rockville: Christina Hills (catechumen); James Cody, Michael Young (candidate).

Holy Rosary, Seelyville: Brenda Fischer (catechumen); Nancy Weaver (candidate).

Sacred Heart, Terre Haute: Kristina Barnhart, Dustin Kress, Barry Nicolson (candidates).

St. Ann, Terre Haute: Ian Patterson (catechumen); J. Scott Lee (candidate); St. Benedict, Terre Haute: Sandra Little (candidate); Delana Harrod, Ruth Ann Polmer (candidates).

St. Joseph, Terre Haute: Christy Akers, Kelly Albert, Kirsti Bennett, Jennifer Daugherty, Suzanne DeMaris, Anita Farrell, Christopher Frazier, Carrie Garvin, Rena Goodman, Nikki Holmes, Regina Parvis, Jesse Plant, Hickory Roesch, Crystal Sanders, Tara Schmidt, Carrie Spencer, Rachel Stone (catechumens); Amy Clifford, Michelle Connor, Margaret Ellison, Eric Hopler, Brian Lane, Rodney McIntyre, Debbie McLaughlin, Erin O'Deen, Karen Passen, Amy Prael, Kimberly Sappington, Stephen Sappington, Tara Smith, Debra Thorne, Linda Traverse, Sheryl Van (candidates).

St. Patrick, Terre Haute: Jennifer Aarsz, George Lee Mitchell, Kathleen Whiteson (catechumens); Jill C. Deardorff, Mark K. Hancock, Michael K. Hopper, Tom McBroom, Lisa Midkiff, Darla Mitten, Julie Stoelting, John Trevarthan, Wilma Waterbury (candidates).

Batesville Deanery: St. Louis, Batesville: David Gowan, Kerri Ann Ritter (catechumens); Juanita Beetz, Lorrie Luetic, Kari Griffith, Lawrence Luetic, Stephanie Wolter (candidates).

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Finding the good in bomb blast: making sense of senseless violence

The hardest question is theology is how to reconcile senseless suffering with an all-loving God

by Patricia Zapor
Catholic News Service

WASHINGTON—The bomb that nearly disintegrated a federal office building April 19 not only shook Oklahoma City but rattled the religious faith of a country full of believers.

Coming three days after Easter and in the middle of Passover, the blast that killed scores in the Alfred P. Murrah building left people across the country asking, "how could God let this happen?"—questioning the faith they had just proclaimed on the central Christian holy day and during the Jewish observance of a historic example of God's mercy toward believers.

The deaths couldn't be rationalized as resulting from a natural disaster or being a consequence of war—the victims were children, office workers and Social Security recipients, in the heartland of a country at peace, far from the expected venues of senseless violence.

"Probably the hardest question in all theology is how to reconcile such seemingly senseless suffering with an all-loving, all-powerful God," acknowledged Marcelino D'Ambrosio, an assistant professor of religion at the University of Dallas, a Catholic college. "Thomas Aquinas said of God, suffering is the greatest argument against the existence of God, yet God allows for great good to come from suffering."

The heroic service of those trying to rescue victims; the empathy and compassion being shown by people not personally touched by the blast; the new gratitude and appreciation for their own loved ones left by millions of people who watched the aftermath of the explosion on

television—these were immediate examples of good coming from evil, D'Ambrosio said.

Even admitting that the bombing was an evil act is important and can help people understand that good can come of it, said D'Ambrosio and others.

"Especially coming in the Easter season, this is a reminder that in our own lives, hatred and evil are real," said D'Ambrosio.

"This shows very starkly the horror and destruction of sin," he said. "It's often not so easy to see the power of sin in our own lives because it's on such a smaller scale. But sin is outrageous all the time and we need to recognize its destructive power in our own lives."

It's important at times of tragedy to accept that death and horror exist in the world, not just to wait about the apparent unfairness of how it strikes, said Brian Gerrard, an associate professor in the counseling and psychology program at the Jesuit-run University of San Francisco. "The point is not to dwell on it, but to focus on those who survived and those who are heroes."

"This kind of situation is the ultimate test of our humanity," said Gerrard. "It is an opportunity to grow as a person."

Two lessons from the Oklahoma bombing and from other jarring examples of suffering are that "evil is real and tragedy is a mystery we just don't get," said Jesuit Father Daniel Liederbach, author of "Why Do We Suffer? New Ways of Understanding," and a teacher of religious studies and theology at Canisius College, a Jesuit school in Buffalo, N.Y.

In recognizing that evil exists, people can work on reshaping their own lives, first by acknowledging that there are things over which humans have little power and then taking up the challenge to turn the tragedy into something greater, he said.

"We insist that 'this is wrong,' and we demand that life is better, that it will be better," Father Liederbach said. "It's a call to hope."

"Most, if not all, of the great people I know have been through a tragedy," said Father Liederbach. For himself, it took

a life-threatening operation to jar him into changes in his outlook that have altered his life.

"Did I have to hit bottom to get there? Probably," he said.

The greatest challenge of growing from a tragedy is to accept the lessons that suffering holds, said D'Ambrosio.

"It's not an automatic thing, that suffering produces holiness... vola!" he said. "We have to be willing to accept its power to change. Sometimes it produces a magnificent change in people, in others it does not."

D'Ambrosio said his own Dallas-area parish is predominantly Lebanese, made up of immigrants who have lived through horrors of war as stark as the Oklahoma City bombing. They provide an example of how even a whole community can be altered by shared tragedy.

"I see a striking resiliency in these people," he said. "They seem to have developed a joy and compassion in response to their suffering."

The Oklahoma City bombing also may be the catalyst for people throughout the world to re-evaluate their own vulnerability—"to remember how dependent we are on God, that at any moment we could be called to God," said D'Ambrosio. Americans in particular tend to feel insulated from the prospect of random death, which makes it all the more difficult to accept when it occurs.

"In many ways it's a salutary thing—to have our noses rubbed up in it," he said. "We need to walk in a conscious dependence on God, not in dependence upon living in the heartland or any other human illusion."



PRAYER FOR VICTIMS—Oklahoma City residents sit in silence during a prayer service for the victims of the bombing of the federal building. (CNS photo from Reuters)

Prayers said for the victims of bombing in Oklahoma City

(Continued from page 1)

As they did before the service began, the crowd gave a standing ovation to the medical and rescue personnel, firefighters and police among them who had assisted in rescue efforts.

Parents and relatives went up to the Children's Choral Society of Oklahoma performed.

"Your pain is unimaginable and we know that," said President Clinton. "The anger you feel is valid, but you must not allow yourself to be consumed by it."

Quoting St. Paul, the president said, "Let us not be overcome by evil but overcome evil with good."

He praised the community spirit of Oklahoma City. "If anybody thinks Americans are mean and selfish, they ought to come to Oklahoma," he said. "If they think Americans have lost the capacity for love and courage, they ought to come to Oklahoma."

Many in the overflow audience had waited in line for several hours wrapped in blankets against the wind and chill. Clinton told them, "Those who are lost are with God. Someday we will be with them. Until that happens, their legacy must be our lives."

Archbishop Beltrán, among those officiating during the service, said everyone there had been affected, had been hurt and grieving, but reminded them of the need for hope. "Everyone of us can be a person filled with hope," he said. "For our hope is in the Lord God."

He added, "the hope we express here today is realistic and attainable."

"Times like this will do one of two things," said Dr. Graham, "make us hard, bitter and angry at God, or tender and open to reach out in faith."

"I pray that you won't let bitterness and poison creep into your soul," he added. "Trust in God. Better to face something like this with God than without him."

After the service, family members and survivors were invited to take home the thousands of flowers sent in sympathy from around the world.



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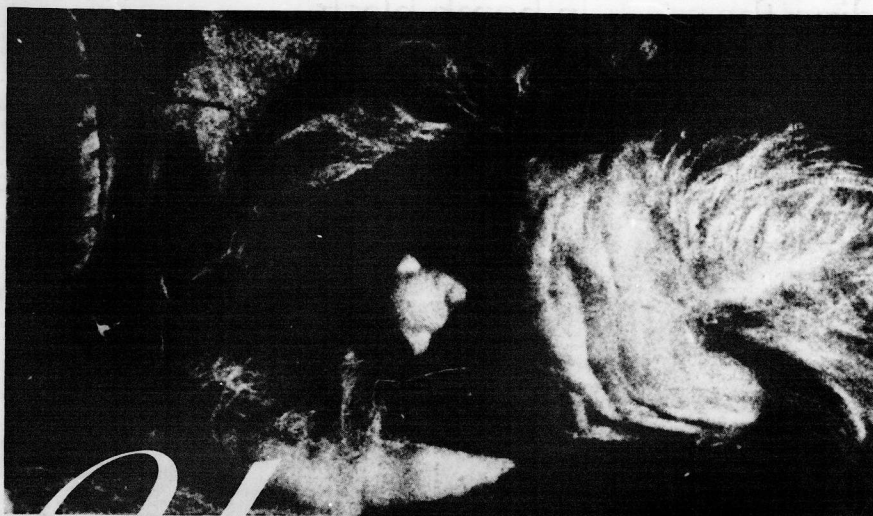
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United Catholic Appeal

'Think-it-over' dolls teach parenthood realism

St. Elizabeth's Southern Indiana has two computerized dolls for use by residents and outreach clients

by Mary Ann Wyand

Staff members of St. Elizabeth's Southern Indiana regional maternity center in New Albany are accustomed to celebrating new arrivals.

The recent mail-order delivery of two rather unusual arrivals was also cause for celebration. After a wait of almost nine months, St. Elizabeth's now owns two eight-pound vinyl "Baby Think It Over" dolls.

The lifelike 20-inch vinyl and electronic doll, which can be programmed to cry every two to four hours, was created by a California aerospace engineer to give teen-agers a realistic idea of the demands of parenthood.

A donation from employees of Bacons at the River Falls Mall in Clarksville enabled the St. Elizabeth's staff to order two of the computerized dolls for instructional use by residents and outreach clients.

Joan Cahill, St. Elizabeth's director of social services, said a computer mechanism programs the "Baby Think It Over" doll to cry a taped, plaintive howl when "hungry" and also when left unattended in an uncomfortable position or for a lengthy period of time.

These (child care) situations happen every day to real parents," Cahill said, "and teens usually avoid thinking about these demands while pregnant or even before they get pregnant."

Cahill said the doll, which sells for \$250, also can be programmed to cry more

frequently to simulate the needs of a colicky infant or a substance-addicted baby.

The programmed doll stops crying only when the surrogate parent holds the "baby" for 20 to 30 minutes after inserting a probe in the doll's back to simulate feeding, she said. The probe is attached to a wristband worn by the "parent" and can only be removed with scissors.

Yellow, red and green lights on the doll's back will light up when the "baby" is neglected, struck or shaken, Cahill said. That alarm gives St. Elizabeth's social workers and houseparents an idea of how well-suited to parenting the expectant mother or father will be and what child care instructions are necessary to improve their parenting skills and attitudes.

The "Baby Think It Over" doll is available in different ethnic varieties. St. Elizabeth's staff members purchased an African American doll and a Caucasian doll.

Despite its \$250 price tag, the dolls have become very popular as educational tools on the West Coast.

Cahill said St. Elizabeth's hopes to add eight more dolls as money becomes available so the regional maternity center can also utilize the realistic infant simulator to educate high school students about the demands of parenting.

"I think we're going to find that this simulation is critically valuable in (the expectant) teens' decision-making process to parent or place their babies for adoption," Cahill said. "The long-range effects of that decision on the child are at stake."



NEW ARRIVAL—Carma Harl, a houseparent for St. Elizabeth's Southern Indiana in New Albany, cradles the regional maternity center's newest arrival. It's a computerized "Baby Think It Over Doll." Social services director Joan Cahill (left) marvels at the lifelike doll which is programmed to cry and simulate the around-the-clock demands of a real baby. The doll was created to make parenthood come alive for teen-agers. (Photo by Cindy Kanning)

Cahill believes the sophisticated vinyl doll is more effective as an educational tool than sacks of flour or eggs often used in high school life skills classes to teach teens about parenting responsibilities.

The doll is the creation of aerospace engineer Rick Jurmain and his wife. The California couple invented the crying doll when they were expecting a baby in 1993.

About to be laid off from General Dynamics in San Diego two years ago, Jurmain used his electronic talents to create the computerized vinyl bundle of joy.

The Jurmains knew that sacks of flour or eggs used in the life skills classes don't cry and wake up "parents" in the middle of the night, so they devised this creative invention to show teen-agers firsthand how much work it is to be a parent.

The purpose of the computerized doll, the Jurmains explained in a promotional brochure, is to encourage young people to "think it over" carefully before engaging in premarital sexual activity which could lead to pregnancy.

