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Cardinal John Krol of Philadelphia dies

He was last of the key bishops who led the U.S. church through and after Second Vatican Council

By Catholic News Service

PHILADELPHIA—Cardinal John J. Krol, the last of the key bishops who led the U.S. church through the Second Vatican Council, died at his home in Philadelphia March 3. He was 85.

In poor health in recent years from diabetes and a heart condition, the retired Philadelphia archbishop was hospitalized in mid-February for lung and kidney problems. At his request he was allowed to return home March 2 when it was clear he would not recover, and he died early the following morning.

His funeral was scheduled for noon on Friday, March 8, at the Basilica Cathedral of Sts. Peter and Paul in Philadelphia,

with burial to follow in the cathedral crypt.

A bishop since 1953 and a cardinal since 1967, Cardinal Krol was archbishop of Philadelphia from 1961 until his retirement in 1988.

He was the first vice president (1966-71) and second president (1971-74) of the National Conference of Catholic Bishops and U.S. Catholic Conference, the postconciliar national organizations of the U.S. hierarchy. In 1965 he headed the committee that reorganized the National Catholic Welfare Conference into the NCCB and USCC.

He also headed the bishops' committee which from 1967 to 1971 conducted a controversial U.S. priesthood study, one of the most massive and comprehensive studies of priests in history.

He was one of the leaders of Vatican II as undersecretary of the council. He was a member of the central commission formed after the council to interpret the council and coordinate postconciliar commissions.

A son of Polish immigrants, he played important roles in strengthening the Polish church under communism and bringing Cardinal Karol Wojtyla of Krakow to the attention of other church leaders around the world. In 1978 Cardinal Wojtyla was elected Pope John Paul II.

He also was a world leader in getting the Holy See to start issuing public financial reports and in helping it to bring mounting deficits of the 1970s and 1980s back under control.

In the United States he led the Catholic bishops in their fight against abortion before and after the 1973 Supreme Court ruling that legalized it nationwide.

His reputation as a conservative church leader gave added power to his 1979 testi-

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Cardinal John Krol

St. Joan of Arc begins its 75th anniversary year

Parishioners "stand on the shoulders of those who came before us"

By Margaret Nelson

Give us the courage of St. Joan to bear witness to your truth and make us living signs of your love.

Parishioners of St. Joan of Arc Parish in Indianapolis prayed these words Sunday to close the Mass that began its year-long 75th anniversary celebration.

Archbishop Daniel M. Buechlein presided, with present pastor, Father Patrick Doyle and former pastor, Jesuit Father James Chambers, concelebrating.

The archbishop said that, in the face of many challenges through the years, St. Joan of Arc stands as a monument to those who came before and to the present parishioners. He said, those who

helped the parish "form a larger congregation than meets the eye."

He said that the beautiful church is a place for Christians to get together and "genuinely try to love one another."

Archbishop Buechlein reminded the assembly that present members of the parish "stand on the shoulders of those who came before us."

And he said, "We are the shoulders for future generations."

"May Christ find a dwelling place of faith in your hearts," said the archbishop, explaining the biblical significance of God's dwelling place. "Sisters and brothers, we are a community made one by Jesus Christ, the Son of God."

"This is an awesome sacred place," he said. "In our hearts and souls this morning, we reconsecrate this house of God."

Father Doyle thanked the pastoral council for its leadership and said, "We look forward with great hope and faith to a bright future."

Present and past parishioners and staff members gathered for lunch after Mass.



Photo by Margaret Nelson

During the 75th Anniversary Mass at St. Joan of Arc Sunday, Archbishop Daniel M. Buechlein accepts the offertory gifts from Patrick O'Brien, Ashley Godfrey, and Catherine and Robert Ferguson.

Love both child and woman, pro-life crowd told

By Mary Ann Wyand

"Love them both." Those three powerful words are the essence of the pro-life movement and its healing ministry, Father Frank Pavone told hundreds of pro-life supporters during the "A Celebration of Life" dinner March 1 in Indianapolis.

"The difference between the pro-life

movement and the pro-abortion movement is that we love both the woman and the child," Father Pavone said. "Love is indivisible. The fact of the matter is that you can't hurt one without hurting the other, and you cannot love, protect and defend one without loving, protecting and defending the other."

The national director of Priests for Life and member of the clergy in the Archdiocese of New York was the keynote speaker for the

annual pro-life dinner sponsored by Right to Life of Indianapolis and the St. Gerard Guild.

During the dinner, the organizations honored two Indiana women who have worked to defend the sanctity of life.

St. Rose parishioner Betty McKinley of rural Knightstown received the 1996 Charles E. Stimming Pro-Life Award for her many years of volunteer service. State Sen. Jean Leising of St. Louis Parish in

Batesville was honored with the 1996 Respect for Life Award for her pro-life efforts in the Indiana legislature.

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Pope's Retreat

Pope John Paul II spent his annual Lenten retreat taking catechism lessons, listening to four meditations per day from one of the catechism's chief editors.

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Black History

Four-year-old Camille Drake portrays Aretha Franklin during the annual Black History Program held at Holy Trinity Day Care in Indianapolis.

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Seeking the Face of the Lord

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



Accepting change is difficult

I write this on the ninth anniversary of my ordination as a bishop and I picked up a copy of a pastoral letter I wrote while Bishop of Memphis entitled "The Diocesan Church." Because of the particular history of the church in Tennessee, there was misunderstanding about the meaning of church.

I wrote, "... many still think of 'the diocese' as that office on Jefferson Ave. somewhere in Memphis. A bureaucratic office is not the church. A voluntary federation of independent 'corner congregational churches' we are not. Diocese is the term the church gives to a local or 'particular church.' This means the diocese is not simply a segment of the wider, universal church, but a concrete realization of it; it is the whole church made visible here and now in this place called West Tennessee. . . . The universal church is the communion of all the local churches, the dioceses, of the world."

A diocese is not an island unto itself. What is said of the Diocese of Memphis can be said of the Archdiocese of Indianapolis. What about parishes? For effective pastoral ministry, dioceses are divided into parishes under the pastoral leadership of priests who are ordained as co-workers of the order of bishops. If dioceses are not islands unto themselves but are units of the universal church, neither are parishes independent and autonomous in a diocese.

I write about this because of recent misunderstandings about the meaning of changes in regard to pastoral ministry in parishes of the archdiocese. A number of decisions have been made that call for challenging changes: the decision to change parish boundaries on the north and east side of Indianapolis and to move the St. Simon Parish plant to Oaklondon; the decision to close Assumption and St. Bridget parishes and include these territories in new boundaries for St. Anthony and Cathedral parishes; the decision to move the Good Shepherd worshipping community from the former St. Catherine Church to a new Good Shepherd Church; the decision to move the site of St. John Parish in Bloomington to Ellettsville; the gift of St. Meinrad Archabbey to provide pastoral leadership for the 10 parishes in the Tell City Deanery. All of these decisions for change were carefully made in order to provide even better pastoral ministry now and for the future.

Change is difficult and in reaction to the uncertainty and pain caused by these pas-

toral changes, some misunderstandings surface. For example, to close a parish is not to leave one without a worshipping community because when parish boundaries are changed one does not cease to be a member of the Catholic Church. A church building, no matter how beloved, is not the church. We, the laity, religious and clergy—all of us—are the church in this particular place.

Yet, I know from my own experience, that the church building is important too. When I was in the eighth grade and a new parish was formed in Jasper, our family lived within the boundaries of the new Holy Family Parish. I had met God in a very special way and I learned to worship with a community in the awesome St. Joseph Church. We had to move into a gymnasium church which looked and felt like a gymnasium church. It was a difficult transition. Later, when Holy Family Parish built a new church, I observed that it was difficult for people like my dad (who was on the building committee of both churches) to move to the new and more beautiful church building.

Changing places of prayer is difficult, but that is what it is. To change a place of worship is not suddenly to be without a church or membership in a parish community. Changes in demographics sometimes cause even dioceses to be suppressed or boundaries to change. Our own cathedral was originally in Vincennes.

When parish boundaries change and when pastors are changed, we are challenged to understand the nature of the Catholic Church and we are challenged to meet God in prayer and worship in a different place and sometimes with a different community.

We don't make pastoral changes without great care for those who are affected. Why don't we put these matters to a democratic vote? Again, because of the nature of the church. Individual members of individual parishes could hardly be expected to have the overview of the needs of the entire diocese. And so it takes a lot of trust to believe that decisions for change which demand sacrifice are made for everyone's welfare. As archbishop, I want you to know that I am sensitive to the trust this requires. And in the end I am accountable. No decisions are made that do not pass through prayer.

Employees to attend day of reflection

Some offices at the Archbishop O'Meara Catholic Center in Indianapolis will be closed on Wednesday, March 13, so employees can attend a special Lenten Day of Reflection at Fatima Retreat House specifically for archdiocesan employees.

The reflection day, called "Dry Bones and God's Breath," will be led by Father J. Lawrence Richardt, director of spiritual formation at the St. Meinrad School of Theology. Father Richardt has served in a number of parishes in the archdiocese.

This will be the third year that a special day of reflection has been conducted during Lent for employees of the Catholic Center. It is offered free to the employees as a means of spiritual development.

Editorial Commentary/John F. Fink, Editor

Confession: a gift you can give to yourself this Lent

Do yourself a favor this Lent and go to confession.

Throughout the archdiocese parishes have scheduled communal penance services sometime during Lent. You'll find the schedule for these services on page 12. If it turns out to be inconvenient to go to the one at your regular parish, check the schedule for a nearby church.

For those who have not attended communal penance services before, here is what "The Catechism of the Catholic Church" says about this manner of celebration of the sacrament of penance and reconciliation: "The sacrament of penance can also take place in the framework of a communal celebration in which we prepare ourselves together for confession and give thanks together for the forgiveness received. Here, the personal confession of sins and individual absolution are inserted into a liturgy of the word of God with readings and a homily, an examination of conscience conducted in common, a communal request for forgiveness, the Our Father and a thanksgiving in common. This communal celebration expresses more clearly the ecclesial character of penance" (No. 1482).

God calls us to repentance of our sins at all times, of course, but Lent is a particular time of penance. The catechism says that "the interior penance of the Christian can be expressed in many and various ways. Scripture and the Fathers insist above all on three forms, fasting, prayer and almsgiving, which express conversion in relation to oneself, to God, and to others" (No. 1434).

The sacrament of penance and reconciliation was instituted by Christ for all sinful members of his church and, as St. John wrote, "If we say we have no sin, we

deceive ourselves, and the truth is not in us" (1 Jn 1:8). Above all, it is essential for those who have fallen into grave sin. Unfortunately, too many Catholics seem to have lost the sense of sin.

Through this sacrament we are reconciled with God. But we get more than that from the sacrament. The catechism quotes Pope John Paul II who wrote: "This reconciliation with God leads, as it were, to other reconciliations, which repair the other breaches caused by sin. The forgiven penitent is reconciled with himself in his inmost being, where he regains his innermost truth. He is reconciled with his brethren whom he has in some way offended and wounded. He is reconciled with the church. He is reconciled with all creation" (No. 1469).

That's why you will be doing yourself a favor by going to confession. It's a gift you can give to yourself.

Official Appointments

Effective Immediately

Rev. Carlton Beever, appointed to confirm the continuation of special ministry serving those living with HIV/AIDS in the Archdiocese of Indianapolis

Effective May 1, 1996

Rev. Paul Etienne, appointed to sacramental ministry for St. Anne and St. Joseph, both in Jennings County, while continuing as full-time vocations director for the Archdiocese of Indianapolis.

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

New guild for Catholic doctors, Society of St. Raphael, being formed

Physicians and osteopaths who practice and/or reside in the Archdiocese of Indianapolis are invited to join a new guild for Catholic doctors that is now in the process of being formed.

To be called The Society of St. Raphael, the guild will assist physicians, osteopaths and medical residents in both their spiritual and professional lives.

In addition to maintaining and strengthening the sense of Catholic identity and providing a forum for examining and discussing issues where faith and medical practice intersect, the society will provide opportunities for members to interact socially with other Catholic physicians.

Father David Lawler, chaplain at Methodist Hospital in Indianapolis, and Father Joseph Rautenberg, medical ethicist at St. Vincent Hospital in Indianapolis, have been spearheading the effort to create the guild. Initial plans call for an annual day or evening of recollection, focusing on a topic of interest to doctors.

Once the group is organized and operating, an annual Mass and dinner for members of the health care professions will be celebrated annually, perhaps around Sept. 29, the feast of SS. Michael, Gabriel and Raphael, archangels. Organizers hope that the dinner will feature prominent speakers.

Initial plans call for the society to be coordinated by three members and a priest appointed by the archbishop as his liaison. Staff support will be provided by the archdiocesan secretariat for planning, communications and development.

Catholic physicians, osteopaths, and medical residents interested in joining the Society of St. Raphael should contact Carolyn Noone, of the Catholic Communications Center, at 317-236-1428 (or 800-382-9836, extension 1428).

St. Raphael the Archangel, whose name means "God heals" in Hebrew, is one of

SOCIETY OF



ST. RAPHAEL
A Catholic Physicians' Guild
Archdiocese of Indianapolis

the patron saints of physicians. Raphael plays a prominent role in the Old Testament Book of Tobit as God's messenger to Tobias. Raphael instructs Tobias to apply the gall of a fish to his father's eyes as a cure for blindness. Tradition also associates Raphael with the unnamed angel who stirred the healing waters of Jerusalem's pool of Bethesda.

The Criterion

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People who live their faith

Mary Rita Babbitt spends Fridays at Methodist

By Margaret Nelson

When the woman with the pink hospital blouse and identification badge offers petitions for people facing surgery at Methodist Hospital, she makes a prayer connection for those who attend daily Mass at SS. Peter and Paul Cathedral.

For Mary Rita Babbitt, it all started 20 years ago after a daily Mass in the SS. Peter and Paul Cathedral chapel. Father Francis Eckstein approached her and said, "Could you help me?"

The priest wanted the cathedral parishioner to distribute Communion at Methodist, where he served as chaplain. When Babbitt said she was not worthy, Father Eckstein replied, "Mary Rita, who of us is?"

"I can't think of any ministry that could be more rewarding than this," said Babbitt.

Back in 1976, Father Eckstein told Babbitt not to be offended if some patients did not want to receive Communion from a lay person. She liked to say, "Our Lord is Our Lord, no matter who brings him."

She and Charlie Kern were the only parishioners who visited Methodist Hospital back then. The two made some notes on their conversations with patients so that Father Eckstein, who resided at the cathedral rectory, could critique the way they approached their ministry.

Often, they realized that the patients were very appreciative even though the Communion ministers had barely talked—but had just listened to the concerns of those who were hospitalized.

Methodist compiles the names of Catholics from their computer lists and cards. Still, some patients are missed, especially if they come in through the emergency room. Father David Lawler, Catholic chaplain at Methodist, coordinates the ministry there.

Babbitt goes to Methodist every Friday morning. She takes patients in the A (main) building and Betty Reeves takes those in B and C buildings. They do count the number to make sure they have about the same number of people to visit.

That's just one day. Two volunteers bring Communion to Methodist patients every day. Most of these weekday volunteers are retired. Those who have jobs make visits on Saturday and Sunday. And Methodist keeps a list of substitutes who help when the regular volunteers cannot come.

Babbitt said that the volunteers are responsible for getting their own substitutes when they cannot make their regular visits. "If we try several people and can't find anyone, we call Father Lawler so he'll know where we aren't visiting."

"Father Lawler is wonderful. He's so inspirational," she said. Babbitt enjoys working with the Jewish chaplain and Protestant ministers at Methodist, too. "They are wonderful people," she said.

"Anyone coming in now is very regulated compared to 20 years ago," she said. Training is provided by the volunteer office of the hospital.

A typical visit finds Babbitt entering the room and checking the situation. She tries to be aware of each patient's individual needs. Some cannot take anything by mouth. She

gets the patient fresh water, if necessary.

Babbitt tells the patient her name and where she is from. She chats for a while. Then she asks if he or she would like to receive Communion. "From there on, you're on your own." She said that every Communion minister handles the visits differently.

"There's always the TV," she said. "I tell them I'm going to turn my 'competition' down."

"In the maternity ward, it breaks my heart when so many mothers don't want to receive," said Babbitt. "So I ask if I can pray with them. It's a spiritual communion. I pray that God will help her be a good mother and that she'll never be afraid to say no."

A few patients, perhaps resenting their illnesses, become belligerent with visitors. "That's kind of a challenge to me," said a smiling Mary Rita Babbitt.

"Some talk about themselves. Others are too ill to talk, but you can sense that they appreciate the fact that you are there. I try to bring in homilies or readings, showing how they relate to their illnesses or what God expects of his people."

Father Lawler provides a prayer card with the days and times of his television Masses. It's at 11 a.m. on the hospital's closed-circuit Channel 3. On the reverse side of the card is the Prayer of St. Francis. "I can't tell you how many times, another (non-Catholic) person in the room has said, 'I have that prayer on my refrigerator.'"

"We visit about 18 to 20 people and are there about three hours on the average day. It's not like it used to be when Father Eckstein was doing it. We had 60 or 70; we



Mary Rita Babbitt

were there all day.

"Some of the volunteers come long distances. If there are just a few patients one day, we try to switch or alternate weeks, so that those people don't have to come in," she said.

Now, Babbitt also helps Providence Sister Joan Frame, pastoral associate at cathedral, to visit six or seven parishioners in their homes, apartments and nursing homes. "People in the parish are so far flung" that she tries to help with some of the visits every other week.

"Sister goes to all the nursing homes," Babbitt said. But if Sister Joan is on vacation or needs to fill in at the cathedral parish office, "I ask if I can help," she said.

At the cathedral, Babbitt is also a eucharistic minister, lector, greeter, collector, and money counter. Of course, she always "pitches in," not only for the monthly coffees and other events, but whenever help is needed.

She is most proud of what she did before Archbishop Daniel M. Buechlein's 1992 installation. "I cleaned the whole railing; I dusted everything in the place."

Since then, cleaning the church has become more a staff job, she said. "Sometimes, I look back and wonder where I got all that energy. Doesn't Our Lord take care of us?"

Because they appreciate the effort, many of the patients and family members come back to volunteer at the hospital.

"The hospital offers wonderful things for the volunteers," said Babbitt. Besides the required tuberculosis test and flu shots, they receive free parking and lunch. There is an annual video showing fire and other hazards that can happen around a hospital.

Methodist also has a holiday dinner for volunteers. Last year, no one was surprised when Mary Rita Babbitt was the one invited to give the invocation.

(Those who are interested in visiting patients in a hospital should call the chaplain or volunteer office. Father Lawler's number is 317-929-8611.)

Full house enjoys Holy Trinity Black History show

By Margaret Nelson

Families, parishioners and community leaders were on hand to watch when children at the Holy Trinity Kindergarten and Day Care put on their annual Black History Program Feb. 29.

Three-year-olds started out by depicting local heroes Reggie Miller, Mae Jimison, James Toler, M.G. Raby, and Father Kenneth Taylor, pastor of Holy Trinity Church.

Others portrayed American figures Booker T. Washington, Harriet Tubman, Thurgood Marshall, Malcolm X, and Dr. Martin Luther King, Jr. Television host Oprah Winfrey was a big hit.

The 4-year-olds dressed like Whoopi Goldberg, Coretta Scott King, Jesse Owens, Rosa Parks, Muhammad Ali, Maya Angelou, Marian Anderson, Wilma Rudolph, Pamela Carter, Madame C.J. Walker, and Dr. Sue Ann



Photo by Margaret Nelson

Three-year-old Clarence Hayes freely depicts Holy Trinity pastor Father Kenneth Taylor during the Holy Trinity Day Care annual Black History Program. Students dressed as national or local heroes and described their lives. The event featured skits and songs by the students and was followed by a soul food dinner for family members, parishioners and guests.

Yovanovich, director of the kindergarten, day care.

The pre-kindergarten class did a tribute to Rosa Parks, a skit depicting the time she refused to give up her seat on a bus. And they did a dance to the song "Black Butterfly."

Kindergartners gave a salute to blacks in the arts, showing development of music from African, Negro spiritual, ragtime, big band, gospel, blues, the '70s, jazz fusion, hip hop, and house. Students depicted Langston Hughes and Maya Angelou by reading their poetry. Duron Sims was an active

disc jockey, Guy Black.

After all 96 students counted in Swahili, did the "Wee Folks" pledge and sang "Lift Every Voice," the students and audience enjoyed a soul food lunch that included barbecued chicken wings, greens, cornbread, and sweet potato pie.

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From the Editor/John F. Fink

The eucharistic mysteries of the rosary



Last week I wrote about the salvation mysteries of the rosary and suggested that Lent is a good time to meditate about them. I said that they are a sort of short course in the teachings of the church about salvation. This week I'd like to introduce you to the eucharistic mysteries of the rosary. They give the scriptural basis for our belief in the real presence of Jesus in the Eucharist. For those who pray the seven-day scriptural rosary, these mysteries are usually said on Thursdays since the Last Supper was on a Thursday.

The first eucharistic mystery is "The Feeding of the Five Thousand." Although all the evangelists wrote about this event, you can check the 14th chapter of Matthew, verses 13 to 21. It's the familiar story of Jesus feeding 5,000 men, "not counting women and children" (Matthew wrote chauvinistically), with five loaves and two fish and then collecting 12 wicker baskets full of the leftovers.

What does this have to do with the Eucharist? Matthew's description of how Jesus looked up to heaven, "said the blessing, broke the loaves and gave them to the disciples" is similar to what Jesus did at the Last Supper when he instituted the Eucharist.

Besides, it tied in with what Jesus told his disciples the next day, and this is the subject of the second eucharistic mystery, "The Bread of Life." The story is picked up in the sixth chapter of John's Gospel, verses 25 to 40. After the feeding of the 5,000, Jesus sent his apostles ahead of him to the other side of the Sea of Galilee and then he walked across the water.

So when the people found him the next day they asked him when he got there. And Jesus said that they were looking for him "because you ate the loaves and were filled." He then went on to tell them that it wasn't Moses who gave their ancestors manna from heaven, but "my Father gives you the true bread from heaven."

Then, a few verses later, he says, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst." And in verse 40 he gives us this assurance: "For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day."

The third eucharistic mystery is "True Food and True

Drink." It continues Jesus' discourse as reported in the sixth chapter of John, verses 47 to 68. He is very explicit in repeating that he is the bread of life and "whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

Over and over he repeats that his flesh was food and his blood was drink and "whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day." As a result, many of his disciples said, "How can this man give us his flesh to eat?" and they "returned to their former way of life and no longer accompanied him."

And what was Jesus' reaction? Did he call them back and say, "I didn't really mean that; I was talking figuratively"? Absolutely not. He simply asked his Apostles if they wanted to leave too. And Peter replied, "Master, to whom shall we go? You have the words of eternal life."

The fourth eucharistic mystery is "The Last Supper," reported in Matthew (26:26-29), Mark (14:22-25) and Luke (22:19-20). Surprisingly, since John wrote about Jesus as the bread of life, he doesn't write about the actual institution of the sacrament.

We are, of course, all familiar with the events of the Last Supper since they are part of each Mass. Jesus "took the bread, said the blessing, broke it, and gave it to them, saying, 'This is my body, which will be given for you; do this in memory of me.' And likewise the cup after they had eaten, saying, 'This cup is the new covenant in my blood, which will be shed for you.'"

The fifth eucharistic mystery is "The Body and Blood of Jesus." For this meditation we go to St. Paul's First Letter to the Corinthians, chapters 10 and 11. Since Paul wrote this letter before the Gospels were written, his description of the Last Supper in chapter 11, verses 23 to 26, is the earliest written account of this event. It follows, or precedes, that of the synoptic evangelists fairly closely.

Earlier Paul wrote, "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf." And he warns that anyone who "eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord."

Meditation on the eucharistic mysteries of the rosary should increase our devotion to the Eucharist.

Stories, Good News, Fire/Fr. Joe Folzenlogen

Everyone must be an evangelizer

Some people will look at the title for this month's column and will say, "Great! Let's do it." Others will come out with a firm and intense "NOT ME!!!" I want



to explore some of the factors that contribute to that second reaction. It is a reaction that has surfaced in various forms. For instance, when invited to make a presentation, I ask what topic the group would like. I sometimes get the reply, "We would like to have you do something on evangelization, but could you call it something else? That word makes people uneasy." I have also

had parish staff members ask how they can help people get over the notion that evangelization is something other Christian churches do but we Catholics don't.

Why do many of us react that way? I think one reason is that as soon as we hear words like "evangelization" or "evangelizer," we are flooded with some very strong images and associations from our American religious culture. We think of the people who come up to us on the street or who even ring our doorbell and ask, "Are you saved?" We remember times when people tried to shove pamphlets into our hands at the airport or in other public places. Our ears ring from the frantic preaching style we encounter on some of the religion channels we encounter when we are looking for a TV program to watch.

We get the impression that some of these methods of sharing the Gospel, preaching Jesus, and inviting others to church membership are high pressure, hard sell, and maybe even manipulative. We feel there is something inappropriate here, and we want nothing to do with it. Our Catholic leadership affirms the uneasiness with some approaches to spreading the Gospel. In "Go and Make Disciples" our American bishops point out that we need to propose the faith, never impose it.

The danger is that we get so concerned with "not being like them" that we forget to be ourselves. Over the last 30 years our church has been reminding us that part of the grace of our baptism is the call to share the good news of Jesus with others. But we do that in a method that is consistent with the incarnation of Jesus himself. What we are talking about are all the ways that love of Christ takes flesh, becomes real, in every human situation through the caring people show to others. Evangelization is not solely a set of recruiting techniques. It is all the ways that we meet Christ, come to know and love him, and then love others as he did—which is what really brings people to Jesus.

"That's wonderful, and I know people who are just great at doing that, but I never could because I'm basically a quiet person." This is yet another assumption that keeps us from using the power of our baptism. Each of us has been given gifts for the building up of the Body of Christ. Those gifts are all different because the human family has different needs. It is absolutely true we cannot evangelize like someone else. We can only evangelize as ourselves. And that is exactly what Christ is asking of us.

Eighty-seven are existing below the poverty line and need financial assistance. Ninety-five do not exist (moved to another church, married and go to spouse's parish, etc.). One hundred forty-nine are only able to afford \$45 per week tuition and, so, cannot give more to the parish. One hundred ninety-eight are not participating fully in the life of the parish (many are not coming to church).

"Thus, in order to reach those inactive Catholics who are really contributing less than their Protestant neighbors, the parish would have to use communications forums other than the pulpit, the Catholic newspaper, or parish bulletin. How about some stewardship commercials on ESPN or 'Saturday Night Live'?"

"Now the 275 will be glad to give to that!"

A View from the Center/Dan Conway

A researcher defends Catholic giving habits

Bill Beam is a market researcher who has done extensive studies on parishes. In the process, he has gathered invaluable information about trends in parish membership, school enrollment, finance and fund raising. So when he wrote me recently in response to my columns on the subject of "how much Catholics give," I paid attention. Here are Mr. Beam's first-hand observations on this controversial subject:



"You have given the opinions and findings of a number of highly reputed Catholic researchers. It is our opinion, however, after studying the socio-economics, demographics and psychographics of several hundred Catholic parishes that no matter where the parish is, virtually the same giving pattern emerges.

"Every parish that we know has overstated membership. Membership lists are seldom purged unless the post office pronounces the mail undeliverable due to moving or death. But, when averages or medians are taken for contributions, Catholic giving is divided by the total membership, both existent and non-existent. For example, a growing suburban parish lists 850 households. The average household income is \$45,000. Sunday collections are listed at \$768,000. When school tuition payments are deducted, the remainder is \$325,000. This provides a total weekly giving of .89 percent or .0089 of income for the 850 households.

"At first glance this would appear to be extremely low. Yet, in reality, 275 households gave virtually all of the money. This means the real givers gave 3.3 percent of their income which provides Catholics with a very favorable comparison to most other faiths (especially when the method of accounting and the membership statistics are

calculated on a real basis and with compatible comparative standards). And we are not done yet. . . .

"What about the \$33,000 that went to United Catholic Appeal, the funds for Easter and Christmas, black and Indian affairs, St. Vincent de Paul, the Religious Retirement Fund, the missions, the money for Haiti and Bosnia and Guatemala? And let us also not forget the ever present building fund! Have the 275 parishioners reached 5 percent of their income yet?"

"Now it could be argued that the nearly \$2,000 per year that we spend for each Catholic elementary school child is also a gift because our tax dollars pay for public education that isn't used. And even those among us who no longer have children in school continue to support Catholic schools through the weekly offering, school bazaars, chances, car washes, cookies, coupons, etc. Sometimes it seems that we just keep on giving and giving, sort of like the Eveready battery. Are we to 7 percent of income yet?"

"Then there is the church picnic, the women's club raffles, and the men's club membership and the adopt-a-family at Christmas. There's the fall festival and other opportunities . . . like the drive for the local Catholic high school, and, by the way, the Catholic college here needs a new library. Lookout Mormons, we're on a roll.

"We believe that those same 275 people do not regret but rather relish what they are giving and why they are giving. It is called good stewardship and demonstrates through sacrifice a love of God. But perhaps every now and then these 275 households are somewhat overcome by the number of worthy Catholic causes that exist on the basis of their generosity. . . .

"One final thing. If these 275 parishioners are good stewards, what are the other 575 members—non-stewards? Forty-six are old or infirm and living on fixed incomes.

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To the Editor

Didn't surrender his brain to the hierarchy

I am 61 years of age and a 42-year convert to Roman Catholicism. I did not become a Catholic in order to marry my wife. I was genuinely attracted to this form of Christianity because of the good example of the intellectual and practical faith represented by many of the faculty and students of the University of Dayton, which I was attending at the time.

Your editorial of Feb. 16 ("Laity: Stick With What We're Qualified to Do") seems to indicate that I should have surrendered my brain to the hierarchy 42 years ago. My insight and my experience of the action of the Holy Spirit are of no value, according to your testimony. I believe that a careful reading of church history would indicate that many, if not most, of the ideas which define Roman Catholicism originated in the laity. Many of these ideas, when first presented by lay people, were treated with disdain, if not condemnation, by the hierarchy.

I willingly submit my whole being to Christ but I think that he wants me to participate in the intellectual life of his (and our) church. I was not put on this earth just to make babies and contribute money, as some in the hierarchy seem to believe.