Shelbyville's St. Joseph parish school to reopen sixth grade

Plans are also being made to reopen grades seven and eight during succeeding years

by Geri Cicciara

St. Joseph School in Shelbyville is finalizing plans to reopen its sixth grade for the 1995-96 school year.

Pastor John S. Maung made this announcement following Easter Masses: "I am pleased to announce that St. Joseph School will be bringing sixth grade back for the 1995-96 school year. A task force is formulating plans for the return of seventh grade for the 1996-97 school year and for eighth grade in 1997-98. This project has my full support."

Archbishop Daniel M. Buechlein has given support to Father Maung for the "resurrection" of sixth, seventh and eighth grades at St. Joseph.

St. Joseph currently educates students from preschool through fifth grade. St. Joseph taught children through the eighth grade until 1969, according to enrollment records. That same year St. Joseph's board of education was formed.

The enrollment in 1970 recorded 363 students, including 57 kindergartners. Parents were required to tie \$3 per week.

The 1970s also found lay teachers quickly becoming common as the number of teaching sisters dwindled. A teacher's salary is still a prime consideration when determining a budget, since today a quality staff is still approximately 80 percent of the budget.

In June of 1977, with 187 students enrolled, parents asked the board to reopen seventh and eighth grades. The board decided not to reopen these grades. With no formal tuition charged to parishioners until 1985, financial accountability for the maintenance of the school was difficult at best. A self-supporting preschool program began in 1987 and St. Joseph continued to educate students through the sixth grade until 1990.

The B.E.S.T. (Better Educated Students for Tomorrow) committee, spearheaded by parent Sheila Riggs, was formed in 1992 to allow parents to voice their support for the return of the sixth grade.

Riggs said: "I married into Catholicism. I have a stepdaughter who attended St. Joseph until sixth grade. I saw the benefits she received (from Catholic education) and I now have both of my children at St. Joseph. I'd like them to get as much Catholic education as possible. Many parents here feel the same way."

The past few months have found Father

Maung, St. Joseph's parish council and the board of total Catholic education investigating the possibility of bringing the sixth grade back. Parental support for adding additional upper grades has been steadily increasing. The decision to bring back the sixth grade was not a difficult one, since the previous sixth grade teacher was still on staff, classrooms were available and 15 of 22 families were willing to commit to sending their fifth grade children to sixth grade at St. Joseph.

One problem the parish council sought to avoid was having to decide annually whether to continue the operation of sixth grade due to enrollment. Total school enrollment is currently at 214 students. The school's revenue comes from tuition, fees, fundraising and a subsidy from the parish.

The belief that students would eventually have to enter the public school system was a strong factor. With no alternative or private school programs for Catholic students within a 25-mile radius, the parish council felt it would be in the parish's best interest to begin plans for a program that would include seventh and eighth grades.

Phase one has begun. Teams were formed to contact and visit other archdiocesan schools that are comparable to St. Joseph. In an effort to become further enlightened about to what it takes to maintain a quality program in keeping with Catholic tradition, their objective will be to investigate Catholic school programs that continue to operate through eighth grade.

So far this task force committee has found that of the 64 Catholic elementary schools in the archdiocese, 50 schools educate students through the eighth grade. Ten schools operate schools through the sixth grade. St. Susanna Parish in Plainfield also is working on adding seventh and eighth grades to its parish school.

One parent said: "It seems (parents) spend the first ten years nurturing our children. I willingly took that job when I became a parent. I am a product of Catholic education and I chose Catholic education for my children. I feel that with a strong Catholic middle school program, we can be supported in our efforts to teach our children to become nurturers."

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Parenthood often differs from early expectations

by Kate Bird

Juliana enjoyed being a mother until her son entered high school. Then Peter abruptly changed.

Moodily and unpredictable, sunny one day and furious the next, Peter's grades ratcheted downward. He joined a gang whose members never saw a rule they could bear to keep.

Early one evening, Peter's principal called Juliana to say that the boy and some of his buddies were caught throwing bricks through the school windows and trashing the schoolyard after a basketball game.

When Juliana met with the principal, he told her that Peter could be charged with malicious destruction of property. The principal also asked if she thought Peter might be depressed or experimenting with drugs.

Later, when she could talk about it, Juliana said that initially she felt numb, overwhelmed by her son's actions, and stunned by how little control she had over him in spite of her efforts to raise him to be a good citizen.

Other parents report similar reactions when children confront them with choices or actions that run counter to expectation.

Jane, for example, thought she was doing well with her teen-age daughter, steering a careful path between permissiveness and excessive strictness.

Jane and Suzanne related well much of the time. When they did squabble, it usually was about the amount of time her daughter was spending with Jake, a high school dropout who flipped pancakes for minimum wages. But Jane trusted her daughter's common sense would lead her away from her boyfriend.

That expectation collapsed, however, midway through senior year when Suzanne announced that she was quitting high school "to see the country with Jake, maybe spend some time in Mexico."

The worst part, Jane explained later, was the crushing feeling that her daughter had betrayed her values.

"She turned her back on her father and me," Jane said, "and on the Catholic schools and church that nourished her."

Ultimately, however, Jane realized that she couldn't stand to lose touch with her child permanently. Jane read everything she could about maintaining a relationship with teen-agers and young adults. She never told Suzanne she approved of her lifestyle, but Jane also made sure to compliment her when she could and to show continuing interest in her activities.

For some, parenting's low point occurs when their expectations crash up against a particular child's abilities.

For Alan, that juncture came early when he and his wife were told of their 2-year-old son's genetic learning and motor disabilities.

For a long time Alan refused to accept the diagnosis, expecting Justin to out-

grow any disabilities and "do all the things other boys his age do."

But as Justin became 3 and then 4, it was apparent that his son would be in programs for special-needs children for a long time.

Alan struggled to accept his son's disabilities. He said that doing so meant learning to temper expectations to the reality of his son's abilities.

The turning point, Alan added, was discovering the "pleasure in helping my son develop to the best of his ability."

Far more sensitive to the needs of people with disabilities, Alan today is an advocate for eliminating the many barriers they encounter in daily life.

Like Alan, many parents confess that parenting forced them to change, to grow, in ways they would not have believed possible. Most, however, realized this only in hindsight. What is it they learn?

• Parents learn to reach out to others.

Isolation is one of the worst aspects of having a child veer off in an unexpected direction. Parents complain that for them it's like being propelled into a black hole with no clues on how to get out.

Desperation, though, can drive parents to unexpected action. Jane, for example, noticed a parish bulletin announcement about a new parents' group led by a therapist. A loner who usually avoided groups, as the parenting sessions progressed, Jane felt less alone sharing her fears and concerns with other parents.

• Parents learn to stop blaming themselves.

The sense of failing as a parent is immobilizing. Some report obsession with the thought that, "If only I had acted differently, been a better parent, my child would not have . . . joined a cult . . . turned to drugs."

A major problem for Juliana was the inability to face the thought of her son doing drugs or suffering from depression. Why? Because addiction and depression were threads running through her family history.

One parent tells of being stuck in guilt until her therapist suggested she turn outward, concentrating less on how her child's behavior reflected on her as a parent and more on the child's needs, interests and desires.

• Parents learn to trust God in a whole new way.

Alan found that his view of God as a strict judge who rewards admirable behavior and punishes evil behavior no longer served to explain the events in his life.

After groping for a long time, Alan said he finally came to see "God as strength rather than as a shield between me and life."

A breakthrough for Alan came with the realization that he could tap into God's strengths to help build a bridge between "me and the black times."

(Kate Bird is a publication manager, writer and editor in Washington, D.C.)



CONFUSING—Isolation is one of the worst aspects of having a child veer off in an unexpected direction. Parents complain that for them it's like being propelled into a black hole with no clues on how to get out. (CNS photo above by Gene Plaisted from The Crossiers and CNS photo below from Cleo Freelance Photo)

Parenting children requires love and respect for their uniqueness

by David Gibson

People enter parenthood with certain hopes and expectations for their children's futures.

However, children don't always develop according to plan—not the parent's plan, anyway.

There are many stories to tell about conflicts in families when a child seems to drift too far off the hoped-for path for a while—not appearing to meet anyone's expectations.

But there's another story too—about coming to realize that a child was gifted by God in an unanticipated way.

Sometimes these two kinds of stories mix together in one child's life.

The child may be struggling with his or her God-given uniqueness and con-

founding talent—confounding, perhaps, because this family wasn't expecting it.

It can be humbling for parents to realize that our children don't get everything that's good from us.

But it can be exciting too—realizing that God has our child clearly in view.

If your child doesn't seem to be developing according to your plan, try to discern whether he is in some little way developing according to God's plan and how you can support that development.

This is what I make of the new "Catechism of the Catholic Church" statement that "parents must regard their children as children of God and respect them as human persons" (No. 2222).

(David Gibson is the editor of "Faith Alive!")

DISCUSSION POINT

'Letting go' challenges parents

This Week's Question

What is the real challenge for parents in "letting go" of older teens and young adults?

"You try to infuse as much as you can into your children. But you also have to trust. And that is hard to do when you haven't seen enough of their values in action." (Lourdes Page, Roanoke, Va.)

"Parents are afraid . . . their children will not always think before they act . . . They may have to learn from their mistakes. But they don't know the price they will have to pay for their mistakes." (Marion Felick, Foxboro, Mass.)

"You were once a teen-ager, and you know you made mistakes, so you want to protect them." (Dorothy Brown, Parkville, Mo.)

"Our desire to control . . . Maybe we hate to admit

that we have done all we can do (for our children)." (Kathy Payne, Edmond, Okla.)

"Because that means allowing them to develop as persons different from myself." (Louise Kenny, Deerfield, Ill.)

"It wasn't hard as long as my husband was alive. It became harder once he passed away . . . I wanted to draw my children closer because I was lonely. I had to be careful not to possess them." (Patty Richard, Christopher, Ill.)

Lend Us Your Voice

An upcoming edition asks: Where does faith fit in at work—in your job?

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



Parenting skills grow by placing trust in God

by Dan Luby

A 16-year-old shows up at breakfast sporting a fresh "Born to Raise Hell" tattoo.

A 23-year-old turns down a lucrative job offer to become a lay missionary in a dangerous foreign city.

A 9-year-old says ballet is boring, compared to the fun of hanging out and smoking at the video arcade.

The fact is that kids, from an early age, often embrace attitudes, adopt goals, and embark on journeys which are not what their parents expected, even when the parents aren't surprised.

How should parents respond when this happens?

- First, remember that children have to be different from their parents in order to become themselves.

It is emotionally satisfying in the short run when our children want exactly the same things we do. After a while, though, exactly mirroring the dreams and attitudes of parents can hinder children's growth.

When they become themselves, perhaps it's because they are taking us at our word and trying to grow up.

- Second, remember to offer children handkerchiefs for their tears, not an "I told you so."

The reality is that it is difficult to become mature without getting some bloody noses along the way. Kids try things, pursue dreams, and adopt points of view which put them at risk for failure, rejection, and hurt of all kinds.

- Third, remember that sometimes young people assume a rebellious stance in order to see what parents will do, as much as anything else.

If we sound the catastrophe alarm and fly off the handle every time children flirt with an unsavory new

companion, listen to offensive music, or express interest in a flaky-sounding career, we add fuel to the fire.

It, on the other hand, we never react at all, we may be signaling a kind of detachment and disinterest which could be read as lack of care.

It's important to express our own values and dreams clearly, but somewhat dispassionately, without having to win every argument.

- Fourth, listen. Then listen again, more carefully.

Listen for as long as children are willing to talk. The kind of listening that's helpful here is genuine, not affected. Waiting in silence until you can launch your own devastating argument is not the same as listening.

- Fifth, and most important, let go of the illusion of complete control.

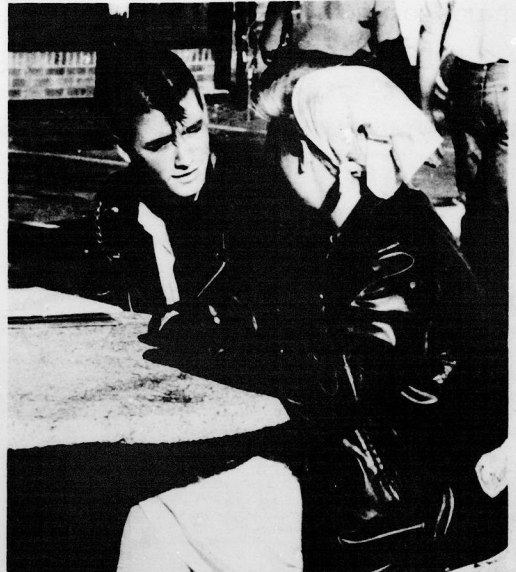
This is a life-long project for most people, and it's at the core of Christian spirituality.

As a popular poster says, "There are two things you need to know: 1. God exists. 2. You're not God."

Up to a point, parents can exert significant—though not absolute—authority over the behavior of children who still live with them. But parents cannot make a kid who really loves soccer prefer baseball. We can't talk somebody who vibrates to heavy metal music into wanting to listen to cool jazz or '60s folk music.

The arduous, sometimes crazy-making business of letting go of our kids can become an opportunity to practice, in a concrete way, deep trust in God.

Here is the key point: We don't know how things will turn out in the end, and we can't see our lives or our children's lives from the long perspective that God has.



SELF-EXPRESSION—Children have to be different from their parents in order to become themselves. Sometimes young people assume a rebellious stance in order to see what parents will do in response to their contrary behavior. Parents play a significant role in their children's lives, but children also belong to themselves and to God. (CNS photo)

Choices that look disastrous in the short run may be transformed by God into a graced experience that ultimately will enrich everyone involved.

The path of peace in these difficult conflicts lies in acknowledging that our children don't belong to us.

Parents have a significant role to play in their children's lives. But in the end, our children belong to themselves and to God.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)

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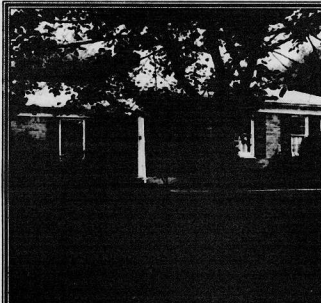
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QUESTION CORNER

Lots of service groups need student volunteers

by Fr. John Dietzen

Q A few of us in our university dorm want to find some place that can really use us where we can volunteer for service work this summer. Have you any suggestions? Or can you tell us where to look for possibilities? (Ohio)

A Since the last time I responded to a similar question in this column, two wonderful publications have been brought to my attention.

One is "Response," the Volunteer Directory for 1995, published by the Catholic Network of Volunteer Service. It lists the purpose, requirements, financial and living arrangements, training expectations, and other information for dozens of volunteer programs in the United States and foreign countries, with lengths of service varying from several weeks to several years.

The great majority have Catholic affiliation; a few are under Protestant or non-denominational auspices.

Write to CNVS, 4121 Harewood Road N.E., Washington, D.C. 20017, or call 800-543-5046.

The other is "Connections 1995," a publication of the St. Vincent Pallotti Center for Apostolic Development (Box 893, Cardinal Station, Washington D.C. 20064; phone 202-529-3330).

"Connections" carries basically the same information as "Response." Many listings overlap, of course, but each publication includes some programs not in the other.

Openings are available to teen-agers, senior citizens and everyone in between.

As the presence of these valuable directories indicates, lay volunteers, short- and long-term, have become quite a significant factor in the life of the church today. Every indication is that their importance will continue to grow.

The Pallotti centers and the Catholic network (and I'm sure there are others as well) deserve our thanks for

making this information so readily available to American Catholics and others.

Q You have said in your column and in your book that receiving Communion by intinction (dipping the host in the cup) prevents the option of receiving Communion in the hand.

Several of our parishioners, including myself, ask why they cannot receive the host and then dip the host in the cup themselves. Can you explain? (New York)

A In all its liturgical guidelines on the subject, the church points out that the theology and the entire symbolism of the Communion rite require that the Eucharist be ministered.

This includes both the consecrated bread and wine, if both forms are offered.

The church is so conscious of this need that it provides a separate form for ministering the cup ("The blood of Christ"),

as well as an "emergency" procedure when not enough ministers are present at a particular Mass.

If sufficient eucharistic ministers are lacking, the priest may "appoint a suitable person who in case of genuine necessity would distribute Communion for a specific occasion" ("Immensae Caritatis," 1973 instruction of the Sacred Congregation for Divine Worship).

A brief commissioning ceremony for that special situation is given in the same document.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 104 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

When you feel moody, try these suggestions

by Dr. James and Mary Kenny

Dear Dr. Kenny: I want to be a decent human being, but sometimes my moods get the best of me and I am just plain nasty. I hurt people that I love, people I really didn't want to hurt. Have you any suggestions on how to overcome an irritable mood? (New Jersey)

Answer: What a practical question! It's so easy to be nice when you're feeling good. But when you have a cold, feel angry or depressed, are provoked or pestered by a child, or are simply worn out, kindly words don't come easy at all.

The key is to be careful not to blame the people around you or put them down. Be honest with yourself about your mood, the way you are feeling.

The first step in dealing with a mood is to recognize the early warning signs. Examine your lifestyle to try to discover if you frustrate easily. When are you most likely to be in a bad mood? Where?

Once you know you are "having a bad hair day," announce it to anyone nearby. Tell them you don't feel well or that you're grumpy and may be less conversational that day.

Admitting to your mood is helpful in controlling it. Also the people around you know to stay away, or at least not to take what you say too personally.

Here are a few hints to help improve your mood. You can remember them by using the acronym "FLIRT." Think of it as teasing away your mood.

• "F" stands for fun. Do some favorite activities. Work on a hobby. Do something. Don't try to out-think a mood.

• "L" stands for laugh. Sometimes things are so bad it's absurd. Haven't you ever had one of those days when everything went wrong, and then one more thing? Be like the Irish who even celebrate wakes. Laughter is an explosive emotion and can provide a good release.

• "I" stands for indulge yourself. Curl up with a good book. Watch a sitcom. Take a bubble bath. Go to bed. This may be the time for GTMs (Good to Myself).

• "R" stands for relax. Learn ways to settle your mind. Try imaging. Pick a favorite scene from your past and use all five of your senses to recall it. Another way to relax is to take a deep breath. Imagine you are filling your lungs with peace and love, then let it out slowly. Imagine you are letting go of all your aches and pains and all of your tension.

• "T" stands for talking with friends. Call someone near and dear on the phone. Visit a neighbor. Sharing with a friend may be the best way of all to deal with a down time.

We are all subject to moods, but we don't have to be victimized by them. Remember FLIRT. You can be good to others in spite of yourself!

(Address questions to be answered in print to The Kennys, 219 W. Harrison, Reissel, IN 47978.)

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Entertainment

VIEWING WITH ARNOLD

'Bye Bye, Love' takes comic look at divorce

by James W. Arnold

"Bye Bye, Love" is a long, extended series of jokes about divorce and its many victims—essentially everyone involved, from wife and husband to new spouses, in-laws and (most of all) children.

The gallows humor covers huge amounts of real pain. Comedy is the flip side of tragedy, and "Bye Bye" manages to concentrate on the laughs while suggesting that tears and rage are never too far away.

Divorce is, of course, rampant on the planet, and reaches into almost every life, playing few religious favorites. Religion is one of many relevant subjects that never come up in this movie, a lack which possibly explains why it suffers from intellectual malnutrition.

The all-male writers and producers here are making a funny-but-true movie about the familiar tribulations of their own lives. They have some positive dog credentials, e.g., a key member of the creative team is Gary David Goldberg, most notably honcho of TV's ultra-positive "Family Ties" and "Brooklyn Bridge," and past winner of the Humanitas Award. For divorce, Goldberg and company find no solutions and little comfort, and offer mainly survival kit wisdom.

"Bye Bye" focuses on three thirtyish male friends in Los Angeles, all with children, and all recently split from their wives. Most of the



action happens before and during the ritual of the exchange of children, a time of tension that most couples deliberately stage in neutral territory, in a public place. Here it is McDonald's.

The narrative wryly deals with several categories of problems. One is how to be a good father when you're only with your children part of the time, and your status is fuzzily defined. Another is coping face-to-face with an ex-wife you may now either hate or still (improbably) love. She also may now love someone else. A third issue in the movie is dating, or trying to find a mate who is an improvement on the first one, while entangled with all these mixed emotions, kids and responsibilities.

If "Bye Bye" makes no other point, it's that this is an awkward if not unnatural state of affairs. But this comic dance, even lightweight as it is here, underlines the horror of much contemporary family life. Probably the only thing worse is the sterile loveless marriage that endures for the sake of appearances.

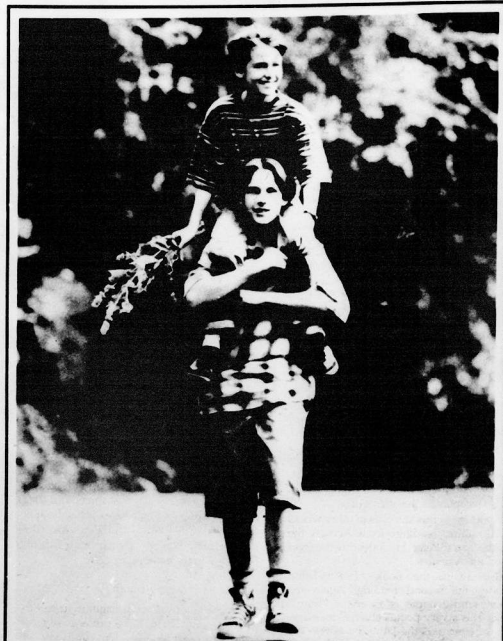
Vic (Randy Quaid) is the most angry of the group, although he's a softy at heart. (He and his younger kids repeatedly weep through a video of "The Yearling.") He and ex-wife Grace (Lindsay Crouse) are barely civil during their child exchanges.

He complains (too realistic for comfort) about how she spends the child support money. He's upset that her new boyfriend is enjoying the porch-deck he built with his own hands, so he tears it down while they're gone, in a rage of comic vindictiveness recalling a similar bit in "Short Cuts."

The movie's undoubted highlight is Vic's tortured blind date with a defensive neurotic woman (hilariously played by Janeane Garofalo, who breaks all the stereotypes and becomes his unlikely hope for the future).

Dave (Matthew Modine), a naive womanizer who thinks he's still 21, shows no signs of learning from this bad experience. He and his ex-wife Susan (Amy Brenneman) get along fabulously. As a pal puts it, "your divorce is better than most people's marriages."

Denny (Paul Reiser, of TV's "Mad About You") is the contrasting one-woman man. He's still mourning his divorce after three



THE CURE—An unlikely friendship develops between two 11-year-old boys played by Joseph Mazzello (top) and Brad Renfro in "The Cure." The U.S. Catholic Conference, which calls the film well-written and finely acted, classifies it A-II for adults and adolescents. (CNS photo from Universal)

years. (It's still "too soon to date.") He's trying to face his ex-wife's new marriage and his euphemistic status as his children's "birth father."

The women are seen from slightly more distance, but fall into roughly the same boxes: angry, regretting the past, or on the prowl for new guys. They especially go after kindred spirit Dave. In a major comedy sequence, two attractive divorcees he's encouraged drop over with their children and potluck suppers on the same night that his young girlfriend is making her first meal for Dave and his kids.

It seems incredible and heartless on everyone's part. The half-dozen kids from the various marriages don't seem to mind. They just go off together and play. But the clumsy mating competition is just a comic

exaggeration of the scramble occurring in the real world.

The film tries to cover too much. It also digs into father-absent teen-age problems (a boy with no home to go to and girls getting slashed at an under-aged beer party). To suggest that these divorce-bred miseries are in contrast with ideals of past generations, it also squeezes in a poignant senior citizen father (the late Ed Flanders, who works at McDonald's). He's lonely because his wife of 48 years has died and his adult children have moved away and forgotten him.

"Bye Bye," while not profound or even especially slick, reminds us of the imperfect moral world we have created despite all our smarts and affluence. (Satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

The Basketball Diaries.....	A-IV
The Cure.....	A-II
Jury Duty.....	A-III
Kiss of Death.....	A-III

A-I—general patronage; A-II—adults and adolescents; A-III—adults, A-IV—adults, with reservations; O—morally offensive.

PBS brings Dickens' novel 'Hard Times' to TV

by Henry Herx and Gerri Pare
Catholic News Service

Charles Dickens' most unusual novel gets the "Masterpiece Theatre" treatment as his 1854 opus, "Hard Times," airs Sunday, April 30, from 9 p.m. to 11 p.m. on PBS. (Check local listings to verify the program date and time.)

The Industrial Revolution has turned Victorian Coketown into an ugly, soul-saturated factory town whose inhabitants are further rendered joyless by embracing Utilitarianism, a philosophy espousing facts alone to the exclusion of emotions, creativity and the imagination.

Politician Gradgrind (Bob Peck) has raised Louisa (Beatie Edney) and Tom (Christian Anhol) in this emotionally sterile manner, even taking in an abandoned circus girl (Emma I. Wais) as maid in order to instill conformity and common sense in the free-spirited lass.

When pompous, wealthy town banker Bounderby (Alan Bates) asks for Louisa's hand in marriage, she coldly agrees despite the 38-year age difference, in order to make sure her adored brother Tom, an alcoholic gambler, will always have a job with Bounderby.