Richard A. Schladen
Aurora

Adhere to doctrine, but also challenge it

It was with a heavy heart that I read your editorial "Laity: Stick With What You Are Qualified to Do" in the Feb. 16 issue. It seems that you are asserting that we are not trained and therefore are not capable of revealing God's love in our world. The Catholic Church is our church, meaning ordained people and lay people, men and women. The word itself means "universal."

I do not have a degree in theology. What I do have are gifts given to me by God to be shared with the world. I also feel like I have God's love, and I know God has mine. I also feel that God loves me as much as God loves my pastor, the pope, the person next to me in the pew, and everyone else. That love, coupled with my gifts, gives all the qualifications that I should need to be represented and heard.

Your position that a degree or scholastic training is the main criterion to be counted in decision-making is extreme. If Jesus were to come again tomorrow and only have a high school education, would you just not listen? God can call me to action or to speak up and address injustice as easily as someone with a degree. I wonder sometimes whether modern prophets are not in existence, or whether we decline to listen because their resume is not long enough. Unfortunately, I tend to believe it is the latter.

As a lay person, I am qualified to be counted and represented because God loves me. This love is not contingent on my academic credentials, and neither should my opinion be dismissed for a deficiency of letters following my name. If God were to want change to occur in our church, do you honestly believe God would only reveal this to the ordained? Or is it that God can only be heard through the decoder of a theology degree?

You are right, an accountant is not generally qualified to perform open heart surgery. But what has made our church great is that both the accountant and the doctor can worship God together. Church doctrine does indeed have its place, but I believe its place is to complement and guide my life, not conflict and be a blind dictator. It should be adhered to, but it should also be challenged.

We need to be careful and thorough about what, if any, changes this doctrine will undergo. What we should not be so thorough about is the need to silence dis-

senting voices by writing them off as unqualified. Open dialogue should always have its place in our faith, no matter what the race, gender, education, age, or stature of the person shouting out to be heard. To close the door on what is, in my mind, to close the door on God.

Paul L. Jefferson
Indianapolis

Use Lent to start a few new good habits

I am somewhat ashamed to admit this, but sometimes my memory fails me and I need to be reminded of just how important prayer really is. An article I read this past week in a Christian magazine jarred me into giving my prayer life some thought.

I watch the news on television, not as much as I should because of the violence that I see. I complain about the violence in our country and I know something has to be done about it. But what? What can be done to make people respect each other? What can be done to end the bloody violence on our streets? What can be done to end the slaughter of unborn children? What can I do as an individual to help put this great nation back together and put love back in our neighbors' hearts? What can all of us do?

Pray!

How many times has our Blessed Mother come to our aid when we have prayed to her? She said we can stop wars through prayer and fasting. Abortion and other actions against each other begin in the heart. If we pray from the heart, certainly we will reach out to the hearts of others!

What a great time to begin this little crusade of prayer and fasting: during Lent. Maybe I could say an extra decade of the rosary or go to church an extra day of the week. Maybe I could pass up a second helping of my favorite food or give up one of my sitcoms and read a piece of religious material for 30 minutes. Maybe I could just say one Hail Mary while driving somewhere in my car.

When I really think of it, there are many ways I can help put an end to the injustice in our society. Our Lord is listening and the Blessed Mother is here to help.

A priest once told me that good habits are just as easy to form as bad ones. I think I'll take this Lenten season to try to start a few new good ones.

Marie Hollada
Brownsburg

Welfare today is not for the destitute

Jesus said, "The poor will be with you always."

I remember being taught that the poor were to be helped according to their needs by others according to their means. Jesus said, "Give unto Caesar that which is Caesar's and unto God that which is God's." At no time in the past has anyone pointed out to me where, within Christianity, it is written that I must give to Caesar so that he in turn can give to the poor. As far as I know, the Constitution of the United States does not give the federal government the authority nor the responsibility to take my money to give to "the poor."

The church and churches have always helped the poor, not only at home but practically everywhere in the world. The church, and individuals, should continue to feed the hungry, clothe the naked, and shelter the homeless. That is the responsibility of every person who has the means to do so. But it is not the responsibility of the government to take my money to do so. When my church does it I know it is properly motivated, properly organized and properly run with proper

outcomes. That is not so with government programs.

It seems that individuals or organizations that advocate government interference in the social fabric of humanity, including accepting government money, seem to have an inherent need to control other people, spend their money, and interfere in their business. And yes, many, many of them earn a living from the funds allocated for "helping the poor," "the disenfranchised," "the weak," ad infinitum.

During the Great Depression these people were called "do-gooders" which was used as a term of derision. Do-gooders by

Point of View/Roberta Bennett

Looking at parenting in a different way

I'm a good mother because I'm lazy, selfish and impatient.

As I sit here feeding my eighth child, it came to me that the reason my children are good children is because of my laziness, selfishness and impatience.

For instance, I almost always sit down to give my babies their bottle—not because I have nothing to do but because there is so much to be done I don't have the time or patience to be "bothered" with a crying baby.

By the same token, after the baby has had his bath in the morning, the older preschoolers and I have a tea party. Why take the time? It's not because I need the mid-morning coffee pick-me-up, or reluctance to start the day's work. It's to help keep the children in a good humor so they'll be a help or, at least, not a hindrance while the work is being done.

My children usually listen when they are told to do or not to do something. Why wear out patience arguing with them? There are too many other frustrations.

After lunch is cleared away, nap time for the older ones gives me a chance to feed the baby and do those many things that are difficult to do with children under foot. Most times, there are a few minutes when the school children come home to catch up with the happenings of their day. Then comes the hectic time!

Dinner is a family affair, followed by a half hour during which the children do their own thing and my husband and I usually have another cup of coffee, talk over the day's happenings, and plan other

nature have a need to suffer for the poor, and guided by their perceptions, other afflicted peoples; they carry a load of guilt driven by "Why them, Lord, why not me?"; they enjoy the self-imposed martyrdom of perceived self-sacrifice. And much of the time they get paid for it.

Welfare today is not for those who are destitute, those poor for whom we are responsible before God. Welfare is here to sustain the bureaucracies needed to administer it and to make it grow. You have heard of big government? Folks, it's growing bigger every day.

Howard F. Kuhn
Shelbyville

ers. The school children, both boys and girls, take turns doing the dishes.

Our home will never be a picture postcard place. That's much too time-consuming and wearing on the nerves and tempers. We go over the house almost every day and clean it good once a week. There are many reasons for this lived-in look. They all relate to the fact that a family lives here: working and playing together, having friends in, enjoying one another's company.

Some days are just too nice to waste cleaning out cupboards. Some days are too dreary to do jobs you don't like. Of course, there are always times when we just want to do something different. We feel more like doing what needs to be done after "stealing" a few hours off for something we want to do.

When we are working together, my children find it easier to talk about their problems, thoughts, plans and so on. There are more interesting than mine. I've dwelt on mine too long.

I hope I never have to live without having children around. They keep me young and make me old. Sometimes I'm frustrated as a wet hen; other times, happy as a lark.

I can't imagine any other kind of life. (Roberta Bennett wrote this many years ago and recently found it in an old file. She is now a resident of St. Augustine's Apartments, operated by the Little Sisters of the Poor in Indianapolis. She is the mother of eight children and 22 grandchildren and is a former member of St. Mary's Parish in Aurora.)

Light One Candle/ Fr. John Catoir

Faith opens us to trust God fully

How many times did the Lord say to his specially chosen apostles, "Oh you of little faith"? He knew they believed, but he was distressed because they did not have sufficient conviction.

Partial faith is like a bridge which is built half-way across a river. It's a good beginning, but it doesn't solve the problem of reaching the other shore. People with partial faith are quick to abandon the church when scandals occur. Paying too much attention to the tawdry practices of sinners, and too little to the glowing charity of the saints among us, they lose balance.

The church is filled with many of the walking wounded who fail to complete the bridge of faith. They are nominal Christians. Their faith does not serve them well in times of great stress.

A strong faith enables one to see the God of splendor and mercy in all circumstances. Those with strong faith are not easily shaken. Scandal does not perturb them. Mediocrity in themselves and others does not surprise them. They rise above their human weaknesses and hold fast to their confidence in God's love. At that point the bridge of faith is complete, and it becomes possible to trust the Lord in the way Jesus asked.

Faith is knowledge. It is knowing that within you there is another life ready to sus-

tain and refresh you. Learn from the mystics. They knew that each one has a resident physician within who brings healing, and a resident architect who helps to build the bridge of faith. God's loving presence permeates and penetrates your soul. Knowing this brings healing and peace. The Holy Spirit acts within your soul enabling you to overcome fear, guilt and sorrow.

The fullness of faith also enables us to see the power of God residing in the church. Those with partial faith see the church as an irrelevant pompous institution. Those with a full faith see the church as a port in the storm of life. They cherish the Eucharist as the most precious gift God has bestowed on his people.

Faith is an antidote to spiritual blindness. We may be frustrated and depressed at times but faith opens us to trust God fully. Once you understand that you are never alone and never abandoned, your pain, fear and discouragement begin to take on new meaning. Instead of making you feel isolated, your pain brings you closer to the sufferings of Christ. Abiding in his love, you will experience a quiet joy, and the dark clouds will give way to sunshine.

Spend time with the Lover within. Believe with all your heart that one day all your tears will be wiped away. Believe that you are always enfolded in the light of God's unchanging love.

(For a free copy of the Christopher News Note "Live Joyfully," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

Cornucopia/ Cynthia Dewes

It really takes all kinds

It seems to me that one of the most satisfying moments of the Mass comes during the Apostles' Creed when we say that we believe in



"one, holy, CATHOLIC and apostolic church." (emphasis added).

That word "catholic" appeals to me, not as opposed to "Protestant" or "Jewish,"

but in the dictionary sense of "universal in extent; involving all; of interest to all."

That's us, all right. That's Catholics. As hard as it is to figure sometimes, the universal church claims everyone from Mother Teresa to Ted Kennedy, from Pope John Paul II to a baby girl we witnessed being baptized during Mass last Sunday. We're in this together and there's something here for everybody.

We're all children of God, whether we know it or not, whether we accept it or not. But the truly fascinating thing about

this catholic business is just who it is that's covered.

Are they white Europeans? Non-Jewish Semites? Churchgoers? The enemy (who, as Pogo taught, is us)? Yes. Catholic covers all of us, in every sense.

Some Catholics (Big "C") do not want to hear this. They may believe, if only quietly to themselves, that people who like to stand throughout the Mass or raise their arms heavenward when reciting the Our Father, don't deserve the name. Real Catholics are reverent and don't put on a display, they think.

Others may disdain those who would like to see the Blessed Sacrament kept on the main altar at all times, or those who don't fancy the kiss of peace. They think people who don't want to sing jazzy hymns or go to confession (not reconciliation!) face-to-face may be Catholic, but they sure aren't Christian.

Nevertheless, all of these people are covered by the term. All of them, and more.

There's room in our Catholic Church for charismatics who feel personally relat-

ed to God. They're the ones who seem to be particularly interested in the gifts of the Holy Spirit, prophecy, healing and witnessing to their faith. Out loud.

There's room for the faithful members of the Legion of Mary and the Knights of Columbus who enjoy the spiritual company of the saints and the Blessed Mother. They are reverent in the presence of the Sacrament, wherever it's housed, even though they sometimes miss the Baltimore Catechism and the quiet they used to experience in church.

We're a catholic community which encompasses the poor and the mighty. Simple Galileans and high priests, peas-

ants and their lords continue to fill our places of worship in the guise of the homeless, the working poor, the middle classes and the rich.

Historically, we are a catholic bunch of sinners as well, even though we know there are divine rules we're all forbidden to break. From Judas' time to the present day we have presented our God with a catholicity of sins, ranging from neglecting our night prayers to murdering babies in and out of the womb.

Some of us tend to forget the catholic part. We resent the Cardinal Spellmans or the Thomas Mertons, or wonder where the Dorothy Days or the Father Coughlins came from. Or why.

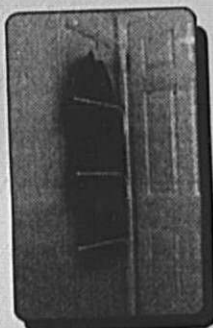
Catholics are young and old, rich and poor, healthy and sick, powerful and weak. But the thing which makes us truly catholic is our common connection to God and to each other. It takes all kinds to create the Body of Christ.

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Principals from the archdiocese participate in Marian College's Indiana Catholic Principals Institute. The principals explored themes of Catholic leadership, spiritual growth, and management skills during the three-year program. Pictured are (front row from left) Polly Conner, St. Barnabas; Sandi Stanfield, St. Roch; Bernadette Paradise, St. Thomas Aquinas; and Barbara Shuey, St. Gabriel. In back are Virginia Kappner, St. Susanna, Plainfield; Kathy Sleva, St. Vincent de Paul, Bedford; Kent Schwartz, Holy Spirit, Indianapolis; Joanna Cauchi, St. Mark, Indianapolis. Jeannine Vesper, Immaculate Heart of Mary, Indianapolis is not pictured.

VIPs . . .

Benedictine Sister Rachel Best, prioress of Our Lady of Grace Monastery in Beech Grove, recently attended the Conference of American Benedictine Prioresses at Sacred Heart Monastery in Cullman.

Ala. During the conference, 55 Benedictine leaders from the United States, Canada, the Bahamas, Australia and Mexico finalized a document on "Discernment in the Life of a Monastic Woman."

Check It Out . . .

The St. Francis Hospital and Health Centers' Health Fair will be held March 15, 16 and 17 at the Greenwood Park Mall in Greenwood. The fair theme is "Get Moving: Get Healthy," will feature free information booths and healthy demonstrations. Health screenings will include a \$5 cholesterol test and a free blood pressure test. Fair hours will be during regular mall hours: Friday and Saturday, 10 a.m.-9 p.m.; Sunday, noon-5 p.m. For more information call 317-783-8300.

"Carpool Mom or CEO: Women Who Walk With God," a guided retreat for women is scheduled March 22-24 at Fatima Retreat House in Indianapolis. Presenters Benedictine Sister Antoinette Purcell and Father Clement Davis will include talks, reflection, small group sessions, liturgy, and reconciliation during the retreat. The cost is \$95, which includes a \$25 deposit payable by March 14.

Oldenburg Academy in Oldenburg will present its annual **Madrigal Dinner**, March 10 and 11 at 6:30 p.m. The cost is \$15 for adults and \$10 for children 10 and under. For reservations call 812-934-4440.

The 28th annual "Sounds of Spring" variety show will be held March 15, 16, and 17 in St. Bede Theater at St. Meinrad. Presented by Cooperative Action for Community Development, Inc. (CACD), a student-sponsored service program at St. Meinrad College, the show will offer diverse talents of St. Meinrad College and School of Theology students. Performances are March 15 at 7 p.m., March 16 at 7 p.m., and March 17 at 2 p.m. All times are Eastern Standard Time. Tickets are \$6 for adults and \$4 for children 12 and under. Discount group rates are available. Advance reservations suggested by calling Gustavo Castillo at 812-357-6391 or 812-357-6497.