As a visiting politician and callous seducer (Richard E. Grant) toys with Louisa's doleful heart, the bank is robbed and suspicion falls on an innocent exploited worker (Bibi Paterson)—though selfish Tom knows the true culprit.

Eventually, Bounderby is exposed as a foolish brigand and Gradgrind realizes Utilitarianism has crushed his children's spirits as Tom and the gutless worker meet unhappy demises.

Dickens' angry appraisal of the supposed advances industrialization bestowed on English society shines through in the story's dreary Coketown setting and the ever-widening class distinctions that doom some of the characters.

As adapted and directed by Peter Barnes, the comic

undertones are not as successfully realized as Dickens' intent to stress that wisdom of the heart is as necessary as wisdom of the mind. Considered Dickens' most modern novel, it is unique for its unhappy ending, though viewers may find some enlightenment and light moments in the lives of its hardscrabble characters.

"The Winds of War"

The beginnings of World War II from the 1939 invasion of Poland to the 1941 attack on Pearl Harbor are portrayed through the perspective of an American naval officer and his family in "The Winds of War," a miniseries to be rerun on cable's Arts & Entertainment channel.

The first six hours of the 18-hour miniseries will be shown Sunday, April 30, from 8 p.m. to 9 p.m., and continuing Monday through Friday, May 1-5, from 9 p.m. to 10 p.m. each night, and on Saturday, May 6, from 8 p.m. until 9 p.m.

As Hitler's generals ready the blitzkrieg against Poland, Cmdr. Victory Henry (Robert Michum) is appointed naval attaché at the U.S. Embassy in Berlin. Cultivating his military opposites and fluent in German, Henry learns of secret German negotiations with the Soviet Union and alerts Washington in spite of his superior's misgivings.

When the Hitler-Stalin pact is suddenly announced, Henry's report is vindicated and President Roosevelt picks him out as his unofficial courier on sensitive diplomatic missions. It's an effective dramatic device making plausible Henry's presence at critical moments of the war in European capitals from Rome and Berlin to London and Moscow.

The production is very impressive both in the quality of historical dramatization and the degree of emotional involvement it engenders in the lives of its fictional characters. Filmed reportedly at a cost of \$35 million (in 1982 dollars) it is meaningful entertainment set on the grand scale of world history.

TV Programs of Note

Sunday, April 30, 8 p.m. (PBS) "Nomads of the Wind: 'Burning Their Boats.'" This repeat of a "Nature" series episode explores the story of the HMS Bounty mutineers who marooned themselves on Pitcairn Island, plus a look at Easter Island, where Polynesians developed a culture based on the worship of giant statues carved in stone.

Monday, May 1, 8:30-9 p.m. (PBS) "Dog." From the "Eyewitness" nature history series, this episode tracks the hunting, courting and mating instincts of the canine, from dangerous packs of wolves to the endearing, loyal family pet.

Tuesday, May 2, 9:30-10 a.m. (Faith & Values cable) "Lift Up Your Hearts: The Eucharistic Prayer." Parishioners at St. Peter Church in Cleveland tell how their lives are energized at the table of the Lord as they prepare the table, stand around the altar, and raise their hands and voices in thanksgiving to God.

Tuesday, May 2, 9-10 p.m. (PBS) "When the Bough Breaks." A "Frontline" documentary explores the bond between parents and children and the profound implications for children's behavior later in life if that attachment is hampered during childhood.

Wednesday, May 3, 8-9 p.m. (PBS) "Environmental SWAT Team." From "The New Explorers" series, the production team travels with a group of scientists to take inventory of the Bolivian tropical forest to uncover the wealth of natural resources that exists in this endangered environment, with the goal to preserve the tropical forest for future generations.

Wednesday, May 3, 9-11 p.m. (PBS) "Making of a Doctor." A "Nova" program follows seven Harvard Medical School graduates through the most grueling first year of residency.

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

THIRD SUNDAY OF EASTER

The Sunday Readings

Sunday, April 30, 1995

Acts of the Apostles 5:27-32 — Revelation 5:11-14 — John 21:1-19

by Fr. Owen F. Campion

Once more this holy season, the church begins its instructions in the liturgy with a reading from the Acts of the Apostles.

It again is a story of the Apostles. They are dauntless before the demands of the authorities that they stop preaching the message of Jesus. This required some considerable fortitude. After all, the Lord had been executed for treason, for assuming the role singular to the emperor in Roman minds.

Blood flowed freely in the dispensing of Roman justice, or in asserting Roman will. Boldly to identify with Jesus, and to insist that the message of Jesus still be taught, was not necessarily a way to keep the Romans placid.

Nevertheless, the Apostles prevailed. They testified to the Lord as the Savior who would sweep aside the effects of sin.

Important in this story, as in other weeks with the other readings from Acts, is the attention given Peter. He indeed is the chief among the Apostles.

Also again, the Book of Revelation provides the second reading. Again the author, whose name is given as "John," speaks. It is a very poetic, ethereal message. Jesus, of course, is the lamb: Jesus was the lamb of the Passover, the eternal Passover that rescued all people from death through the sacrifice of Jesus.

The lamb is seated at the throne of God. It is a testimony to the unique role of Jesus, not just a beloved human, a wise and influencing figure in history, but the very messenger of God.

The central lesson of Jesus given John, was to worship God.

St. John's Gospel is the third reading. This reading brings Jesus back to the Sea of Galilee, around which, and on which, so much of the Lord's public ministry occurred. In this narrative, Jesus is risen; Calvary is past. Eternity is now.

In this story, the Apostles were well-meaning and hardworking, but to little effect. They searched for fish, but found

none. At last, Jesus was before them. He instructed them how to fish. They caught a heavy catch.

Important is the image of the complete knowledge available to Jesus. Remember that he was not a fisherman. Several of the Apostles were. Yet Jesus guided them in fishing. Also important in this is the image of Peter. Peter virtually has commanded the stories given us by the church from the Gospels these weeks since Easter, including Easter morning itself.

In this passage the Apostles come ashore and dine with Jesus. Their meal of fish seems quite ordinary, since after all fresh fish would have been with them. But, in this setting beside the Sea of Galilee, fish build a strong reference to the Eucharist. There was the story of the multiplication of the loaves and fish somewhere near the spot in this story, traditionally on the hillside overlooking this place.

Finally there is the great commissioning of Peter. It is one of the most splendid stories in the Gospels. If Peter loves Jesus, he will feed the Lord's sheep. Did Peter love the Lord? Until death on his own cross, a death predicted in the Gospel.

Reflection

These lessons form a magnificent call to Christians to rejoice in the presence of God with them. The excitement and joy of Revelation can be their joy.

Again in these readings, the church reassures us of its own identity. It is with Peter. It bears now the message of Jesus, the message that so impelled the Apostles in their day that they preached it despite all the hardship and anguish it brought them.

Hearing the Apostles, their voice still speaking through the church, we do not hear the human voices of humans so different ultimately from ourselves. We hear the wisdom of Christ. It was in the Lord's love that the church came to be, that it exists. It was for us that the Apostles were summoned and Peter commissioned. It was the love that calls us to peace and eternal life in God. We are nourished for the task by the Eucharist.

Jesus himself, sent by the Father as the redeemer of the world, was in a certain sense the first missionary and the model of all missionary activity in the church.

By his preaching, but especially by his sacrifice on the cross, Jesus achieved the purpose for which he was sent, and opened the way for mankind to return to the Father.

As the church carries out her missionary activity she finds inspiration and strength in the gift of the Holy Spirit, whom Christ sent from the Father at Pentecost. The Spirit is the ultimate source of the church's missionary zeal, ever guiding her as she fulfills her divine mission to open before all people "a free and trustworthy road to full participation in the mystery of Christ" (ibid., 5).

THE POPE TEACHES

Church fosters mission work

by Pope John Paul II

Remarks at audience April 19

Continuing our weekly catechesis, we now consider the church's essentially missionary character.

As the Second Vatican Council affirms, the church is missionary by nature, for she "takes her origin from the mission of the Son and the mission of the Holy Spirit, in accordance with the decree of God the Father" (*Ad Gentes*, 2).

All the baptized, not simply those who are sent to preach the Gospel in foreign lands, are called by the Holy Spirit to cooperate in the church's universal mission.

MY JOURNEY TO GOD

Grace

Grace is God's light in me.

Grace is God's love for me.

Grace is God's faith in me.

Grace is God's peace with me.

Grace is God's challenge to me.

Grace is God's action through me.

Grace is God's gift to me.

Grace is God's friends beside me.

by Bette Smith

(Bette Smith is a member of Little Flower Parish in Indianapolis. She wrote this poem during her parish Lenten retreat in March.)



Daily Readings

Monday, May 1
Joseph the Worker
Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, May 2
Athanasius, bishop,
doctor of the Church
Acts 7:51-8:1a
Psalm 31:3-4, 6-8, 17, 21
John 6:30-35

Wednesday, May 3
Philip and James, apostles
1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

Thursday, May 4
Easter weekday
Acts 8:26-40
Psalm 68:8-9, 16-17, 20
John 6:44-51

Friday, May 5
Easter weekday
Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, May 6
Easter weekday
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

THE SHAPING OF THE PAPACY

Cornelius ruled on what to do about readmitting apostates

by John F. Fink

The persecution of the Christian Church by the Roman Emperor Decius was particularly severe, if mercifully short. Decius himself was emperor only from 249 to 251.

After Pope Fabian was executed on Jan. 20, 250, the church deliberately postponed electing a successor for 14 months because of the intensity of the persecution. During that time the clergy governed collectively, but the acknowledged leader of the clergy was a man named Novatian, who had been ordained a priest by Fabian.

Novatian was an intellectually gifted man who was well known as the author of a treatise on the Trinity that carried him the title of founder of Roman theology. During the period when there was no pope Novatian was entrusted with the task of writing important letters in the name of the church of Rome.

In March of 251, with the death of Emperor Decius, the persecution ended, so the clergy gathered to elect a new pope. Novatian confidently expected to be elected, but the clergy instead turned to another priest, Cornelius, a Roman. St. Cyprian, bishop of Carthage and a friend of Cornelius, wrote that he was elected pope "by the judgment of God and of the church, the testimony of most of the clergy, by the vote of the people, with the consent of aged priests and of good men."

Perhaps so, but that wasn't enough to satisfy Novatian, who had a low opinion of Cornelius (and the feeling was mutual). Novatian had himself consecrated a bishop and, with a small group of followers, moved into schism. He thus became the second anti-pope.

It was fortunate for the church that Cornelius was the one chosen as pope instead of Novatian, and that's the reason for his selection in this series about the shaping of the papacy. Cornelius and Novatian held opposite views on an important issue during the time of persecution.

Because of the severity of the persecution, many Christians apostatized—gave up their religion for fear of prison or death. With the (brief) end of persecution, they now wanted to return to the church. Should they be allowed to do so?

Novatian's view was severe: no, they should never be allowed to return; they should be barred permanently. At the other side of the issue was a man with a similar name—Novatus. An opponent of Cyprian in Carthage, he was willing to welcome back all apostates without any penalties of any kind. Cyprian held a middle view: He would permit those who had actually sacrificed to idols to receive Communion only at the moment of their death, while those who had only bought certificates saying that they had sacrificed could be admitted after a lengthy period of penance.

So what did Cornelius say? That question was obviously on Cyprian's mind because he made inquiries about it (much to Cornelius' annoyance) before deciding whether or not to support Cornelius as the

rightful pope. He wanted to make sure that Cornelius didn't agree with Novatus. Cornelius, though, agreed with Cyprian on this issue. He decreed that apostates could be readmitted to the church, but only after suitable public penance.

In his battle with Novatian, Cornelius received not only Cyprian's support but also that of Dionysius of Alexandria, another powerful bishop of the church. With their support, Cornelius called a synod in Rome in the autumn of 251, attended by 60 bishops and other clergy. The synod affirmed the policy of readmitting apostates and then excommunicated Novatian.

That did not end the problem. Novatian went on to spread his own church, modeled on that of the official church. That church was orthodox in every respect except that it taught that there was no forgiveness for serious sins. Thus, Novatian had this teaching in common with the first anti-pope, Hippolytus. Novatian's church spread as far as Spain in the west and Armenia and Mesopotamia in the east. It continued for a couple hundred years, into the fifth century.

Cornelius had a short falling out with his friend Cyprian. In the summer of 251 Cornelius gave a hearing to the envoys of a man named Fortunatus, who was troubling Cyprian in Carthage. Cornelius eventually repulsed the envoys, but Cyprian was irritated that Cornelius had even seen them, and let Cornelius know about it by writing him a sharp rebuke.

A number of letters written by Cornelius still exist. Most of them explained his position in relation to Novatian's schism to the other churches. Two of these letters were sent to Cyprian. Another was sent to Fabius, the Bishop of Antioch, urging him not to support Novatian. That letter was very strong in fact, today we would consider it libelous in what it said about Novatian.

That same document provided detailed statistics about the church in Rome. It revealed that the church then had 46 priests, seven deacons and seven subdeacons to serve 50,000 Christians.

Persecution of the church resumed in June 252 under Emperor Gallus. Pope Cornelius was arrested and banished to Centumcellae (present-day Civitavecchia, the port of Rome). He died there a year later, in June 253. His body was returned to Rome where it was buried in the crypt of Lucina in St. Callistus Cemetery. The inscription on the tomb slab was the first papal epitaph to be in Latin.

Cornelius is recognized as a saint. He and his friend Cyprian share the same feast day—Sept. 16.

Cyprian, by the way, opposed Pope Stephen I, two popes after Cornelius. The controversy was over the validity of baptism conferred by heretics and schismatics. Cyprian and the other African bishops would not recognize such baptisms and refused to back down even when Stephen threatened excommunication. However, before that could happen, Cyprian was martyred when a new persecution of the church flared up.

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, IN, 46206.

April 28

St. Barnabas Parish, Indianapolis, will host "Journeysongs: A Reading Session with Scott Soper." Dinner will start at 6:15 p.m. (\$7.50 plus reservation) and the session will begin at 7:30 p.m. Admission is \$3. Sponsored by the local chapter of the National Association of Pastoral Musicians. For more information or to make reservations, call Paula Slinger at 317-895-9814 or Teresa Eckrich at 317-586-1868.

April 28-29

Roncalli Performing Arts Department will present, "The Sound of Music" in the school auditorium. Curtain time is 7:30 p.m. A dinner performance will be presented on Saturday at 6 p.m. Dinner will consist of roast beef, rice casserole, hot rolls, relishes and Austrian desserts. Tickets are \$5 for reserved seats and \$4 for general admission. Dinner tickets are \$12.50 for adults and \$8 for children. For

more information, call Roncalli at 317-782-8277.

April 28-30

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a centering prayer weekend retreat. Call 317-788-7581 for more information.

Kordes Enrichment Center, Ferdinand, will hold a retreat, "The Circle Door to Eternity." For more information, call 812-367-2777.

Milford Spiritual Center, Ohio, will hold a retreat, "Spirituality and Sexuality." The retreat is for gay and lesbian Christians. Fee is \$140 per person. For more information, call 317-631-8746.

Central Indiana Marriage Encounter will hold a Marriage Encounter Weekend at Oldenburg. For more information, call Dave or Mary Timmenman at 317-897-8052.

April 29
Marian Heights Academy in Ferdinand, Ind., will host an open house for women who are interested in the college preparatory education. Call 800-467-4MHA.

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

St. Luke Church will host Ted Flynn, author of "Thunder of Justice" at 7:30 p.m. There will be an interpreter for the deaf. Call the parish office at 317-259-4373 for more information.

April 29-30

Panels of the AIDS Memorial Quilt will be on display at St. Peter & Paul Cathedral from 10 a.m. to 4 p.m. on Saturday and from 1:30-7 p.m. on Sunday. The display is sponsored by the Office of HIV/AIDS Ministry of the Archdiocese of Indianapolis. For more information, call 317-631-8746.

Our Lady of Lourdes School, Indianapolis, will host the CVO's "50th Anniversary of Kickball" tournament. For more information, call Joanne Deery at 317-357-6559 or Karen Deery at 317-352-0535.

April 30

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. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Matthew Parish, 4100 E. 56th St., will honor the Sisters of Providence who served there for the last 36 years. Liturgy will be held at 11:30 a.m. A reception will

be held in Mortuary Hall immediately following the Mass. For more information, call Kathy Sauter O'Brian at 317-251-9930.

Our Lady of Perpetual Help Church will offer a divorce recovery mini-series from 6-7 p.m. in the rectory basement. The professional staff from the Center for Counseling and Wellness will facilitate the series. Fee is \$5 per family per session or \$10 for all three sessions. Contact Tom Yost at 812-944-1184.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1520 Union St., at 1 p.m. for ongoing formation classes. Benediction, service and business meeting will follow. For more information, call 317-637-7309.

St. Meinrad Seminary, College and School of Theology will host a cello ensemble performing "Cello-isms" at 2:30 p.m. in the Archdiocese Church. The ensemble from Bloomington, Ind., will be performing 17th and 18th century baroque music. The concert is free to the public. Parking is available in the Guest House lot or the student parking lot. Call Barbara Crawford for more information at 812-357-6301.

April 30-May 20

St. Meinrad Archdiocese Library will feature an exhibit of Holy Icons of Russia. The exhibit is a private collection of Jack Wickenkamp from Noblesville, Ind. The exhibit is free and open to the public Monday through Friday from 8 a.m. to 11:30 a.m. and again from 1-4:30 p.m. Saturday and Sunday the library is open from 1-4:30 p.m.

May 2

St. Philip Neri Church in Indianapolis will host the CVO Bussard Awards at 7:30 p.m.

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

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

Marian College will present "Geology in our Everyday Life," with Arthur Minsky, as part of its Mature Living Seminars. The lecture will be held in Marian Hall, room 251 from 10 a.m. to 2 p.m. Donation of \$3 will be accepted. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0123.

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"My mother works very hard all day and doesn't like to spend her evenings coping with laundry."

May 3

Immaculate Heart of Mary Church, 57th and Central, will hold its candle/prayer group meeting from 1-2:15 p.m. All are welcome.

St. John Church, 126 E. Georgia St., will hold the annual Red Mass for lawyers at 5:30 p.m. Dinner will follow at the Convention Center.

The National Council of Catholic Women will hold its national convention at the Omni North in Indianapolis.

Pope John Paul II's book, "Crossing the Threshold of Hope," will

be studied for 12 weeks at St. Luke Parish. Meetings begin Wednesday at 7:30 p.m. in conference room one.

May 4

Positively Singles will meet in the library of St. Pius X Church, 71st and Keystone, at 7 p.m. All are invited. Food for those interested. Call Carson Ray at 317-228-9021 in the evening or at 317-576-4749 during the day.

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

Catholic Charismatic Renewal of Central Indiana Charismatic Mass

(Mass held on the first Friday of each month at selected parishes)

Date: May 5, 1995

St. Joan of Arc
4217 Central Ave.
Indianapolis, IN 46205

7:30 p.m. Teaching
Celebrant: Fr. Paul Landwerlen
6:30 p.m. March for Jesus
Presentation in Gym

For Information Call 317-571-1200



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May & June, 1995 TV Mass Schedule:

Date	Celebrant	Congregation
May 7	Rev. Joseph Riedman	Members of Holy Spirit Parish, Indianapolis
May 14	Rev. Donatus Grunloch, OFM	Members of St. Roch Parish, Indianapolis
May 21	Rev. Michael O'Mara	Members of St. Philip Neri Parish, Indianapolis
May 28	Rev. James Bates	Members of Our Lady of Grace Parish, Noblesville
June 4	Rev. Gerald Kirkhoff	Members of St. Jude Parish, Indianapolis
June 11	Rev. Mauro Rodas	Members of St. Mary Parish, Indianapolis
June 18	To be announced	
June 25	Rev. Donald Eder	Members of St. Louis de Montfort Parish, Fishers



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

May 4-5
Cardinal Ritter High School Drama Club will present "The Grass Harp," a play by Truman Capote. Performances will be held at 7:30 p.m. each night. Cost is \$5 for adults; \$3 for students.

May 4-6
St. Andrew Parish will hold its Fall Rummage Sale on Thursday and Friday from 8 a.m. to 6 p.m. and on Saturday from 8 a.m. to 1 p.m. in the church basement at 4050 E. 38th St. Saturday is \$1-a-bag day.

May 4-7
Sacred Heart Parish in Terre Haute will hold its annual Sacred Heart Spring Fling event. Dinners, bingo, raffles, teen dance, rides, food and crafts available. For more information, call 812-466-1231.

May 4-16
St. Michael School, 30th and Tibbs, will have a newspaper collection bin in the grade

school parking lot. Sponsored by St. Michael Home School Association.

May 5
St. Susanna Church, 1212 E. Main St., Plainfield, will hold its 21st annual Debraanna Raffle and Pig Roast in the church hall. Dinner will be served from 5-8 p.m. Adults \$6, children \$3. For more information, call 317-839-4175.

☆☆☆
Sacred Heart Church, 1530 Union St., will hold its "First Friday" program with Father Ellis at 8:45 a.m., following 8 a.m. Mass. All are welcome. For more information, call the parish office at 317-638-5551.

☆☆☆
St. Nicholas School will hold its annual Kentucky Derby Festival and Homemade 3-Way Style Chili Supper from 5-10 p.m. (EST). For more information, call 812-623-2348

☆☆☆
Charlene Faris, writer and photographer, will exhibit images, along with her colleagues and students, during the month of May at the Central Library, 40 E. St. Clair St. The exhibitors will hold a reception in Cropsey Auditorium from 3-9 p.m. For

more information, call Charlene Faris at 317-873-0738 or Dave Yurasko at 317-632-7447.

May 5-7
Kordes Retreat Center, Ferdinand, will hold "Intermediate Centering Prayer Retreat." For more information, call 800-880-2777.

May 6
The Young Widowed Group will gather for lunch at 11 a.m. at Blakey Lake's in Castleton on East 82nd. Shopping afterward. Call Carol Hultke at 317-577-9764.

☆☆☆
Positively Singles will travel to Chicago by train at 10 a.m. Limited tickets. Call Susan Totten at 317-983-3666 during the daytime for details.

☆☆☆
The Office of Worship will hold a session in its Liturgical Ministry Formation Program II from 9 a.m. to 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Father Rick Ginther and Sherie Berg, members of the Office of Worship will lead the session on hospitality and initiation. For more information, call the Office of Worship.

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

☆☆☆
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.

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

☆☆☆
Little Flower Church, 1401 N. Bosart, will hold its 5th annual Ladies Club Dinner dance in the

parish social hall. The event will begin at 6:30 p.m. The Harry Burgess Trio will entertain guests from 9 p.m. to 12 a.m. Cost is \$15 per person. For more information or reservations, call Delores Hartman at 317-356-8058. Reservation deadline is May 1.

May 6-7
King's Singles of Christ the King Parish will take a camping trip to a cabin in Seymour, Ind. For more information and the RSVP, call 317-251-5153.

May 7
Our Lady of Perpetual Help Church will offer a divorce recovery mini-series from 6-7 p.m. in the rectory basement. The professional staff from the Center for Counseling and Wellness will facilitate the series. Fee is \$5 per family per session or \$10 for all three sessions. Contact Tom Yost at 812-944-1184.

☆☆☆
Mt. St. Francis Retreat Center will hold a spaghetti dinner from 11 a.m. to 5 p.m. Homemade pasta, meat sauce and roll, along with salad, beverage and dessert. Adults \$5, seniors \$4.50, under 12 \$3.50. Carry out available. Call 812-923-8817 for more information.

☆☆☆
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.

☆☆☆
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.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 1433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., First Sunday each of month, 1:15 p.m.

School enrollment increases third year

CINCINNATI (CNS)—For the third consecutive year, enrollment in Catholic schools nationwide has increased, according to officials of the National Catholic Educational Association.

Sister Catherine McNamee, NCEA president and a Sister of St. Joseph of Carondelet, said that enrollment increased by 41,000 during the 1994-95 academic year. "One year might be luck, the second a small miracle, but now we're on to a trend," said Sister McNamee about the figure announced at the 92nd annual NCEA convention April 18-21 in Cincinnati.

Some 10,000 delegates at the annual meeting greeted the news with cheers and hallelujahs, befitting the spirit of Easter week.

Current enrollment in the country's 8,300 Catholic schools is 2.6 million. In Catholic high schools, enrollment is over 600,000 students, said Michael Guerra, executive director of NCEA's secondary school department.