An evening of reflection for liturgical ministers titled "Making the Word Incarnate in Ministry," will be offered from 7:30 p.m. to 9:30 p.m. March 18 at St. Mary of the Knobs Church in Floyd's Knobs. Benedictine Father Jeremy King is the presenter. The cost is \$5 per person with a maximum cost of \$25 per parish. Registration deadline is March 14. For more information call Christina Blake in the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

Beech Grove Benedictine Center in Beech Grove will present **Theophane Boyd, a Trappist monk of St. Benedict's Monastery in Snowmass, Colo.**, March 16 from 10 a.m. to 3 p.m. Father Theophane will base his lectures on his book "Tales of the Magic Monastery." The cost which includes lunch is \$35. Also Benedictine Sister Margaret Funk will offer a slide presentation of Tibet and will introduce Father Theophane during a Lenten soup and homemade bread supper with the monastic community at Beech Grove, March 15. The cost is \$15 and can be paid at the door. Register before March 15 and participate in both programs for \$40.

A free organ recital will be presented March 10 at 2:30 in the Archabbey Church at St. Meinrad. Dr. Paul Hagan, a renowned concert organist and teacher will perform organ works suited to the Lenten season. Hagan, who composed more than 4,500 original pieces, taught music in Fort Wayne at Indiana University Regional Campus and St. Francis College before he retired in 1980.

Focolare group receives USCC environment grant

The New Humanity of the Indiana Focolare movement was awarded a grant by the U.S. Catholic Conference to aid its environmental project, "The Brownfield Initiative."

With the \$700 grant, Focolare will sponsor four community meetings to educate, encourage, and enable low-income families to participate in the assessment, cleanup and reuse of "brownfields" in Indianapolis. Brownfield is a term for abandoned commercial or industrial sites.

Local environmental consultant and project director John Mundell said Focolare's role is to bring the urban community together with the people who develop property—without conflict. In doing so, the citizens will play an active role in what the properties will be used for and how they will be cleaned up.

Mundell believes that one of the reasons Focolare received one of the 25

small grants awarded by USCC is that the city of Indianapolis has partially funded such projects, which fit in with the bishops' environmental justice program.

The bishops' program helps to educate and motivate Catholics to a deeper respect for creation and to engage parishes and groups in activities aimed at dealing with environmental problems, particularly as they affect the poor.

The announcement of the Focolare grant was made at the Catholic Social Ministry Meeting in Washington Feb. 27.

New Humanity, an approved non-governmental organization in the United Nations, is a branch of the world Focolare movement, officially approved by Pope John XXIII in 1962, and now recognized as a Catholic ecclesial movement. Those wishing further information may contact Mundell at 317-630-9060.



Photo by Eric D. Smith

Birthing Guild members and children who will model for the March 16 "Love Works Magic" fashion show and luncheon are (front, from left): Amanda Shaks, Daniel Shaks, Madeline Snyder, Kathleen Weaver, Colleen Kelley, Bridget Feeney; (back) Julie Shaks, Debbie and Phillip Nicholas, Karen Blackwell Smith, Elizabeth Kane, Lisa and Johnny Kelley, Paige Parker (Parisian), Mary Ann Beckerich, and Kathy Ansty. The Parisian fashions event will be at the Ritz Charles in Carmel. Donations are \$20 to benefit the Catholic Social Services' Birthing for pregnant women in crisis. Reservations deadline is March 9; call 317-251-7111 or 317-254-9910.

Ritter High School receives accreditation

Cardinal Ritter High School in Indianapolis has received accreditation by the North Central Association of Colleges and Schools.

"Ritter becomes the first archdiocesan school to be accepted into this prestigious accrediting association," said G. Joseph Peters, associate director of schools, development, marketing and technology for the archdiocesan Office of Catholic Education.

"We are very proud of the school, principal, faculty, staff and board of directors for taking the risk of a tough self-examination and pledge of continuous improvement against the nationally recognized standards of the North Central Association," Peters said. "It validates the work of a good high school and makes it even better."

Dr. David Armstrong, Ritter's principal, said the Indianapolis West Deanery interparochial high school will be formally admitted to membership on March 27 during the association's annual meeting in Chicago.

"Accreditation by the North Central Association (NCA) means that the school has the resources, personnel, and leadership necessary for effective education," the principal said. Accreditation must be renewed each year.

"Continuation within the NCA requires a joint effort by the community and the staff to make certain that the potential for quality education remains unimpaired," Armstrong said. "The advantage of NCA membership is that it assures the public at large that the school has met those standards which good schools in the NCA region consider to be imperative for effective education to take place."

Kenneth Gose, NCA executive director, said "Cardinal Ritter has now joined the growing league of schools whose purpose is the continuing quest for higher levels of quality education."

The North Central Association is the nation's largest regional accrediting association. It is a voluntary coalition of more than 7,900 schools and more than 1,000 colleges in the 19-state region of the central United States.

The association works with schools to improve the quality of education through a continuous process of accreditation and school improvement.

Fr. Lawrence Jenco diagnosed with cancer

HILLSIDE, Ill. (CNS)—Servite Father Lawrence Martin Jenco, who once faced pain and violence as a hostage in Beirut, Lebanon, now faces another kind of challenge.

In January he was diagnosed with pancreatic and lung cancer.

On Jan. 4 of this year, doctors at the Mayo Clinic in Rochester, Minn., told Father Jenco of his cancer. He is now on a regimen of chemotherapy.

Another January day 11 years ago Father Jenco was returning to his Catholic Relief Services office in Beirut when his car was stopped. He was dragged out of the car and thrown into the trunk of a different car.

He was held prisoner for 19 months—days of horror, degradation, tears and occasional laughter, when he and others who had been taken hostage found themselves in the same room.

"I always wondered what cross I would have to bear next," said Father Jenco, 61.



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Parish Profile

Terre Haute Deanery

Parishioners, community support Annunciation

By Susan Bierman

It's nothing unusual to see a group gathered at the parish rectory for coffee and doughnuts after weekday Mass at Annunciation Church in Brazil.

"Just walk in and pour your own coffee and sometimes Father will even make it for you," said Mary Catherine Patrick, a parishioner for 34 years.

Father Anthony P. Spicuzza, pastor, said it's a community project.

"So everybody feels a part of the parish," he said.

He explained this gives the parishioners a chance to offer their input into the parish and to "give advice to the pastor."

Father Spicuzza, who has been pastor of the 287-household congregation since 1961, said the parish does not operate through the use of numerous committees.

"We have one committee and that's the parish. The parish forms one committee," he said. There is not a parish council, but the people are willing to offer suggestions and constructive criticisms when a parish issues arises.

"Everybody feels free to express opinions

at any time, so we don't need any meetings to do this," Father Spicuzza said.

Father Spicuzza added that things pretty well run themselves. Parishioners agree. Various parishioners take it upon themselves to perform particular tasks within the church. Everything from ministering to the basic church cleaning.

A parishioner for 55 years, Helen Green tends to the votive candles in back of church. She checks the candles daily and replaces the empty holders with new candles when needed. Green said this has been something that she has looked forward to doing each day for nine years. Prior to Green taking over, parishioner Evelyn Gardner tended to the candles for 10 years.

Even those who are not parishioners at Annunciation get in on taking care of the church. Nick Hoffman and Ray Casper, who are parishioners at Holy Rosary in Seelyville which is located about eight miles from Brazil, come to Annunciation once a week to clean the church.

"I just enjoy it. We get together and do a little talking afterwards and have a piece of pie and coffee over at Father's. It just makes a little get together," Rick Hoffman said. Hoffman, Casper, and Norbert Strange,

Annunciation Parish

Church capacity: 260

Number of households: 287

Pastor: Father Anthony P. Spicuzza

Year established: 1865

School: 19 N. Alabama St., Brazil, 812-448-1394 (P-6)

Number of students: 72

Principal: Barbara Ann Reece

Preschool director: Sandy Reece

Masses: Saturday anticipation-5:30 p.m.

Sunday-9 a.m., 11 a.m.

Holy day anticipation-5:30 p.m.

Holy day-8:45 p.m., 7 p.m.

Weekdays-8:45 a.m.

Photos by Susan Bierman

Annunciation Parish in Brazil was established in 1865.



Terre Haute Deanery Catholic Schools

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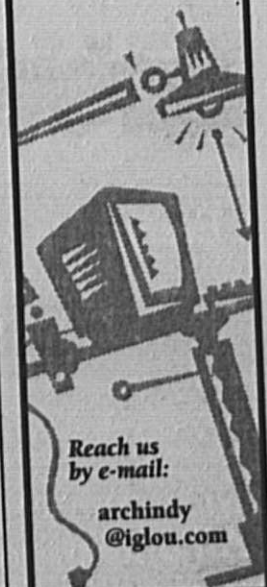


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Annunciation principal Barbara Ann Reece listens as kindergarten Cari Laue reads a book in the school's library. Reece, a retired school teacher, taught in public schools for 26 years. She is a graduate of Annunciation School who believes she is giving something back to the church through being a volunteer principal at Annunciation.



takes all the referrals on food and clothing for those in need. Life-long parishioner John Bussing said Father Spicuzza's leadership in the parish is what makes Annunciation so special. Father Spicuzza not only leads the adults in the parish, but also takes great interest in leading the children and youth in the religious education program at the parish.

First through sixth grade religious education classes meet Sunday morning between Masses. There are about 40 children who participate in the program which, is taught by four volunteer teachers and Father Spicuzza.

The seventh through twelfth grade students meet on Sunday night at the barn in Knightsville. Father Spicuzza leads the program.

Annunciation School

Annunciation School is yet another aspect of the parish that is important to the community as well as to the congregation.

"Over the years the school has been highly regarded in the community," said Bussing, who graduated from the school.

"To me it was the most wonderful school in the world," Edith Kellenberger, a 1925 graduate of Annunciation School, added.

It is believed that a parochial school existed at Annunciation as early as 1868. The school then was taught by lay persons. In 1882, the Sisters of St. Francis came to serve at the school and they taught there until 1932. In 1932, they were replaced by the Sisters of Providence.

The first school was a small building on the parish grounds. The current brick school building was built in 1906. The sisters lived on the second floor of the school building, which is now occupied by classrooms. There are currently 72 children enrolled at the school in grades 1-6.

The school is staffed by a volunteer principal, five teachers, a full-time aide, a volunteer who teaches art, a volunteer who teaches music, and a student from Indiana State University who comes to teach physical education twice a week.

The school also has a preschool which is located at another facility. There are 50 three- and four-year-old children enrolled in the preschool which feeds into the kindergarten at Annunciation.

Barbara Ann Reece has been the volunteer principal at Annunciation for two years. Reece and her father graduated from the school. She is a retired teacher who taught 26 years in public schools. She believes that, through offering her services, she is giving back to the parish and school that she loves.

"I just feel the parish and the school have done so much for us and there was a need here, so it's just a way I can serve the church," Reece said.



From left Tony Tartaglia, Nick Hoffman, and Ray Casper are parishioners at Holy Rosary in Seelyville who come to Annunciation to clean the church. Not pictured: Norbert Strange.

an Annunciation parishioner, have been cleaning the church for about 13 years. Tony Tartaglia, also a parishioner at Holy Rosary, cleaned the church for 19 years until he had to stop in 1989 for health reasons.

Not only is Annunciation supported by members of surrounding Catholic parishes, but also by the non-Catholic community in Clay County.

"It is recognized as one of the leading organizations in the community," Father Spicuzza said.

The Clay Co. community reaction to a recent vandalism act proves Annunciation is widely supported. The incident occurred at St. Mary Church, located in Diamond about seven miles from Annunciation. A former mission parish of Annunciation, St. Mary is currently closed. Father Spicuzza has kept the grounds there in good condition. A Virgin Mary statue located on the St. Mary property had been vandalized. According to an article in the Terre Haute Tribune-Star the statue's head had been removed and stolen. Father Spicuzza estimated the damage occurred between Jan. 19 and 20. A reward was set and the statue's head was returned. It was reported in a more recent article that the head was repaired by a member of Faith Wesleyan Church.

Along with many other Annunciation Church members, life-long parishioner Sandra Whitman believes Father Spicuzza is one of the main reasons the community supports her parish.

"For some reason the non-Catholics all love him too," Whitman said.

Whitman said Father Spicuzza is very active in the community. "He serves as kind of a one-person Catholic social service agency," she said. She explained Father Spicuzza

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Bequest from Msgr. Ray Bosler to benefit needy center-city students

Criterion's founding editor leaves funds to establish endowment so some children can attend Catholic schools

By Peter Agostinelli

Lots of people have good memories of Msgr. Raymond T. Bosler, the priest who passed away in 1994 after more than 50 years of priestly service in the Archdiocese of Indianapolis.

Many Catholics know Msgr. Bosler from his service in a number of parishes. In addition to several Indianapolis parishes, that list would include St. Maurice Parish in Napoleon, Immaculate Conception Parish in Milhousen, and St. Denis Parish in Jennings County. In his final years, he served those parishes as priest minister.

Fellow priests remember him well, too. Father Thomas Murphy, pastor of St. John the Evangelist Parish in Indianapolis and director of the ecumenism and interfaith offices for the archdiocese, was a personal friend of Msgr. Bosler. He remembers the late priest as a trailblazer in ecumenism and also as a great scholar.

He was a *peritus* (expert) at the Second Vatican Council.

Longtime readers of *The Criterion* and the former

Indiana Catholic and Record remember Msgr. Bosler as well. He was editor of both, founding editor of *The Criterion*. He continued to write a question-and-answer column long after he stepped down from the editorship.

But Msgr. Bosler's service lives beyond the stories and scrapbooks. A bequest to the archdiocese will help needy students in Indianapolis attend center-city Catholic elementary schools.

Sandra Behringer, director of gift planning for the Archdiocese of Indianapolis, said the bequest will establish the "Making a Difference" endowment in the Catholic Community Foundation. In 1995, the "Making a Difference" capital campaign raised more than \$1.3 million from the Indianapolis-area business, corporate, and civic communities. These funds will provide tuition assistance to help needy families send their children to one of eight center-city elementary schools in Indianapolis. The endowment will create a permanent funding source for these children after the capital funds are consumed.

Ironically, the endowment will benefit students at Msgr. Bosler's *alma mater*, St. Joan of Arc School in Indianapolis. He graduated from the school after his family moved to the then-suburban neighborhood around St. Joan of Arc Parish. These days St. Joan of Arc is one of eight center-city parishes in Indianapolis.

"This gift reflects the generous spirit of Msgr. Bosler as well as his family's Catholic heritage," Behringer said.



Photo by Cheryl Humbert

Clare Bosler, sister of Msgr. Raymond Bosler, met with Daniel J. Elsener, secretary for total Catholic education for the archdiocese, and Archbishop Daniel M. Buechlein on Feb. 15 at the Archbishop O'Meara Catholic Center in Indianapolis.

"The fact that it will enable some families to send their children to Catholic schools is a wonderful example of the way planned gifts can make a difference—perpetually."

Father Murphy remembers many details about Msgr. Bosler. He recalls the priest's membership in the Indianapolis Literary Society and his scholarly ways. But he also remembers his more tangible traits—a humble man who loved cooking and playing bridge in his spare time.

But Father Murphy says the bequest sheds light on Msgr. Bosler's deep interest in education. He remembers the priest as being especially devoted to the education of youth.

Raymond Bosler was born on Feb. 8, 1915, in Indianapolis. The son of a dentist, he was the nephew of two priests—Msgr. Clement Bosler and Msgr. Cornelius Bosler.

Raymond Bosler enrolled in St. Meinrad High School after graduating from St. Joan of Arc School. He later graduated from St. Meinrad College and then from the North American College in Rome.