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ACROSS

1 "I wish you just live by his—" (Hab 2:4)

6 Broken at the Last Supper

11 TV Jig

12 Resurrection holiday

14 Officers' Training School (Abbr)

15 Jacob's uncle (Ex 29:10)

17 Eden figure

18 Exclamation

19 "The God of my rock, in him will I—" (2 Sa 22:3)

20 Atq

21 Son of Adam

24 Explosive abbreviation

25 "Praise the Lord, all ye Gentiles; and—him, all ye people" (Ps 115:1)

27 Mistake

29 Holy men and women

31 "—Mama"

32 "Thy— and thy staff—" (Is 54:1)

33 Most expansive

36 Wristledown sport

39 Employer

40 Greek letter

42 Medecore (Hyph)

43 Radium symbol

44 "And he—there an altar" (Ex 35:7)

46 Train line (Abbr)

47 Small crowd

49 "And the fall angel, rounded and I saw— a fall from heaven—" (R 9:1)

50 Actress West

51 Biblical silver measure (Ex 38:27)

53 "—for now is our salvation— than what we believed—" (R 13:11)

55 Samson found this in a dead lion (Jud 14:8)

56 Evil being

DOWN

1 "Therefore shall a man leave his— and his mother—" (Mt 22:28)

2 Dalaam's talked plant

3 "God—love"

4 Incline

5 "And I, behold, I will harden the— of the Egyptians." (Ex 14:17)

6 Adam named them

7 Talk widely

8 Chemical symbol for einsteinium

9 Consumed

10 Of strong faith

11 Lax

13 Tears

16 Hot dog haven

22 Swap

23 Fly in place

25 Daniel was thrown in with them

26 "—man shall come up with thee—" (Ex 34:3)

28 Musical notes

30 Exist

33 German sausage

34 Old Testament prophet

35 Reliable

36 "—they escaped all safe—" (Acts 27:44)

37 Judith's sister nation

38 More painful

41 Smote

44 Poison

45 Forbidden fruit plant

48 Ararat group (Abbr)

50 Magnetic Resonance Imaging (Abbr)

52 Printers measure

54 Jewish eleventh month

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Youth News/VIEWS

Students work for God in rural West Virginia

by Amy Berlier

This year, instead of going to Florida for spring break like many teen-agers, 12 students from Roncalli High School and Franklin Central High School in Indianapolis opted for a "vacation" in a small town named St. Albans in West Virginia with the goal of helping people less fortunate than themselves.

A few weeks before spring break, Roncalli teacher Gerard Striby asked if any students in the junior religion classes would be interested in accompanying him on a mission trip to West Virginia. He explained that the students would be working with a service community to assist elderly people with chores, spend time with children, and help build a house for an impoverished family.

Roncalli students Mandy Conlin, Ryan Kregel, Sean Bennett, Simone Holger, JoAnne Harbert, Amy Miles, Chris DiGiusto, Julie Lynch, Lynn Wesseler, Kelly Bray and I, along with Franklin Central junior Brandon Cosby, left on April 2 for West Virginia. Striby and another Roncalli teacher, Sherry LaFave, were in charge of arrangements throughout the five-day community service project.

After attending Mass at Holy Name Church in Beech Grove, the students enjoyed a spaghetti dinner prepared by Amy Miles' father before embarking on the six-and-a-half hour trip to West Virginia.

Upon their arrival, the group was greeted by Jeff Allen and Darrylanna Payne, who operate the Avesta Drive Community Center in St. Albans. It's a center where local kids "hang out" and play basketball.

The center became home for the Indianapolis volunteers for the next five days. Two big rooms were converted into bedrooms, and there were two bathrooms, two storage rooms, and a kitchen. The outside of the building was painted with a mural showing children, houses and butterflies on a bright sunny day. It was unique and welcoming, and a good first impression.

On Monday the students got up early to decide on service projects for the day. One group left to paint an elderly woman's house, and the rest of the students stayed at the center to work there. These students dug a drainage ditch for the basketball court to prevent future flooding and painted the rusty chain link fence surrounding the center. They also unloaded 93 sheets of drywall to be installed in a house across the street, which was being built for an impoverished family of six.

Something really amazing happened that evening. While the 12 volunteers were working, people in the community stopped by to help with the work. The students really appreciated the assistance that evening. Father Bob Seig from Sacred Heart Parish in Indianapolis stopped by "on his way home"

from Cincinnati and took the students to a local restaurant for pizza. The next morning, he celebrated Mass at the center.

On Tuesday the group split up again. Some of the teen-agers went to clean an elderly lady's house but ended up putting tar on her roof instead. Other students cleared brush and picked up trash for another senior citizen. Some of the boys made flower boxes for the center and for the entrance road, where a sign will be installed later.

The work was a little harder the second day, but the students still had a good time because they knew they were doing good things for the community and they were getting to know each other a little better. They also were able to spend more time with the local kids, and that was fun.

On Wednesday the group put final touches on the mural, finished painting the chain link fence around the center, picked up trash from an elderly neighbor's yard, and started working on the wiring in the house across the street.

That evening, after dinner, two brothers, Michael and Curtis Adams, and several of the young people from St. Albans joined the Indianapolis group for a hike through the woods and up in the nearby hills. The walk was really special because the St. Albans residents were sharing a part of themselves and their lives. The view at dusk at the top of a hill and the lights of Charleston, West Virginia's capital city, were breathtaking and unforgettable.

On Thursday the students took a break from their service projects and visited the New River, where the movie "The River Wild" was filmed, then visited Grandview National Park. They ate lunch at a lookout point high above the New River, and the scenery was gorgeous. Some of the students hiked in the park, and others just sat and enjoyed the scenery.

Back at the center later that day, they helped install drywall in the house across the street. Every evening the entire St. Albans community prepared a cookout for the youth volunteers with hamburgers, hot dogs and steak on the grill. After dinner, people talked and played basketball.

On Friday the students cleaned up the center and packed the van and truck for the trip home. After stopping by a mall to shop for souvenirs and eat lunch, they began the long drive back to Indianapolis.

Arriving back in Indiana, the group stopped at Greensburg for lunch. While they ate, the students took turns recording comments in a notebook about what they had learned or experienced during the trip.

It was definitely a good learning experience, the students agreed, and one that many of the teens will not forget for a long time.

"We were so involved in the community," Amy Miles said, "and they were all



VOLUNTEERS—Student volunteers Amy Miles (top photo, back row from left), Chris DiGiusto, Julie Lynch, Lynn Wesseler, Brandon Cosby, JoAnne Harbert and Ryan Kregel and (seated, left to right) Sean Bennett, Roncalli instructor Sherry LaFave, Amy Berlier, Simone Holger, Kelly Bray, and Roncalli teacher Gerard Striby gather on the porch of the Avesta Drive Community Center at St. Albans, W.Va., during a five-day community service trip earlier this month. Roncalli student Ryan Kregel (photo at right) helps build a house for an impoverished family during the mission trip to West Virginia. (Photos courtesy of Roncalli High School)

very kind and friendly. Everything we did was greatly appreciated."

Julie Lynch noted that "the welcome we felt and the community spirit we inspired were outstanding. The work was hard, but it made the accomplishments all the more fulfilling. It was a good experience."

The trip "kind of put my life in perspective," JoAnne Harbert said. "It all came together in the greater scheme of things. I feel I have certainly grown from this excursion."

Ryan Kregel said he liked "the fact that we were so involved with the locals. The people are very nice, and it was nice to see the outcome of the work."

Kelly Bray also appreciated help from the community residents, who "came together to welcome us and help us out as well as helping the fellow neighbors."

For Lynn Wesseler, "the fact that we were able to interact so much in the community made the trip that much more valuable. The work would have been meaningless for both parties involved if interaction was not possible."

Chris DiGiusto said he "never realized how blessed and fortunate I am until I witnessed and lived true poverty firsthand."

Simone Holger also thought the community service trip was a great learning experience.

"I learned so much on this trip about the people we worked with and what it means to help each other," Simone said.

I also learned about myself. Some of the people live terrible lives, but their

community and how they help each other make them very rich."

I cried when we drove past Avesta Drive and the center for the last time. I didn't really want to go home. I'd grown close to the children there. Life seemed so much simpler and enjoyable in St. Albans, and I just wanted to stay there forever.

But I knew we had to go home, and I consoled myself by going over in my mind all the things I had learned. On Avesta Drive I saw community like I have never known it before. I saw black and white people getting along and loving each other. I learned that you don't have to have a lot of money to be rich, and that money isn't as important as love for each other and for God. This trip helped me get my priorities straight and to appreciate what I have in my life.

Everyone kept thanking us for "giving up our spring break" to help the needy. I'm just thankful Mr. Striby gave me the opportunity to have this experience. It was very enlightening, and I am so happy I was able to go.

Brandon Cosby summed up the community service project by noting that "trips like this one make you think how fortunate we are for our homes and schools."

At St. Albans, Brandon said, "we saw a community that came together when others were falling apart."

(Amy Berlier is a senior at Roncalli High School in Indianapolis.)

Youth supplement earns 1994 state journalism award

"Revelations," The Criterion's 1994 youth supplement, has earned a first-place state award in the supplement category of the Women's Press Club of Indiana communications contest. The award was announced on April 22 during an awards luncheon at the Indianapolis Press Club.

The youth supplement now advances to the National Federation of Press Women's communications contest for judging on the national level.

Criterion assistant editor Mary Ann Wyand worked with student co-editors Samantha Brower of St. Simon Parish and Melissa Hoop from Christ the King Parish, both of Indianapolis, to plan and prepare the first-ever youth supplement which was published last May. Each co-editor also wrote two stories for the supplement. Samantha is a senior at Cathedral High School and Melissa is a senior at Bishop Chatard High School.

Student reporters from Catholic high schools in the Archdiocese of Indianapolis researched and wrote a variety of stories for the award-winning supplement. Features addressed topics of interest to teen-agers, including relationships, academics, music, sports, faith, self-esteem, prejudice, grief, violence in society, and community service.

Teen-age reporters who wrote features for the supplement include Heather Willey, a junior at Our Lady of Providence High School in Clarksville; John Kruq, a Bishop Chaitard High School senior from Indianapolis; Jill Kelly, a senior at Shawnee Memorial High School in Madison; Laura Ciresi, a senior at Cardinal Ritter High School in Indianapolis; and Jeff Dougherty, a 1994 Roncalli High School graduate from Indianapolis.

Other student journalists who contributed stories were Secunia Memorial High School senior Kara Kuefer of Indianapolis; Oldenburg Academy sophomores Elizabeth Kolter and Anne Heile; and Brebeuf Preparatory School senior Megan Williams.

Two 1994 graduates, Ryan Vertner from Cathedral High School in Indianapolis and Mandy Tagel from Cardinal Ritter High School in Indianapolis, also wrote features for the supplement. Other student reporters were Beth Edwards, a senior at Our Lady of Providence High School in Clarksville; Denise Berg, a teen-age member of St. Benedict Parish in Terre Haute; Mary Ellen Callahan, a senior at Secunia Memorial High School in Indianapolis; and Heather Martin, a senior at Cardinal Ritter High School in Indianapolis.

Oldenburg Academy junior Erica Hogg contributed two line-art drawings as illustrations for the supplement.

Wyand, who is currently working with a new group of student journalists from a variety of archdiocesan parishes to produce the 1995 "Revelations," said she was especially excited about the first-place state award because the quality of the teen-agers' writing and artwork deserved recognition.

The youth supplement was entered in a competitive category and won the top award over other supplements prepared by professional journalists.

The St. Patrick Parish youth group in Terre Haute and members of the local Knights of Columbus chapter have scheduled a **fried chicken dinner** on May 6 from 5 p.m. to 7:30 p.m. at the parish to raise funds for an upcoming youth group community service trip to Nazareth Farm in West Virginia.

Members of the Knights of Columbus organization will fry the chicken for the teen-agers. The meal also includes mashed potatoes, noodles, a second vegetable, roll, dessert and a drink. Tickets are \$5 for adults and \$3 for children under 12.

Bill Edwards, St. Patrick's youth assistant, said proceeds will help defray the cost of the trip to Appalachia.

Campus Corner

Mentoring in the City celebrates with awards

by Elizabeth Bruns

For the third year in a row, the Marian College Mentoring in the City program held an award and recognition banquet to honor mentors and proteges of the program. The event was held on April 19. More than 135 students, parents, Marian College faculty and administrators were present.

Mentoring in the City is a program founded in 1990 to get college students involved in mentoring high school proteges. The high school proteges, in turn, mentor junior high students—and hopefully become senior mentors when they go to college. Alice Davis is the original and current director of the program. Beth Riehle is the program coordinator.

Before the awards were given out, a

peace vigil was presented by Marian students Anita Hess and Jose Argiz. One student reflected on good values and codes to live by; the other student gave eye-opening facts about crime and violence. Here is an excerpt:

Hess: As far as possible, without surrender, be on good terms with all peoples. Speak your truth quietly and clearly, and listen to others, even to the dull and the ignorant; they too have their stories.

Argiz: One out of every five American youths live in poverty. They are badly fed and badly housed. They go to poor schools if they go at all. These are the kids who most often commit violent crimes.

Hess: Enjoy your achievements as well as your plans. Keep interested in your own career,



MARIAN COLLEGE MENTORING—More than 100 students, parents, teachers and Marian College administrators attend the annual Mentoring in the City banquet on April 19 in the Allison Mansion. (Photos courtesy of Marian College)

however humble, it is a real possession in the changing fortunes of time.