In his 1992 autobiography, "New Wine Bursting Old Skins: Memories of an Old Priest Longing for a New Church," Msgr. Bosler wrote about his work at the Second Vatican Council. He served as a *peritus* for Indianapolis Archbishop Paul C. Schulte during the council's sessions. In his work after Vatican II, he helped implement in the archdiocese the many changes that were realized at the council.

Msgr. Bosler died at the age of 79 on April 27, 1994.

Terre Haute's St. Pat's plans for St. Pat's Day

By David Delaney

What would you be doin' with 225 pounds of corned beef and 200 pounds of cooked cabbage?

It's for the 19th St. Patrick's Day celebration to be held Saturday, March 16 at St. Patrick Church in Terre Haute.

There'll also be 400 pounds of boiled potatoes and 70 loaves of Irish soda bread to feed the expected 700 people who'll attend this annual event.

Providence Sister Mary Moeller, who will be retiring as principal of St. Patrick School at the end of the year, will serve as honorary mayor and parade marshal.

The parade will begin at 1 p.m. at the former Schulte High School parking lot.

Irish meals will be served in the cafeteria from 6:30 to 8:30 p.m. It will be the 11th year Dan and Diana McGrath and their committee have prepared the meal.

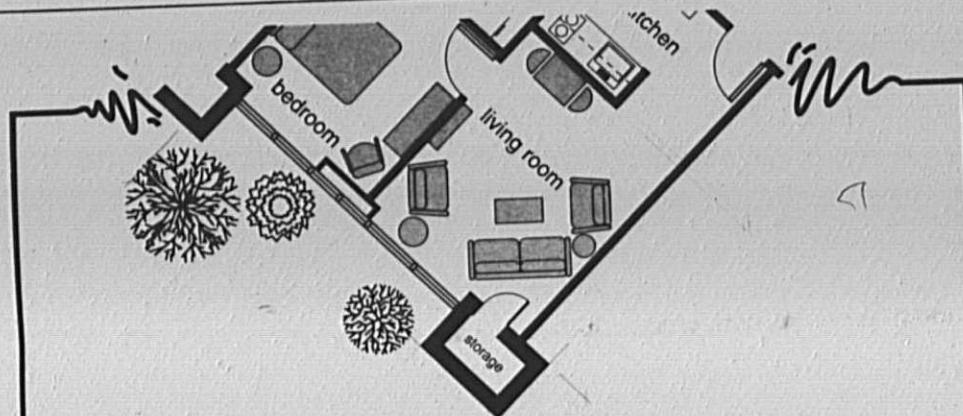
The Booster Club of St. Patrick School will sponsor a silent auction, beginning at 6:30 p.m. The cost is \$20 per person for everything.

Chairpersons for the event are Pat and Carolyn Monaghan; Margaret Wunderlich, decorations; Bill Boland and Jim Boland, refreshments; Jim and Ellen Burdick, treasurers; and Patty Farnsworth, decorations.

Helping the McGraths as assistant cooks are John and Melissa Hanciewicz; Pat Walker is ticket chairman; and Kris Newlin is parade chairman.

The "Irish Aires" of Greenwood will play Irish music from 9 p.m. to midnight in the school cafeteria. And the group "Fanfare" will perform in the school gymnasium from 9 p.m. to 1 a.m.

The party helps St. Patrick's endowment fund, youth ministry, school and parish remodeling, the youth group and servers, the parents' club, and other projects.



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LIFE

continued from page 1

"Betty McKinley changes lives and hearts by bringing the pro-life message to every person she meets," past Stimming Award recipient Marjorie Schmitz of St. Luke Parish in Indianapolis told the gathering. "She has spent her entire adult life serving others. Her actions and involvement speak loudly of her total commitment to the sanctity of human life."

A past president of Right to Life of Indianapolis during the mid-1980s, McKinley also has counseled pregnant women, volunteered at crisis pregnancy centers, and given pro-life presentations at schools and for other organizations. With her husband, Dave, she served St. Thomas Parish in Fortville as co-chairperson of the parish pro-life committee for 10 years and also co-chaired the Hancock County Citizens for Life Committee.

After accepting the Stimming Award, McKinley thanked her family and others for their pro-life work.

"Each one of you has added to the honor and prestige of the award through your leadership and your activities and support of mothers and their babies," she said. "So many of you work year after year tirelessly to increase respect for all human life. I could not have done much in the pro-life movement without an extensive support system. Many of you have been people I could rely on for over 15 years, and I've always had pastors who gave me support and encouragement."

Indiana Sen. Dan Coats presented the Respect for Life Award to Leising.

"Every person in this room is involved in a high calling," he said, "and it's a great honor and privilege for me to stand with you and to stand for life. It's a terrible fact in America that abortion is still the most frequently performed operation. We know, however, from the law of God, the law of

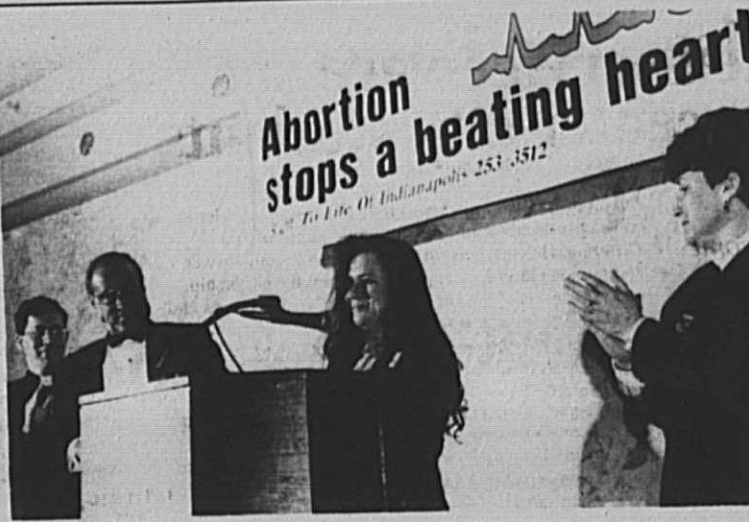


Photo by Mary Ann Wyand

St. Rose parishioner Betty McKinley of rural Knightstown accepts the 1996 Charles E. Stimming Pro-life Award from Right to Life of Indianapolis and the St. Gerard Guild during the organizations' March 1 "Celebration of Life" dinner in Indianapolis. Father Frank Pavone, the keynote speaker (left), master of ceremonies Gary Hofmeister, and State Sen. Jean Leising applaud McKinley for her many years of pro-life work. Leising received the organizations' 1996 Respect for Life Award, which was presented by Sen. Dan Coats on behalf of the two groups.

science, and the testimony of our hearts that an unborn child shares our image, and therefore the image of God."

Every child deserves the protection of the laws, Coats said. "America was founded on the profound yet very simple and powerful idea that all men are created equal and endowed by their Creator with certain inalienable rights. And the first right is the right to life."

Americans cannot and must not cast off the powerless unborn child into darkness, he said. "To extend the promise of America to the weakest among us is a goal that exceeds every other goal of our nation. Politics is an important part of that effort, and when we come across a legisla-

tor who speaks for the weak, we have to recognize this act as an act of political courage and an act of moral vision."

Coats said that Leising has displayed that moral vision as a legislator.

"There is no higher honor than to be recognized for defending human life," he said, "because there is no deeper commitment to a just society."

Leising thanked the group for their continued support of Senate Bill 311, to require informed consent before an abortion, which "was challenged every step of the way" through the legislative process.

During his keynote address, Father Pavone also urged priests to be "totally fearless in preaching the life issues."

As we enter the third millennium, he said, "there is no other issue that will so effectively challenge the church to be the church and will so effectively challenge priests to find the deepest meaning of priesthood as the issue of abortion."

Although some people refer to abortion as "the same old issue," Father Pavone said, it continues to be a new issue every day because "the babies who died in abortion today never died before. It is a new issue, a new tragedy, every 20 seconds. It is 4,400 new issues today. Abortion is not the only issue facing America today, but it is the most fundamental issue."

Displaying two medical textbooks, the priest said one book describes how to perform different types of abortion. In it, he said, the author describes abortion as "dismemberment" and "decapitation." The other medical book, called "The Unborn Patient," relates ways to "diagnose, treat, cure and operate on the child in the womb" in order to save the baby's life.

"How many of you have seen television documentaries of any type of surgery?" he asked, pausing for a show of hands. "Now, how many of you have seen the most frequently performed surgery in America—namely abortion—performed on television? No? Isn't that amazing? It's never shown. Let's present that question to the American people, and let's continue to challenge the media to show people what an abortion is."

Because pro-life supporters minister to and offer assistance to women, he said, the pro-life movement by its very nature has always been pro-woman.

"This is the movement that embraces the woman," he said. "This is the movement that defends the woman's rights. Post-abortion reconciliation is a substantial part of the pro-life movement. We are the ones who help women (who have experienced abortion) pick up the pieces, and we are the ones who bring them to forgiveness and healing."

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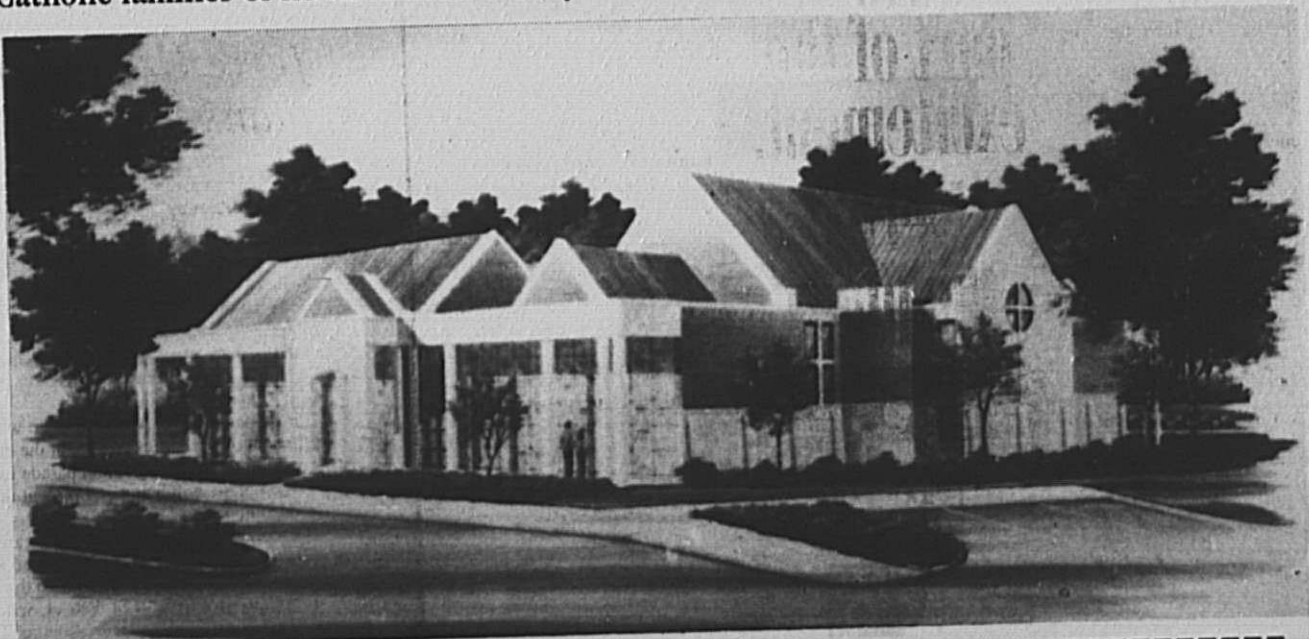
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Lenten penance services are set

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the services which have been reported to *The Criterion*.

Indianapolis East Deanery

March 8, 9 a.m. at Holy Cross
 March 11, 7 p.m. at Holy Cross
 March 13, 7:30 p.m. at Holy Spirit
 March 14, 7 p.m. at St. Thomas
 March 18, 7 p.m. at St. Phillip Neri
 March 19, 9:30 a.m. at St. Phillip Neri
 March 19, 7 p.m. at SS. Peter and Paul Cathedral
 March 19, 7 p.m. at Holy Cross
 March 21, 7:30 p.m. at St. Michael
 March 25, 7:30 p.m. at St. Simon
 March 28, 7 p.m. at Our Lady of Lourdes for St. Bernadette and Our Lady of Lourdes

April 1, 7:30 p.m. at Little Flower
 April 3, 7 p.m. at St. Mary

Indianapolis South Deanery

March 18, 7:30 p.m. at SS Francis and Clare, Greenwood
 March 19, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 19, 7 p.m. at St. Roch
 March 21, 7:30 p.m. at St. Mark
 March 21, 7:30 p.m. at Holy Name
 March 26, 7:30 p.m. at St. Barnabas
 March 31, 4 p.m. at St. Jude
 March 31, 4:30 p.m. for Good Shepherd, Holy Rosary, St. Pat, Sacred Heart, at Sacred Heart

Indianapolis West Deanery

March 13, 7:30 p.m. at St. Michael
 March 18, 7:30 p.m. at St. Gabriel

March 18, 7 p.m. at Mary Queen of Peace, Danville
 March 19, 6 p.m. at St. Monica
 March 20, 7 p.m. at Holy Angels
 March 20, 7:30 p.m. at St. Christopher
 March 20, 7 p.m. at St. Joseph
 March 27, 8 p.m. at Holy Trinity
 March 31, 2 p.m. at St. Anthony
 April 1, 7:30 p.m. at St. Malachy, Brownsburg
 April 3, 9-11 a.m. at Cardinal Ritter High School

Batesville Deanery

March 12, 7:30 p.m. at Immaculate Conception, Aurora
 March 20, 7 p.m. at St. Maurice, Greensburg
 March 21, 7 p.m. at St. Mary, Greensburg
 March 24, 4 p.m. at St. John, Dover
 March 24, 4 p.m. at St. Joseph, St. Leon
 March 24, 2 p.m. at Immaculate Conception, Millhousen for Immaculate Conception and St. Dennis, Jennings Co. parishioners
 March 24, 4 p.m. at St. Maurice, Napoleon
 March 25, 7 p.m. at St. Louis, Batesville
 March 26, 7 p.m. at St. Peter, Franklin Co.
 March 27, 7 p.m. at St. John, Osgood
 March 27, 7 p.m. at Holy Family, Osgood
 March 29, 7 p.m. at St. Mary, St. Mary of the Rock
 April 1, 7 p.m. at St. John, Enochsburg
 April 2, 7 p.m. at Holy Family, Oldenburg

Bloomington Deanery

March 14, 7 p.m. at Our Lady of Springs, French Lick
 March 19, 7 p.m. at Our Lord Jesus Christ the King, Paoli
 March 19, 7:30 p.m. at St. Agnes, Nashville
 March 20, 7:30 p.m. at St. Mary, Mitchell for St. Vincent, Bedford and St. Mary parishioners
 March 27, 7:30 p.m. at St. Charles, Bloomington
 March 28, 7 p.m. at St. John, Bloomington
 March 28, 7 p.m. at St. Paul, Bloomington

Connersville Deanery

March 10, 1 p.m. at St. Anne, New Castle
 March 10, 3 p.m. at St. Rose, Knightstown
 March 11, 7 p.m. at St. Elizabeth, Cambridge Co.
 March 11, 7 p.m. at Holy Guardian Angels, Connersville
 March 16, 12 p.m. at St. Mary, Richmond
 March 18, 7 p.m. at St. Bridget
 March 19, 7 p.m. at St. Andrew, Richmond
 March 21, 7 p.m. at St. Gabriel, Connersville
 March 26, 7:30 p.m. at St. Mary, Rushville
 March 28, 7 p.m. at St. Michael, Brookville

New Albany Deanery

March 13, 7 p.m. at St. Mary of the Knobs, Floyds Knobs
 March 18, 7 p.m. at St. Michael, Charlestown
 March 20, 7 p.m. at St. Augustine, Jeffersonville for St. Augustine and Sacred Heart, Jeffersonville parishioners
 March 20, 7 p.m. at St. Michael, Bradford
 March 20, 8:30 a.m.-3 p.m. at Providence High School, Clarksville
 March 21, 7 p.m. at St. Anthony, Clarksville for children
 March 24, 7 p.m. at St. Mary, Lanesville
 March 25, 7 p.m. at St. John, Starlight
 March 25, 7 p.m. at St. Joseph Hill, Sellersburg
 March 26, 7 p.m. at St. Anthony, Clarksville
 March 26, 7 p.m. at Holy Family, New Albany
 March 28, 7:30 p.m. at St. Mary, New Albany for Our Lady of Perpetual Help, New Albany and St. Mary parishioners
 March 28, 7 p.m. St. Paul, Sellersburg
 March 28, 7 p.m. at St. Mary, Navilleton
 March 30, 9 a.m. at St. Mary of the Knobs, Floyds Knobs

Seymour Deanery

March 10, 7 p.m. at St. Ambrose, Seymour
 March 13, 7 p.m. at St. Patrick, Salem
 March 20, 7 p.m. at St. Bartholomew, Columbus
 March 23, following parish retreat session at St. Joseph, Shelbyville
 March 25, 7 p.m. at St. Mary, North Vernon
 March 26, 7 p.m. at Prince of Peace, Madison
 March 28, 7 p.m. at St. Vincent, Shelby Co.
 March 31, at 2 p.m. at Holy Trinity, Edinburgh for Holy Trinity and St. Rose of Lima parishioners

Tell City Deanery

March 31, 7 p.m. at St. Paul, Tell City

Terre Haute Deanery

March 11, 7 p.m. at Sacred Heart, Clinton
 March 12, 7 p.m. at St. Leonard, West Terre Haute for St. Leonard and St. Mary of the Woods parishioners
 March 14, 7:30 p.m. at St. Benedict, Terre Haute
 March 14, 1:30 p.m. at St. Ann, Terre Haute
 March 17, 7 p.m. St. Joseph, Rockville for Immaculate Conception, Montezuma and St. Joseph
 March 19, 7 p.m. at St. Paul, Greencastle
 March 27, 7 p.m. at St. Margaret Mary, Terre Haute
 March 31, 6 p.m. at St. Patrick, Terre Haute



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Pope spends his retreat taking catechism lessons

One of catechism's chief editors gives four meditations per day to pope and his aides as part of Lenten retreat

By John Thavis, Catholic News Service

VATICAN CITY—Pope John Paul II spent his Lenten retreat taking "catechism lessons" on everything from the importance of angels to relations with other religions.

If the sermons sounded familiar, it was because they drew heavily from the "Catechism of the Catholic Church," written under the pope's direction a few years ago.

The spiritual exercises, held at the Vatican in late February, were conducted by Archbishop Christoph Schonborn of Vienna, a 51-year-old Dominican who was one of the catechism's chief editors. His meditations—four each day—used the 800-page volume as a touchstone for a variety of religious and worldly topics.

As might be expected from someone whose mentor was Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, the archbishop stressed the importance of traditional doctrine.

On angels and demons, for example, he underlined the catechism's plain teaching that they exist for today's world just as they did in biblical times. People who treat them as fantasies are losing something, Archbishop Schonborn said.

"The earth has become poorer, and so have we, as the awareness of invisible creatures has been lost, even among Christians," he said.

But angels—"those magnificent creatures"—seem to be making a comeback lately, which is a good thing, because so are demons, he said. Angels offer spiritual protection to human beings, which could be crucial in the "tremendous struggle with evil" occurring in the world every day, he said.

Archbishop Schonborn described the many evils of contemporary society as plain evidence of one of the church's main teachings: original sin. This is a truth that science or philosophy can never grasp, but its effects are seen today in such basic human situations as work and the relationship between the sexes, he said.

And in our 20th century—a "century of wolves"—ideologies have also left their mark on people around the world, he said. The suffering in the gulags showed the bankruptcy of communism, but there has also been moral devastation in the rich Western countries, he said.

He described the Holocaust as a lesson for all, including Christians, and said hatred for the people of Israel is, at bottom, hatred for our common God.

The archbishop said the church teaches respect for fol-

lowers of other religions, but cautions people against assuming all religions are equal. All religions in the past 2,000 years have faced a basic question, he said: whether they are for or against Christ. The fact that we worship Christ remains the "great obstacle and the great scandal for believing Jews and also for Muslims," he said.

Archbishop Schonborn also found fault with some Catholics who, he said, are trying to diminish the emphasis on Christ, particularly in the language of the church. Entire pastoral programs are drawn up today "without once mentioning the name of Christ," he said.

Further, some are expressly asking that we talk "more about God and less about Christ, so that what divides us from other monotheistic religions will not be accentuated,"

he said. This was part of a well-designed effort to undermine the faith in the divine nature of Christ, he said.

In one of his talks, Archbishop Schonborn also examined church doctrine on creation and cautioned against reading it as mere allegory. The Book of Genesis, he said, reflects basic Christian truths: that the universe is the work of God, created with a view toward the church.

These are truths that are often soft-peddled in modern catechesis because of "fear of another new Galileo case" and the desire to keep an arm's length from fundamentalist religion, he said.

The meditations, held in a papal chapel and attended by many of his top Vatican aides, were accompanied by prayers, chant and adoration of the Eucharist.

Catholic education lobbyists meet with Sen. Coats

Coats asks representatives of state Catholic conferences for support for choice bill he introduced in Congress

By Carol Zimmermann, Catholic News Service

WASHINGTON—U.S. government officials discussed school choice, budget cuts and programs for private school students in their meetings with Catholic education lobbyists gathered in Washington Feb. 26-28.

Sen. Dan Coats, R-Ind., told the group of about 100 representatives from state Catholic conferences and Catholic school parent associations that he hoped for their continued support of a choice bill he would like to get through Congress.

"We're moving ever closer to the time where we can look at the demonstration school-choice project as a viable option," he said. But he acknowledged that the bill would only pass if demand for school choice came "from the bottom up, if parents demanded choice."

To date, the demonstration choice project, which Coats introduced last spring with Sen. Joseph Lieberman, D-Conn., has not come close to passing.

"You would think it would be easy to pass, but we've struggled, struggled, struggled," he emphasized.

The legislation, if approved by Congress, would authorize \$30 million to set up demonstration projects across the country that would give school vouchers to low-income students over a three-year trial period.

Coats, who spoke during a Feb. 26 luncheon of the U.S. Catholic Conference's legislative conference, called the voucher initiative both bipartisan and ecumenical because it was introduced by a Republican and a Democrat and because an "Orthodox Jew and an

Evangelical Protestant were promoting an essentially Catholic issue."

Later that day, conference participants were addressed by officials from the U.S. Department of Education during a White House briefing on education.

Frank Holleman, chief of staff for U.S. Secretary of Education Richard Riley, told the group that the secretary recently has been discussing with Catholic education leaders the effects of a 1985 U.S. Supreme Court decision in *Aguilar vs. Felton*.

In that case, the high court ruled it unconstitutional for public schools to offer remedial tutoring programs on the grounds of parochial schools, even though private school students were eligible for such benefits.

The decision, now more than 10 years old, has caused continuing problems for both public and private school children who need help, Riley has said.

In a recent statement to U.S. senators, Riley said he supports efforts to have the *Felton* case reconsidered by the U.S. Supreme Court, saying that remedial services could be provided in private schools without "aiding religion or creating excessive entanglement between government and religion."

The USCC has voiced similar dissatisfaction with the *Felton* ruling, saying in a brief filed in a similar case that applications of *Felton* were "unaffected by any consideration of the social good to be achieved, (and) has led to the crippling of significant and effective social programs."

Gerald Tirozzi, assistant secretary for elementary and secondary education at the U.S. Department of Education, told conference participants that impending budget cuts, particularly to Title I programs that offer remedial services, could impact 1 million public schools. They also would proportionally affect Catholic school students, he added.

"We have our work cut out for us," he said.

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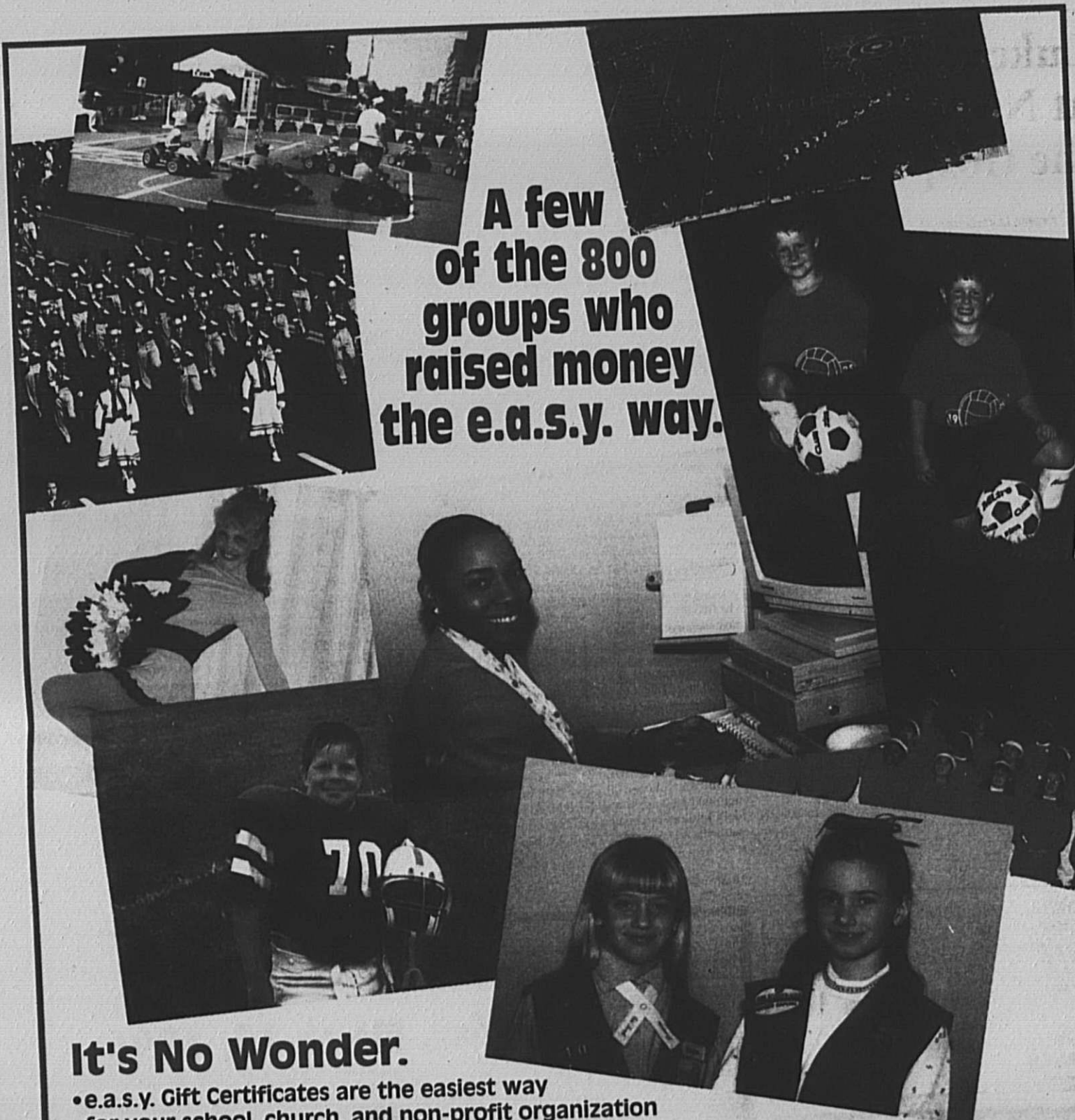
- 11 a.m. - 1:30 p.m. SCOTTY GRANT (Irish Balladeer) — Accompanied by Joe Wilson & Jim Abbott
- 2 p.m. - 3 p.m. CATHEDRAL HIGH SCHOOL BAND — Go Irish
- 3 p.m. - 4 p.m. IRISH DANCERS OF INDIANAPOLIS — Jigs • Reels • Hornpipes
- 4 p.m. - 6 p.m. IRISH AIRS (Music from the heart of Ireland)
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Luke's story of Jesus at Nazareth captures the Gospel in miniature

By Fr. Eugene LaVerdiere, SSS

One Gospel passage I never tire of is the story of Jesus' inaugural presentation before his own people, when he returned to Nazareth and read from the scroll of Isaiah in the synagogue he had been attending with Joseph, even as a child (Luke 4:14-30).

Right after that, Jesus continued his ministry in Capernaum by the Sea of Galilee, the city that would become identified with his life and mission (Luke 4:31-44).

The story of Jesus at Nazareth, beginning his ministry, fascinates many people. Every time we read it, it is as though we had never heard it before.

What makes that story so attractive? Why, for example, did Pope John Paul II propose that Christians restudy this passage as part of their preparations for the year 2000 and the beginning of the third Christian millennium?

Actually, this story of Jesus at Nazareth is the whole Gospel in miniature. No wonder people never tire of it.

This story is about a beginning, that of



CNS photo by Gene Plaisted, The Crossiers

Reading the Gospels is an easy way to get to know Jesus.

Jesus' ministry. As Christians we also look to a new beginning with the third millennium. It ought to be the beginning of "a new evangelization" we say. That alone would make the story attractive.

In many ways what Jesus called for in Nazareth was a new evangelization. The "gospel" he announced was very old, coming as it did from Chapter 61 of the Old Testament's book of Isaiah:

"The Spirit of the Lord God is upon me, because he has anointed me, to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free and to proclaim a year acceptable to the Lord" (Isaiah 61:1-2a).

"Glad tidings" is an old expression for "gospel." Announcing the ancient gospel anew, Jesus was calling his own people to join him in announcing it, in bringing good news to the poor, liberty to captives, and sight to the blind.