Argiz: The dreams of youth are shattered. No longer envisioning a career as a business man, a window washer or a school crossing guard—youth today hesitantly reveal their beliefs that they'll be dead before they are 30.

There were six areas of awards given at the banquet.

The Giver Award was presented to Becky Mathauer for the most hours of service to the program. She gave 152 hours of her time.

The EverReady Award was given to Ann Alexander, Anne Carr, Erin Whalen and Rosa Vazquez. This award is for those who keep going and going—those who are first to sign-up for activities. "They are high-spirited and energetic students," said Riehle. Twenty high school and 15 junior high Mentoring in the City students also received this award.

The Better-Late-Than-Never Award

was given to those students who resurfaced to participate actively during the second semester after a first semester of "hiding." Corey Collins and Jose Argiz earned this honor.

The Senior Mentor award went to Sharon Goebel. She has been a part of the Mentoring in the City program since she arrived at Marian College. This year, she gave 144 hours of service. Over the years, she gave more than 300 hours of her time to the program.

The People's Choice is an award selected by the high school students. The award is for an outstanding mentor—someone who is a good listener, role model and communicator. The students chose Anita Hess.

The program had over 50 active mentors, giving five to 150 hours of service each this school year. Altogether, they have accumulated 2,100 hour of service.

(Watch for more about the Mentoring in the City program soon.)

PHENOMENAL PROTEGE—Stacy Parksey, a protegee from Cardinal Ritter High School, poses in front of the "Peace-ing It Together" puzzle assembled by the Mentoring in the City students.



Alumni of St. Meinrad Seminary to meet May 3

Alumni of St. Meinrad Seminary who reside in the Archdiocese of Indianapolis will gather at Primo Banquet Hall and Catering in Indianapolis on May 3. The dinner will begin at 6 p.m. Father William Munshower, pastor of St. Thomas Aquinas Parish, is chairman of the dinner. Benedictine Father Eugene Hensell, president-rector of St. Meinrad College and School of Theology will welcome alumni to the dinner and offer a few remarks on the schools. A brief after-dinner program will feature a recruitment video for the School of Theology, which was produced at St. Meinrad. There are more than 840 St. Meinrad alumni in the archdiocese. Many are actively engaged in

priestly ministry in the parishes of the archdiocese. Others serve in a variety of lay ministries and professions. Presently, 27 full-time students and 11 part-time students from the archdiocese are enrolled in St. Meinrad Seminary.

The St. Mary of the Woods College (SMWC) Office of Continuing Education will host an elderhostel entitled, "The Magic and the Mystique of India," from April 30-May 5. For those intrigued by travel, different cultures and wondrous sites and experiences, the country will be "traveled" via slides and video to learn about the environment, geographic features,



BE A PIECE OF THE PEACE—Students in the Marian College Mentoring in the City program receive these T-shirts after they participated in building a wall-sized jigsaw puzzle that brought together symbols of virtues, community, works of mercy, values, and individual schools. (Photo by Elizabeth Bruns)

climate, population and history of the land. Participants will learn about the people, customs and religious heritage and traditions through classes in art, music and design. The sumptuous cuisine will delight the senses and stimulate the imagination. Cost is \$300 per person who includes all meals, lodging and activities. For more information, call the Office of Continuing Education at 317-535-5148.

Monte Cassino Shrine in St. Meinrad, Ind., is 125 years old in 1995. In commemorating this noteworthy milestone, a special celebration will be held at the shrine on May 14. A Mass will be celebrated at 2 p.m. Archabbat Timothy Sweeney, O.S.B., will be the celebrant and homilist at the Mass. A rosary procession will immediately follow the Mass. St. Meinrad Archabbey will also sponsor the regular pilgrimages to Our Lady of Monte Cassino Shrine on the other three Sundays in May. Each pilgrimage begins with an opening hymn and a short sermon, followed by a rosary procession on the grounds. The one-hour service will end with the "Hail Mary" and the "Blessed Virgin"

and a hymn. The speakers for the pilgrimages and their topics are:

• May 7: "Mary and the Sword of Judgment," with Benedictine Father Prior Justin DuVal.

• May 14: "Our Lady of Monte Cassino, Today," with Archabbat Timothy Sweeney, O.S.B.

• May 21: "Mary, Our Lady of Simplicity," with Benedictine Father Noel Mueller.

• May 28: "Mary, the Persistent One," with Benedictine Father Martin Dusseau. Services begin at 2 p.m. and the public is invited. The Monte Cassino Shrine is located one mile east of the archabbey on State Highway 62. For more information on the pilgrimages, call 812-357-6585 or 812-357-6501.

Marian College, in conjunction with its Mentoring in the City program, will sponsor an outdoor Peace Vigil for Victims of Violence on April 29 beginning at 6 p.m. at Walnut and Senate avenues by the Indianapolis Canal. This vigil is an anti-violence vigil connected to the Mentoring in the City's Peace Garden. For more information, call Beth Riehle at 317-429-0257.

EGG-CEPTIONAL—This little girl clutches a newly-found egg as she participates in an April 15 Easter Egg Hunt sponsored by the Indiana University/Purdue University of Indianapolis Newman Center. Here with her grandma, she is staying at the Ronald McDonald House while her sibling gets treatment at Riley Hospital. (Photo by Elizabeth Bruns)



Vatican newspaper says lesbian custody case shows moral chaos

So says Vatican newspaper in commenting on a U.S. case that involves a homosexual couple

by John Thavis
Catholic News Service

VATICAN CITY—The Vatican newspaper said a U.S. lesbian couple's battle over custody of a child demonstrates the civil and moral "chaos" that can result from exaggerated homosexual rights.

The case also points up the need for states to strictly regulate artificial insemination, so that homosexual couples do not have the legal opportunity to bring a baby into the world, said an article in the April 21 issue of the newspaper, *L'Osservatore Romano*.

The article was written by Father Gino Concetti, a moral theologian who frequently comments on social issues for the newspaper.

"It should be strongly underlined that a child has a right to be born in a human way to a stable couple, composed of a man and a woman united in marriage," the article said. The child also has a right to be educated by his or her natural parents, it said.

"Outside of this line of principles there is only chaos, a moral and social disorder," it said.

The article referred to a case in which a lesbian couple decided to end their union. One of the women was the natural mother, by artificial insemination, of the child. But the other woman has sued for child custody. A New Hampshire court is expected to rule on the issue in May.

The Vatican newspaper article said it would be logical and sensible for the child, a 5-year-old girl, to remain with her natural mother at this point.

"The consent given by the companion for her birth does not constitute a valid juridical right comparable to that of a spouse who was involved in the conception of a child," it said.

It said the whole episode showed that homosexual couples can only have the "illusion of forming a stable family."

The church teaches that both homosexual acts and donor artificial insemination are morally wrong.

In another U.S. case, the Virginia Supreme Court denied a lesbian custody of her son. The ruling reversed a state Court of Appeals decision that had allowed the woman custody of the child.

The Supreme Court ruling upheld the original lower court judgment that because the woman and her lover engaged in sexual acts that were illegal in the state, she was an unfit mother.

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Bishop tells black Catholics fear has no place in new urban parishes

Evangelization is the key to the new parish, Bishop Moses Anderson tells those at workshop on 'Pastoring in African-American Parishes'

by Mark Pattison
Catholic News Service

CHEVY CHASE, Md.—Auxiliary Bishop Moses B. Anderson of Detroit told participants of the eighth "Pastoring in African-American Parishes" workshop to cast out fear.

"Human fear always stops us in our tracks. It does not allow us to be people who are on the move, creating new and wonderful possibilities," said Bishop Anderson, one of 12 active black U.S. bishops.

"We are afraid because we look too much at our humanity," he added. "Remember how Pete, sank in the lake because he thought of his human power and not on Jesus' invitation to walk on water?"

Bishop Anderson made his remarks on the opening day of

the April 23-27 workshop in Chevy Chase, a Washington suburb. Sponsored by the National Black Catholic Congress, the workshop is themed "The New Parish: Surviving Against the Odds."

"We must not enter into a survival mentality" with parishes, Bishop Anderson cautioned.

"Some say the parish will not survive because of the lack of priests, the lack of religious, the lack of deacons, or the lack of lay ministers. Some say the lack of good relations between the clergy, religious and lay ministers threaten the survival of the parish."

"They may threaten the survival of a particular parish but not the church. We must evangelize in such a manner that we live and preach the staying power of both the universal church and the local ecclesial community," Bishop Anderson said.

Evangelization is key to the new parish, he said: "In the

'50s and '60s, we used to hear, 'What time is it?' We would all shout out, 'Freedom time!' Today, we say, 'What time is it?' I am hopeful that we will all answer, 'Evangelization time!'"

Bishop Anderson gave his vision of the new parish.

"In the new parish there must not be fighting and dissension about who is more gifted or less gifted. We are all gifted with talents and goods that we must bring and lay in the storehouse of Christ," he said.

"Worship and liturgy ought to be founded in our belief that we are the ministers, ambassadors of reconciliation," Bishop Anderson added. "We must learn that we come together to celebrate our acts of reconciliation. The new parish must be the healer."

In urban parishes, the bishop said, ministry will have to be done by volunteers or people getting stipends. If there will be a return to the city by those who have moved to the suburbs, then there will be greater resources of persons and also financial resources.

"This new parish will enable the local church to be a better evangelizer because it will be composed of a real diversity," he said, added a cautionary note.

"Diversity in the new parish without the new evangelization of inculturation will cause more problems than it will solve. We must have the mind of the first Pentecost church. Evangelization must allow new Pentecost to happen," Bishop Anderson said.

"One must hear one's own language, one must see one's own symbols in order that the new parish will live this new Christ who is in each and in all of us."

Pope urges nations to reconcile

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II urged nations torn by internal conflict to renew efforts at dialogue and reconciliation.

The pope's remarks during a Sunday blessing April 23 followed reports of a massacre of thousands of civilian refugees in Rwanda the previous day. The pope has made many appeals for an end to ethnic rivalry in the central African nation.

"Let's learn to forgive! The spiral of hatred and violence that bloodies the path of so many individuals and nations can be interrupted only by the miracle of forgiveness," he said.

He said the message of Easter—the joy of the human victory over fear, violence and death—is aimed at the entire world, not just the church. And the world needs this message in a particular way today, he added.

He prayed so that "people and whole populations which are especially tried by hostility and fratricidal wars may overcome hatred and take concrete steps toward reconciliation and peace."

U.N. officials initially said they had already counted 4,000 bodies just halfway through a survey of Rwanda's Kibeho refugee camp after the incident in which government soldiers opened fire on the packed refugees.

While the government said only 300 had been killed, the United Nations released an unsigned statement estimating the number dead at 2,000.

The Rwandan Patriotic Army controls the camp, which houses Hutu refugees. Many of the victims were believed crushed in the panicked flight of refugees from the compound during the shooting.

Most soldiers in the Rwandan Patriotic Army are from the Tutsi ethnic group.

Ethnic warfare in Rwanda last year left an estimated 1 million people dead.

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In Cincinnati, 10,000 educators celebrate Catholic education

William Bennett, in keynote address, says the key to educational success is the "3 Cs": content, character, and choice in schools

by Catholic News Service

CINCINNATI—Ten thousand Catholic educators from across the United States gathered in Cincinnati April 18-21 to learn and to celebrate the revived interest in Catholic schools. They cheered as Sister Catherine McNamara, president of the National Catholic Educational Association, announced that Catholic school enrollment was up by 41,000 in the 1994-95 school year, for a third consecutive year of growth.

"One year might be luck, the second a small miracle, but now we're on to a trend," said Sister Catherine, a Sister of St. Joseph of Carondelet.

Speaking at the NCEA's 92nd annual convention, she said the enrollment turnaround is partly due to a nationwide four-year marketing campaign to promote Catholic schools. "I also believe the country's concern about a decline in morals has given a boost to the values-added education we provide," she said.

Former U.S. Education Secretary William Bennett echoed that view in a keynote speech to the convention April 18.

Americans are looking for moorings amid the "march to decadence" they see in the culture around them, said Bennett, who was education secretary under President Reagan, pro czar under President Bush, and more recently author of "Book of Virtues," a book on moral values that has sold more than 2 million copies.

"We have become a society that any decent 19th-century

Christian denomination would send missionaries to," Bennett said.

"People are looking for something they can hold on to, rely on, trust," he said.

He said the key to educational success is what he calls the "3 Cs": content, a strong core curriculum; character, moral superiority in students; and choice, parental choice in schools.

What makes Catholic education valuable is its reliance on moral and spiritual principles, he told the educators. "Keep doing what you are doing. Stay active and they will continue to come to your doors."

Richard Riley, current secretary of education, also asserted the value of Catholic education as he called for a new emphasis on family values in an address April 21.