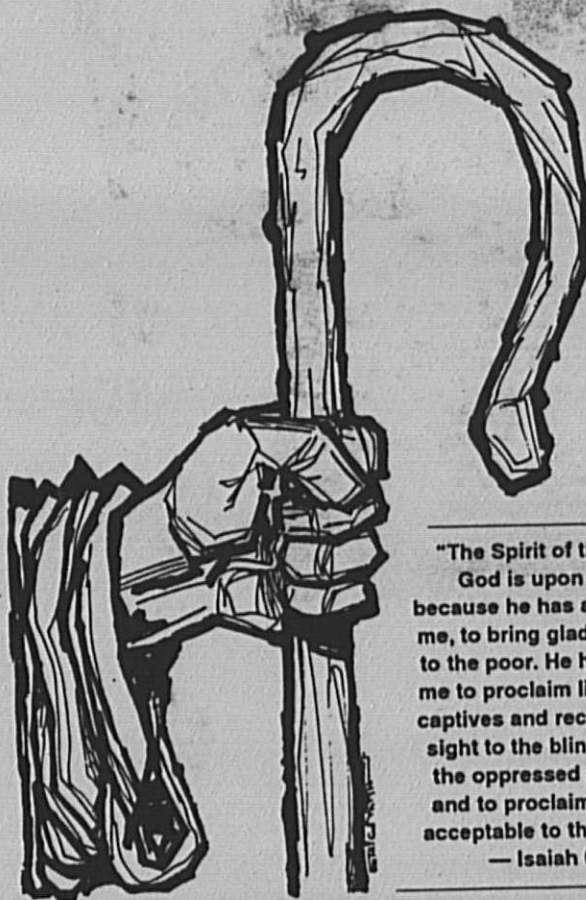
For that, however, they first had to hear the good news, to be freed from their own captivity, and to have their eyes opened in faith!

The words Jesus quoted from Isaiah had always been a challenge. From Jesus' lips they became a new challenge. Therein lies an important part of the attraction in the story of Jesus at Nazareth. The Gospel we announce, like the Gospel Jesus announced, is very old. Hearing it anew, we shall announce it anew.

The story also unfolds in a familiar place, Jesus' hometown of Nazareth where he was widely known from childhood. Our new evangelization also will take place in a familiar place, the place we now live.

As in the case of Jesus, the words of Isaiah, reissued by Jesus as a new evangelization, have to be fulfilled in the hearing of our own people. That's where the new evangelization has to begin. From there, however, it is meant for all peoples.

That is why Jesus goes on in this story to refer to Elijah and Elisha, the ancient prophets. They did a lot to fashion the identity of Israel. Using them as examples posed a major challenge for the people of Nazareth, who wanted Jesus to minister only to them: "Do here in your native place



"The Spirit of the Lord God is upon me, because he has anointed me, to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free and to proclaim a year acceptable to the Lord."
— Isaiah 61

CNS illustration by Eric Smith

The words of Isaiah which Jesus quoted before the people in his hometown of Nazareth posed a major challenge because the people wanted Jesus to minister only to them.

the things that we heard were done in Capernaum."

For Elijah and Elisha reached out to foreigners. Like their mission, Jesus' mission was for people everywhere. Jesus was calling the people of Nazareth to join him in that mission.

Jesus' new evangelization at Nazareth involved everyone in the synagogue. As a member of the synagogue, as one of them, what Jesus announced as his mission had implications for all.

Even in our age of individualism, when the tendency is to look out for oneself, we can appreciate what it meant for Jesus to be one of them. As the Word made flesh, is he not one of us?

But the people of Nazareth did not accept Jesus' challenge. They intended to get rid of him by throwing him over the steep hill on which Nazareth was built. They did not succeed. Jesus "passed through the midst of

them and went away."

Ultimately, what is so attractive about the story of Jesus at Nazareth is that it contains his whole life in a nutshell:

- It begins with his early ministry, when people reacted enthusiastically to his message.
- Then things began to sour for them when he spelled out the challenge of the Gospel.
- Realizing the Gospel's implications, they tried to destroy Jesus and his message.
- They did not succeed. He passed through their midst—passed from death to life, so to speak, returning to his Father and to his mission, which continues in history.

Every life is a mystery. Jesus' life is a mystery of faith. His life embodies the Gospel, which is new every time we approach him and hear the glad tidings of his life.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

Discussion Point

Christ's words inspire and motivate

This Week's Question

Reflect on Jesus' preaching. Tell what words of his first come to mind as strongly relevant to your current circumstances.

"'Feed the hungry.' On Saturday, my wife and I helped at a shelter, and I was struck by how touched I was to be able to share a little bit of their hardship. I felt privileged to help, to be able to offer a moment of hope, not just food, but human companionship."
(George Meirick, LaCrosse, Wis.)

"'Ask and you shall receive. Seek and you shall find. Knock and the door shall be opened to you.' That speaks strongly to me because in the past my faith faltered a lot, and now my faith has been renewed through prayer and a future dedicated to prayer life. Now I try to help others on their faith journey."
(Adrienne Stelly, Eunice, La.)

"'Love (one) another.' If we all did that, we'd be a lot more tolerant of one another, and the world would be a better place."
(Donna Becher, Harrisburg, Pa.)

"'Love God with all your heart, and love your neighbor as yourself.' Because with love we forgive and we accept others as who they are, and we accept them as children of God. It isn't easy, but it's the answer: God is love."
(Father Bob Damon, Williamsburg, Ky.)

Lend Us Your Voice

An upcoming edition asks: How should parents respond when a teen says, "But that's just your values system. I have a different set of values."

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



CNS photo

Entertainment

Viewing with Arnold/James W. Arnold

In 'Bed of Roses' love blooms in the Big Apple

It will come as no terrific surprise that not every "nice" movie is particularly



good, or ready for the performing arts hall of fame. A case in point is "Bed of Roses," which has a basic idea that could participate in the Olympics of "nice." Lisa (Mary Stuart Masterson), a gorgeous workaholic career woman, is

wooned by an unknown admirer who constantly sends her flowers. Her apartment is awash in all the roses in Manhattan.

This young fellow, Lewis (Christian Slater), turns out to be an improbable male lead by any Hollywood standard. His job is delivering flowers. ("It's the best job in the world. Everybody's always happy to see you.") He invites her to make his rounds with him to observe the smiles on all his customers' faces.

Bespectacled, always apologetic for giving offense, Lewis is a straight regular guy but he also spends his off time listening to the children's storyteller at the branch library. He fixes Lisa breakfast with every conceivable option.

And he's no deadbeat. He lives in a Manhattan loft with a view that must rent for about \$2,500. It has a skylight that opens onto a roof with a garden that would need a full-time gardener. He has a loving family of parents, brothers, sisters, nieces, uncles, etc. who inhabit a warm and rambling Norman Rockwell house in Connecticut.

When we discover he used to be a hot shot at Goldman Sachs but has quit literally to smell the roses, we know this guy is either perfect or a serial killer. But it's not that kind of movie. As her best friend advises Lisa, "Marry him now!"

The surprise or gimmick is that it's Lisa who won't commit. At first it seems as if it's her career. (She's in international investments or some other high-powered job.) She's not ready for marriage, and it sounds like a feminine twist on what is usually a male panic attack.

But eventually we understand that she's a kid from a dysfunctional childhood who can't believe she's worthy of her good fortune in finding a "perfect" guy with a "perfect" family. ("You can't admit someone could actually love you," Lewis tells her.) It's sort of like Cinderella rejects the prince because she has a rotten self-image.

The symbol of all this is her favorite rose, which just happens to be without thorns. It's "too perfect." As Lewis says, "Everybody now and then is entitled to too much perfection. There are enough thorns out there as it is."

This doesn't qualify as a deep philosophical discussion. But it's not that much past St. Valentine's Day, and we need love stories to get through the winter, even ones without super IQ's.

Basically, first-time writer-director Michael Goldenberg has all these nice ingredients but not much credibility in his complications. You get a hint of its inadequacy by comparing "Roses" to last year's "While You Were Sleeping," a much livelier and more inventive romantic comedy built on the girl meets boy-with-wonderful-family situation.

No question, though, that loving extended families are seen in Hollywood these days as major assets to cherish and be worthy of. "Roses" also belongs to the large genre of films with major Christmas scenes, since the family's joy at Christmas causes Lisa's self-doubts.

Like most movie characters in the 1990s, Lisa and Lewis are too anxious to



CNS photo from TriStar

Actress Julia Roberts stars as the meek and mousy Irish maid "Mary Reilly" in a remake of the Dr. Jekyll and Mr. Hyde story. The U.S. Catholic Conference classifies the film A-III for adults. The Motion Picture Association of America rating is R for restricted viewing.

get in bed together before they know much about each other. It doesn't happen on-screen. Lisa just wakes up one morning in that fancy loft sleeping next to (of course) a rose.

Lewis, who otherwise is maybe too good to be believed, turns out to be motivated by a personal tragedy in his past. That is what brought about this focused, uncluttered lifestyle. But the obsession with flowers and remarkable gentleness are major traits that separate him from the ordinary run of heroes in female-driven romances.

Slater is one of those actors who passes for a common everyday person. He looks good but not too good, and can still be a heartthrob. Movie actresses, on the other hand, always have to be beautiful. Masterson fills that requirement, but this would be an even nicer movie if she weren't quite so attractive, and the flower guy was actually working his magic on someone whose life was really empty.

Pamela Segall makes a good impres-

sion and gets some laughs as the common-sense friend who balances Lisa's foolishness. The camera work by Adam Kimmel is much better than average for this kind of film, and gives the New York-based story a classy, polished look.

(Amid perfumed air, lovers pull happy ending from improbable difficulties; sex situation; satisfactory for adults.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Anne Frank Remembered A-II
Before and After A-III
From the Journals of A-III
Jean Seberg A-III
Unforgettable A-III
Up Close and Personal A-III

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

'Out of Ireland' documentary profiles Irish immigrants

By Henry Herx and Gerri Pare, Catholic News Service

The 44 million Americans of Irish descent will get a look back at the travails of their immigrant ancestors in "Out of Ireland," to be rerun on Friday, March 15, from 9 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Rebroadcast just in time for St. Patrick's Day, this lyrical documentary uses the letters of eight immigrants who left Ireland from the mid-19th century to the early 20th century to personalize what was the largest exodus in human history.

During that time, 7 million men, women and children were forced by famine, religious oppression, and economic deprivation to emigrate, often facing further discrimination and exploitation in America.

On the upside, their indomitable spirit and especially the organized support of the Catholic Church helped them to assimilate and make successful lives in their adopted homeland.

Immigrant earnings mailed back to Ireland constituted the greatest trans-Atlantic philanthropy of the 19th century. The money was often used to fund more migration.

Directed by Paul Wagner, who co-wrote the program with historian Kerby Miller, "Out of Ireland" is graced by the voice talents of narrator-actress Kelly McGillis and the authentic Irish accents of Liam Neeson, Brenda Fricker, Gabriel Byrne, and Aidan Quinn. Each actor imbues the immigrants' letters home with the loneliness and longing they felt for their birthplace.

Setting a musically melancholy tone for their remarkable stories is an original score by folklorist Mick Moloney, who also livens up the proceedings with humorous immigrant songs.

Chock full of dramatic Irish history and interesting cultural observations, the visuals are also very engaging. Vintage still photographs are combined with old movie footage and current shots of rural Ireland to evoke a genuine sense of time and place.

There is much to learn and enjoy in this striking story of mass emigration to America, and one need not have a drop of Irish blood to appreciate its significance to the development of our nation.

"Educating Mom"

A drop-out mom returns to complete her final year of high school in the same school as her 16-year-old son in "Educating Mom," airing Thursday, March 14, from 4 p.m. to 5 p.m. on ABC. (Check local listings to verify the program date and time.)

This "ABC Afterschool Special" presents Mom (Jane Kaczmarek) as thrilled to be going back to school to earn her diploma now that her children are older and her husband can spare her from their dry-cleaning business.

However, son Jason (Will Friedle) is embarrassed when his friends see his mother fussing over him between classes.

Highly motivated, Mom pours herself into her assignments and even inspires Jason's pal, Dwayne (Devon Gummersall), who was ready to leave school. Instead, Dwayne decides to hang in there and apply himself.

Jason continues to sulk, and when he mistakenly thinks his mother has sabotaged a date with a girl (Sarah Lassez) he likes, he secretly deletes his mother's term paper from their home computer.

Discouraged, and feeling maybe she has neglected her family for studies, Mom decides to abandon her dream, until Jason has a change of heart and now must convince his mother to stay in school.

As directed by Kristoffer Tabori, the program is a sweet, feel-good story about family and friends pulling together to help each other over life's hurdles.

It has positive messages aplenty about the importance of staying in school, but teen viewers may be skeptical about some of the plot contrivances. A secondary theme emphasizes the importance of communicating as a family.

TV Programs of Note

Sunday, March 10, 9-11 p.m. (CBS) "The 22nd Annual People's Choice Awards." Comedian Brett Butler hosts.

the entertainment special honoring favorites in the fields of television, motion pictures, and music as determined by a national public opinion poll. A special award will go to actor-producer Michael Douglas.

Monday, March 11, 8:05-10:05 p.m. (TBS cable) "Discover Card Stars on Ice." This 10th anniversary special features Kristi Yamaguchi, Scott Hamilton, Katarina Witt, Paul Wylie, and other ice skating champions in original musical productions.

Tuesday, March 12, 8:05-10:05 p.m. (TBS cable) "Hollywood's Amazing Animal Actors." A light-hearted look at animal movie and TV performers as seen through the eyes of their trainers and co-stars such as June Lockhart ("Lassie"), Donald O'Connor ("Francis the Talking Mule") and James Cromwell ("Babe").

Wednesday, March 13, 9-11 p.m. (PBS) "Les Misérables" in Concert. The rebroadcast of a Royal Albert Hall concert production of the Victor Hugo classic stars Colm Wilkinson as Jean Valjean and 250 performers from many of the show's worldwide productions. David Charles Abell conducts the 100-piece Royal Philharmonic Orchestra.

Thursday, March 14, 8-9:30 p.m. (Disney cable) "White Wolves II: Legend of the Wild." In this drama, three antagonistic teens are thrown together in a wilderness project to earn school credits, and their personal qualities are tested in a dangerous situation.

Friday, March 15, 8-9 p.m. (A&E cable) "Burt Lancaster: Daring to Reach." From the "Biography" series, this program profiles the circus acrobat and vaudevillian who became an Oscar-winning actor and producer.

Saturday, March 16, 8-9 p.m. (ABC) "Tiger: Lord of the Wild." An "ABC World of Discovery" special profiles the magnificent tiger and international efforts to save it from extinction. The documentary is hosted and narrated by actor James Brolin.

(Check local listings to verify 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.)

More than any other event, the Exodus molded the people together as a unit. It is a bond which endures today. It is a circumstance which in itself prefigures Christendom, the body of God's people enlivened by faith in Jesus.

This reading recalls a condition certainly not uncommon in the arid Sinai desert. There is no water. The people thirst. They are not altogether united behind Moses. Many think that he has misled them.

The condition is relieved when Moses, after having prayed to the Lord for guidance, strikes a stone and water issues forth. The people's thirst is quenched.

In this reading, the message is not simply that Moses worked a miracle. Rather, more broadly, the lesson is that God protects and provides for the people.

St. Paul's Epistle to the Romans supplies the second reading for this Lenten weekend.

History suggests that some of the pioneer Christian Romans were nobles. Indeed, it is rather reasonable conjecture that the second Bishop of Rome, Peter's immediate successor, St. Linus, was himself related to the Caesars through his

woman that the Gospel will provide her with a water that will flow with eternal life.

Reflection

The church's liturgical year is a marvel of literary and artistic technique. The church expresses this mastery in the scheduling of Lent and Holy Week, and in the selection of Scriptures for the Sundays of Lent.

This weekend's readings are heavy with the imagery of thirst and water. They obviously look ahead four weeks to Holy Saturday, when the church, by baptism, will gather new children into its fold.

As we hear these words this weekend, it is important to see ourselves as those who thirst for God. Nothing is as crucial to life as water. God supplies those who are faithful with the water of eternal life.