"The public school sector can learn much from the Catholic school experience," Riley said.

He cited Catholic schools' emphasis on a core curriculum, high academic standards, family involvement and community service by students as keys to their success.

Thomas Lickona, a development psychologist and author of several books including "Educating for Character," called character education an increasingly important task in schools today.

When educators see greed, promiscuity, dishonesty and drug abuse in their students, they should recognize those as symptoms of an "underlying crisis of character," said Lickona,

a professor of education at the State University of New York at Cortland.

In his address April 20 he called for explicit schoolwide and classroom strategies to develop character in students.

"We need to look at the school through a moral lens and to see the moral dimension of everything that happens in the classroom and everything that happens in the school. . . . Everything is a form of character education, whether we intend it to be or not," he said.

"Currently our society suffers from a plague of problems stemming from the breakdown of sexual morality," he said. "Chastity must be restored to its rightful place in the constellation of human virtues."

Benedictine Father Cyprian Davis told the educators that the history of African-American Catholics is "still buried treasure, still unmined gold" in the nation's Catholic schools.

Father Davis, a church history professor at St. Meinrad Seminary College, led off a panel of black theologians and educators presenting a general session April 19 on "Black Catholics: Contributions and Challenges to the Church in America."

"Many Catholic educational leaders do little to promote a knowledge" of the black Catholic heritage in the United States, he said.

He said the "first blacks to walk on American soil were baptized Catholics" who arrived with Spanish and French colonists in Florida, Louisiana and California.

Until the Civil War, he said, the Catholic Church in America was a "church bound with chains, for so many of her children wore the shackles of slavery."

Another panelist, Dominican Sister Jamie T. Phelps, a theologian at the Catholic Theological Union in Chicago, said the history of black Catholics in the U.S. church has been one of oppression and ostracism.

The black community's undaunted faith and "hope and forgiveness despite all of the adversity" is a unique gift to the church, she said.

The church is called to become a "true icon" of inclusive unity and diversity, Sister Jamie said, and a key place to bring that about is in "the education of our children."

At the convention's opening Mass April 18, Archbishop Daniel E. Pilarczyk of Cincinnati focused on the specifically Christian mission of Catholic schools.

Catholic education "is about the identity of Christ at every level in every sort of program," he said.

"Catholic education is a deep, wide, long stream that bridges the centuries from the resurrection of Jesus until today," he said.

He said Catholic educators need to make that bridge a living reality not only by teaching about Christ but "by being in touch with the Christ in their students."

In a homily the next day Auxiliary Bishop John H. Ricard of Baltimore urged teachers to reflect on how they bring a sense of vocation and witness to their teaching.

"The resurrection of Jesus is the basic truth of our learning," he said. "It is the central theme of our teaching; it is the compelling message which brings us to the classroom. . . . It is the core witness and meaning of our lives."

He said educators should ask themselves if they make their schools and classrooms places of inviting, exciting, life-giving and grace-filled moments for students and their families.

The probing hearts and restless souls of students challenge teachers to provide teaching that is "awe-inspiring, filled with wonder and delight and a source of joy and contentment," Bishop Ricard said.

He described the teacher's vocation as a celebration of a mystery that is constantly unfolding.

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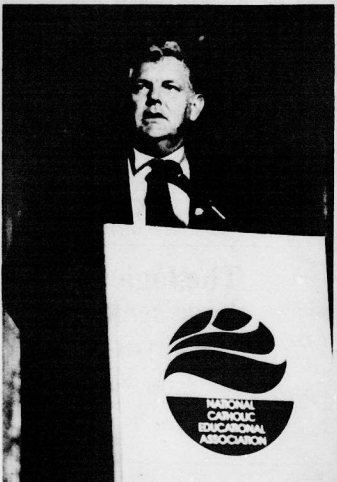


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BENNETT TO EDUCATORS—Former Education Secretary William Bennett addresses a general session of the National Catholic Educational Association convention April 18 in Cincinnati. He urged the educators to continue their moral and spiritual teaching in an increasingly decadent age. Current Education Secretary Richard Riley also spoke at the convention, saying that the public school sector can learn much from the Catholic school experience. (CNS photo by Mark Bowen)

BOOK REVIEWS

Portrait of a man with spirituality

POPE JOHN PAUL II: THE BIOGRAPHY, by Tad Szulc, Scribner's. (New York, 1995). 542 pp., \$27.50.

Reviewed by John Thavis
Catholic News Service

The latest biography of Pope John Paul II provides a wealth of detail about Karol Wojtyla and places him in historical context, drawing a complex portrait of a man forged by worldly and spiritual forces.

Tad Szulc, in "Pope John Paul II: The Biography," identifies these forces with great perception. The book's particular strength is its reading of the ecclesial and political situation in the pope's native Poland, both before and after his election in 1978.

But despite the mountain of biographical particulars, the pope emerges from these pages a somewhat remote and enigmatic figure. Readers searching for a personality-plumbing profile—an answer to "What makes him tick?"—will not quite find it here.

That is probably not the fault of the author. Although Szulc had several private conversations with the pope during the book's preparation, it is evident the pontiff did not bare his soul during these tea-times.

And to Szulc's credit, he never exaggerates papal remarks or stretches them to fit his point. An experienced journalist in the United States with roots in Poland, he spent three years digging out his story bit by bit, and the book is written with the same exactitude.

Karol Wojtyla's life is seen in these pages as a "trajectory" leading almost totally to the papacy. But there is little new or illuminating about the early years of the future pope. The accounts of friends and acquaintances seem rather detached; one reason is that Wojtyla did not hang out much. He studied and was serious, and one day found a sign on his desk that read: "Apprentice saint."

Once when his poetry group was given money for a reading, Szulc relates, the young poets decided to go to a bar. Wojtyla characteristically headed home instead, prompting one of his friends to sarcastically give him a few coins "for candy."

Szulc describes Wojtyla as the "spiritual child of wartime Krakow" and relates, in abundant detail, the dramatic events played out on Polish soil before, during and after World War II. But strangely, Wojtyla comes off almost as a bystander to history during these years. We rarely learn what he felt or thought about these tremendous events at the time, or how they may have influenced his future decisions.

The book's most interesting section recounts Bishop Wojtyla's coming of age. Here we see, in a formative phase, the convictions and pastoral style of the future pope: how he was "politicized" by his dealings with the communist government; how he came to write philosophically against birth control and eventually contributed heavily to Pope Paul VI's encyclical, "Humanae Vitae"; how he slowly expanded his horizons and built international recognition among his colleagues in the church.

One of the major ironies was that in the 1960s, Poland's regime regarded Bishop Wojtyla as someone who would never shake the system too hard—someone they could deal with. Where they could, they favored him; in the long run, they clearly miscalculated.

Szulc also documents the growing Soviet alarm over papal influence in Poland and the Eastern bloc, up until Gorbachev's reversal of policies in the late 1980s. He avoids crediting the pope with the fall of the Iron Curtain, however, and prettily weaves the myth of the "holy alliance," the hypothesis that the United States and the Vatican worked hand-in-hand to turn back communism in Poland.

Szulc, who is Jewish, is keenly attentive to the pope's special feeling for Jews and his gestures—big and small—that have helped build a bridge between Christianity and Judaism. He quotes former Israeli Ambassador Avi Pazner as saying that when Israeli officials, in a private audience, invited the pope to visit Jerusalem, tears streamed down the pontiff's cheeks.

There is much in this book about the pope and the world, and relatively little about the pope and his church. Szulc sees the pope as dogmatically rigid and inflexible when it comes to church affairs, a man who has "created his own controversies" and can live with them. But church affairs do not receive the close scrutiny that the author brings to bear on political events.

Free of oversimplification and caricature, "Pope John Paul II: The Biography" is not an easy read, but it's a valuable book for those who want to take a closer look at the making of this pope.

(At your bookstore or order prepaid from Charles Scribner's Sons, Division of Macmillan Inc., 866 Third Ave., New York, NY 10022. Add \$2 for shipping and handling.)

'Father and Son' is most thought provoking

FATHER AND SON, by Edward C. Sellner. Ave Maria Press (Notre Dame, Ind., 1995). 176 pp., \$7.95.

Reviewed by Msgr. Charles Dolley
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 worlds 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 patter, 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 waxes eloquent in promoting it.

+ 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 Critic*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† CASTELLI, Joyce, 56, St. Mathew, Indianapolis, April 17. Wife of John C. Castelli; mother of Peter Castelli; sister of Ned Gibson Jr.; Donald Gibson, Bobby Gibson; daughter of Eva Gibson.

† DEJONG, Albert Weber, 86, St. Bernadette, Indianapolis, March 19. Uncle of several nieces and nephews.

† DUNN, Mary F., 78, St. Mathew, Indianapolis, April 14. Mother of Connie A. McConnell, Toni M. Blocher and Michael J. Dunn; sister of Ruth McHenry and

Robert Andrey; grandmother of eight; great-grandmother of one.

† ETIENNE, Lucy, 95, St. Augustine, Leopold, April 6. Sister of Ernest Etienne; aunt of several nieces and nephews.

† GEYMAN, George M., 79, Prince of Peace, Madison, 19. Husband of Rosemary Lee Geyman; father of Barbara Stoner, brother of Raymond Geyman, Herman Geyman, Jane Lee, Alice Morris and Martha Brawner Wells; grandfather of five; great-grandfather of four.

† HAWKINS, James R., 76, St. Paul, Tell City, April 18. Husband of Dolores Hawkins; father of James Hawkins, Fred Hawkins, Harry Hawkins, Randy Hawkins and Judy Kirk; brother of Forrest Hawkins, Pauline Maulitsby, Juanita Trumpy; grandfather of 10.

† HILDENBRAND, Corina, 81, St. Boniface, Fulda, April 20. Mother of Mary Louise Berger, Melvin Hildenbrand, Jerome Berger, Gary Hildenbrand and Kenneth Hildenbrand; sister of Karl Boehm, Edward Boehm, Cletus Boehm, Sylvester Boehm, Claude Boehm, Esther Harpensu, Marcela Lindauer and Mary Ann Jochem; grandmother of 17; great-grandmother of six.

April 15. Aunt of John L. Grande, James E. Grande and Robert J. Grande.

† MAXWELL, Mary Elizabeth, 84, St. Barnabas, Indianapolis, April 7. Step-mother of Budd Maxwell; aunt of several nieces and nephews; grandmother of one; great-grandmother of two.

† MCNEELY, Douglas E., 66, St. Mary, Aurora, April 12. Husband of Mary Helen; father of Douglas "Randy" McNeely and Donald Scott McNeely; brother of Gary McNeely, Gordon McNeely and Doris Eischmiedt; grandfather of three.

† PERRONIE, Joseph A., 64, Our Lady of Perpetual Help, New Albany, April 17. Husband of Emily Perronie; father of Philip

Perronie, Joseph Perronie Jr. and JoAnne Wachtel; brother of Robert Perronie, Lawrence Perronie and Mary Lou Jensen; grandfather of five.

† RATZ, David F., 54, St. Lawrence, Lawrenceburg, April 20. Husband of Lorraine T. Ratz; father of Mr. J. Ratz and Malia A. Ratz.

† ROTT, Charles "Jerry," 47, St. Barnabas, Indianapolis, April 11. Husband of Karen Kaiser Rott; father of Anna Marie Rott; son of Charles William Rott; brother of Gary D. Rott and Cathy J. Nuzum.

† SWEAT, Gladys A., 79, St. Paul, Tell City, April 15. Mother of Karen Wright and Doris Etienne; sister of Clarence E. Searcy.

† UNSER, Ruth Key, 81, Sacred Heart of Jesus, Jeffersonville, April 11. Wife of Anthony Sveset; sister of Bernice Graff and Dorothy Vincent.

† WILLIAMS, Charles E. "Gene," 52, Little Flower, Indianapolis, April 9. Son of Louis W. Williams and Mary E. Williams; brother of John R. Williams, David K. Williams and Carol McQuilkin.

† YEAGER, F. Gilbert, 86, St. Mary, North Vernon, April 6. Father of John Yeager, Greg Yeager, Joseph Yeager, Gary Yeager and Yolanda Matthews; brother of Thelma Grinstead, Agnes Owensby, Virginia Lyle and Naomia Leashig; grandfather of eight; great-grandfather of five.



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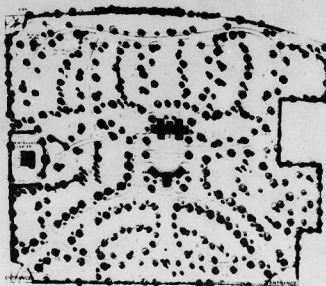
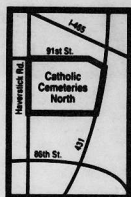


Archdiocese of Indianapolis

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