Just as Jesus promised the Samaritan woman, the Lord awaits anyone in any circumstance. When approached humbly and sincerely, the Lord brings to all who thirst for life, hope, and joy, the blessed relief of water. It is God's mercy in action, just as the power of God long ago led Moses to bring water from a desert stone to renew his thirsty people.

was the tremendous number of clergy at that time, nearly one percent of the total population. (If that were true in the United States today, there would be two-and-a-half million priests.) Many of them had nothing to do, yet the people were expected to support them.

Attempts were made to reform the church, but the popes of the time were very secular men and the attempts were half-hearted. The Fifth Lateran Council (1512-17), for example, reflected concern about abuses in the church but failed to take any decisive action.

That council was called by Pope Julius II, but it was continued by his successor, Pope Leo X. He was the former Giovanni de Medici, the second son of Lorenzo the Magnificent of Florence. He was named a cardinal at the age of 13, with the understanding that he wouldn't be officially invested until he finished his studies at the University of Pisa.

When the Medicis were forced out of Florence in 1494, Giovanni traveled in France, Holland and Germany, eventually settling in Rome, where he became a patron of the arts, literature and, especially, music. He became a polished Renaissance prince, a popular member of the Sacred College. In 1512 he was able to re-establish Medici control of Florence and was its effective ruler until he was elected pope on March 11, 1513. He was only 37. He took the name Pope Leo X.

It's debatable whether or not he actually said, "Let us enjoy the papacy which God has chosen to give us," as his biographers state. However, if not actually stated, that was indeed his attitude toward the papacy. He spent large sums of money for his pleasure, to finance his wars, and to continue the building of St. Peter's Basilica. His inauguration alone cost the equivalent of \$25 million. Within a couple years he had squandered the large treasury left by Pope Julius II and had to pawn his palace's furniture.

To help pay for his excesses, Leo appointed 42 new cardinals, many of whom presented him with large sums of money. Appointees to other offices were also expected to pay enormous fees.

One of those was a German nobleman, Margrave Albrecht of Brandenburg, who in 1517 asked to be made the Archbishop of Mainz and Magdeburg. The pope was

tory by paying money. The money was supposed to go toward rebuilding St. Peter's, but the pope agreed to split it with Albrecht so he could pay off the loan.

Enter Johannes Tetzel, a Dominican friar, who was appointed to preach the indulgence in Wittenburg and other parts of Saxony. Tetzel preached that when a person dropped some money into the collection box to pay for the indulgence, the soul of the relative or friend would at that very instant spring from purgatory. (I don't have space here to explain indulgences, but Tetzel's and Albrecht's preaching was wrong.)

Tetzel's preaching was too much for the Augustinian monk Martin Luther. He composed 95 theses—problems he had with various things the church was doing—and mailed them to the German bishops. Someone leaked them to the public and they were given wide distribution. This angered Albrecht, who complained to Rome.

Pope Leo, rather than paying attention to Luther's criticisms, instructed the general of the Augustinians to silence him.

Luther, of course, would not be silenced. As the dispute escalated over the next few years, he rejected the authority of the pope, and then rejected all the sacraments except baptism and Eucharist. One of those who then came to the defense of the Holy See was King Henry VIII of England, who wrote "Defense of the Seven Sacraments." For this, Leo conferred on Henry the title "Defender of the Faith."

In 1520 Leo condemned Luther on 41 counts. Luther's response was to burn the papal document that threatened him with excommunication, so Leo followed up by carrying out his threat.

The Protestant Reformation might not have occurred if Pope Leo X was paying more attention to the spiritual welfare of Christendom than to his arts and amusements. Luther's original protest was aimed at reforming some definite abuses in the church. He had no idea of founding a new church. Only later did he begin to question and reject teachings of the church.

The consequences of Leo's inattention are still with us today. And the reform of the church that Luther wanted finally began to come later in the century—after much of the world found itself Protestant.

Pope Leo X died Dec. 1, 1521.

My Journey to God

Lenten Journey

The winter dark lies far behind as early light of spring falls gently on the earth in radiant bursts of brilliant hues.

Too long, O Lord, I've cowered in the cold of empty dreams and set my sight on distant lands when all that lives is only found within the Easter song.

Rejoice with me, sing praise with me and taste the love of God that changes who we are and leads to our creation.

By Helen Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)



CNS photo by Robert Mengert

The Active List

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

March 8

St. Christopher Parish, Indianapolis, Singles and Friends will meet at Comedysportz at 7:15 p.m. to attend the 8 p.m. show. Tickets are \$6. For more information, call Kellie at 317-293-4612.

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Michael Church, 3354 W.

30th St., Indianapolis, will hold a Lenten fish fry from 5-7:30 p.m. Adult dinner is \$4.50, child's dinner is \$3. All are welcome.

St. Lawrence Parish, Indianapolis, will hold a fish fry from 5-7:30 p.m. Dinners are \$4 and \$5. For more information, call Ann F. Stankiewicz at 317-576-2980 or 317-578-0886.

The A.C.T. of St. Simon Parish, 8400 Roy Rd., Indianapolis, will sponsor a Lenten Friday night program series from 7:45-9 p.m. Gwen Goss will speak on Catholic Christian spirituality.

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration after the 8 a.m.

Mass concluding with evening prayer at 5:30 p.m. Stations of the Cross will be at 7 p.m. For more information, call 317-638-5551.

St. Roch Parish, 3600 S. Meridian, Indianapolis, Men's Club will sponsor a fish fry from 5-7 p.m. Dine in or carry out.

St. Paul Elementary School, Guilford, will hold a Lenten fish fry from 4-7:30 p.m. in Father Walsh Hall. Adults-\$4.50, children 10 and under-\$2.25. Sponsored by the Booster Club.

Holy Trinity Church, Indianapolis, will take orders for Poticas from 9 a.m.-1 p.m. by calling 317-634-2289 or 317-636-5681.

March 8-10

Fatima Retreat House, Indianapolis, will hold a guided retreat for women, "Saints and Sinners: The Women Around Jesus." Fee is \$95. For more information, call 317-545-7681.

March 9

The Family Growth Program of Archdiocese Catholic Social Services, Indianapolis, will hold "Popsicles," a group play session for children 3-6 years old to help them deal with their feelings. The session will be held in the O'Meara Catholic Center from 9-10:30 a.m. The program is free. For more information, call 317-236-1526.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

Our Lady of the Greenwood School, 399 S. Meridian St., Greenwood, will hold "Family Fun Time," from 1-4 p.m. The afternoon will feature games, prizes, raffles, and food.

The Archdiocesan Evangelization Commission will sponsor an Evangelization Workshop at St. Gabriel School, Connersville, titled "Go and Make Disciples: A User-Friendly Workshop." For more information and time, call 317-236-1489.

St. Christopher Parish, Indianapolis, Singles and Friends, will attend the Indianapolis Ice game at 7:30 p.m. For more information, call Will at 317-328-8186 or Mike at 317-879-8018.

March 10

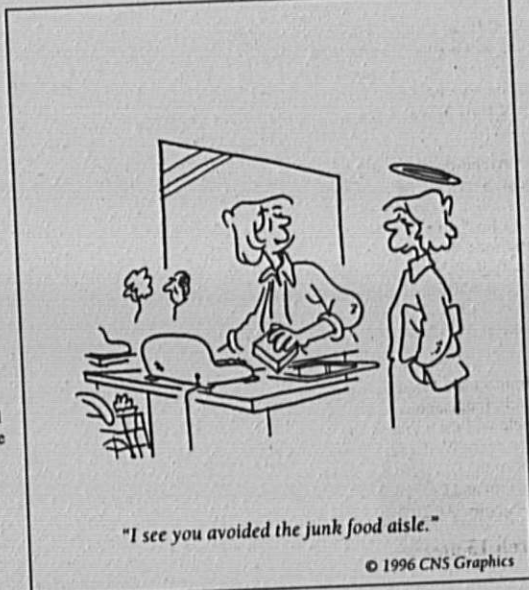
Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Parish, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.



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St. Anthony Parish, Clarksville, will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Hell."

St. Mary Church, Indianapolis, will hold Mass in Spanish at 1:15 p.m.

Our Lady of Lourdes Church, 5333 E. Washington, Indianapolis, will hold a Lenten evening prayer service utilizing the music of Taize, an ecumenical community in France, will be led by the parish adult choir at 7 p.m.

The Ave Maria Guild will meet at St. Paul Hermitage, Beech Grove, at 12:30 p.m. Refreshments will be served

followed by a business meeting.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

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

St. Anthony Church, 379 N. Warman Ave., Indianapolis, will present a dramatization of the life of Mary Magdalene at 4 p.m. in the church. Free will offering. Dinner will follow in Ryan Hall. Event is sponsored by ALOMAR, the youth ministry group of the parish. For more information, call Marjorie McHugh at 317-632-9260.

-See ACTIVE LIST, page 19

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



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The Active List, continued from page 18

March 13

Sacred Heart Church, Indianapolis, will hold a religious education class for adults and youth focusing on the religious meaning of Holy Week at 7 p.m.

The Archdiocesan Catholic Social Services, Indianapolis, will hold a 12-week group series for "Adult Survivors of Childhood Sexual Abuse" from 6:30-8:30 p.m. For location and additional information, call Linda Loheide Clarke at 317-236-1500.

At Immaculate Heart of Mary Church, Indianapolis, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

March 13 and 14

Cardinal Ritter Junior High, 3360 W. 30th St., Indianapolis, will hold registration for 7th and 8th grade students for the 1996-97 school year from 6:30-7:30 p.m. in the school library. For more information, call 317-924-4333.

March 14

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

The Family Growth Program of Catholic Social Services, Indianapolis, will hold "Children of Divorce—Pizza and Me" programs from 6:30-8:30 p.m. at the O'Meara Catholic Center and St. Paul Episcopal Church, 10 W. 61st.

St. For more information, call 317-236-1522 or 317-236-1526.

Marian College, Indianapolis, will hold STEP (parenting for all ages) program from 7-9:30 p.m. For more information and location, call 317-236-1522 or 317-236-1526.

St. Susanna Parish, Plainfield, will hold the third quarterly meeting of the Indianapolis Council of Catholic Women starting with registration at 6:45 p.m. Guest speaker will be Joan Collier. For more information, call Joyce Schmidt at 317-539-5173.

March 15

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

The Knights of Columbus Hall, 1305 N. Delaware, Indianapolis, will hold a St. Patrick's Day gala from 11 a.m.-8 p.m. Live performances will be featured all day. Admission is \$1. Irish food will be available. For more information, call Pat Spellacy at 317-293-7958.

Holy Cross Parish, 125 N. Oriental Ave., Indianapolis, will hold its annual St. Patrick's Day celebration from 7-11 p.m. Irish entertainment will be featured. Tickets are \$5. For more information, call 317-637-2620 or 317-787-1779.

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration after the 8 a.m. Mass concluding with evening prayer at 5:30 p.m. Stations of the Cross will be at 7 p.m. For more information, call 317-638-5551.

Marian College, Indianapolis, will hold a "teaching Mass" at 7 p.m. The subject will be "Evangelization and Mature Discipleship." For more information, call 317-927-6900.

St. Simon Parish, 8400 Roy Rd., Indianapolis, will hold a Lenten Friday night program series sponsored by the ACT team with guest Sr. Norma Rocklage speaking on Feminine Spirituality from 7:45-9 p.m.

St. Lawrence Parish, Indianapolis, will hold a fish fry from 5-7:30 p.m. Dinners are \$4 and \$5. For more information, call Ann F. Stankiewicz at 317-576-2980 or 317-578-0886.

St. Michael Church, 3354 W. 30th St., Indianapolis, will hold a Lenten fish fry from 5-7:30 p.m. Adult dinner is \$4.50, child's dinner is \$3. All are welcome.

March 16

Bregeuf Preparatory School, Indianapolis, will sponsor its 14th annual auction and dinner the "Bregeuf Bristo." Tickets

are \$75. For time and more information, call 317-872-7050.

St. Malachy Parish Women's Club, Brownsburg, will hold its annual Arts and Crafts Fair from 9 a.m.-3 p.m. in Noll Hall. For more information, call 317-852-5910.

Birthline Guild will present "Love Works Magic" fashion show and luncheon at the Ritz Charles, 12156 N. Meridian St., Carmel, starting at 11:30 a.m. Donation is \$20. For more information and reservations, call 317-251-7111.

Marian College Chapel Building, Indianapolis, will hold a workshop "The Benefits of Spiritual Direction" from 8:30 a.m. to noon. For more information, call 317-927-6900.

The Family Growth Program of Archdiocese Catholic Social Services, Indianapolis, will hold "Popsicles," a group play session for children 3-6 years old to help them deal with their feelings. The session will be held in the O'Meara Catholic Center from 9-10:30 a.m. The program is free. For more information, call 317-236-1526.

St. Simon Parish, Indianapolis, will hold its fourth annual reverse raffle at 6:30 p.m. Tickets and dinner are \$20. For more information, call 317-898-1707.

March 17

The Women's Club of St. Patrick's Parish, Indianapolis, will hold its monthly card party at 2 p.m. in the Parish Hall. Euchre, Bunco, door prizes and refreshments will be featured. Admission is \$1.25.

St. Christopher Parish, Indianapolis, Singles and Friends will meet St. Gabriel's Young Adults Group at Kelly's Pub at 5:30 p.m. For more information, call Mike at 317-879-8018.

Sacred Heart Parish, 1530 Union St., Indianapolis, 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 Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Parish, Indianapolis,

will hold a Mass with a sign language interpreter at 11 a.m.

St. Anthony Parish, Clarksville, will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Indulgences."

St. Mary Church, Indianapolis, will hold Mass in Spanish at 1:15 p.m.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; 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 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 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.

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Youth News/Views

Priest takes pro-life message to two schools

By Mary Ann Wyand

Dismemberment. Decapitation. Death. The three "Ds" of abortion were the somber topic of a pro-life lesson presented to Cardinal Ritter High School juniors and seniors on March 1 by an internationally-known priest from New York.

Father Frank Pavone, national director of Priests for Life, spoke to upperclass students at the Indianapolis West Deanery interparochial high school last Friday afternoon during a visit to the archdiocese arranged by Right to Life of Indianapolis and the St. Gerard Guild.

The priest also talked with seventh- and eighth-grade students at St. Thomas Aquinas School in Indianapolis that morning and was

the keynote speaker for the "A Celebration of Life" dinner that night at the Westin Hotel. (See a related story on page 1.)

At Ritter, Father Pavone discussed how the entertainment industry and the media have influenced public acceptance of abortion, but have never produced or broadcast educational documentaries showing the horror of abortion procedures and the brutal destruction of the unborn child.

He also showed the teen-agers a medical book of surgical techniques which describes various abortion procedures with words like "dismemberment" and "decapitation." Next he displayed a textbook of prenatal treatment methods designed to save the lives of preborn babies.

"During the Civil War, our nation was torn apart over the topic of slavery, with people arguing back and forth on both sides of the question," Father Pavone told the students. "But this country was founded on the principal that all people are equal. Slavery was wrong and was an insult to humanity. It's amazing how many parallels there are in terms of slavery and human rights and what is happening now in our country when it comes to the controversy over abortion."

Before people can talk about issues and have intelligent conversations, he said, it is necessary to define and understand the discussion topics.

"If you have a class on trigonometry," Father Pavone said, "the course has to start by explaining what trigonometry is and the concepts involved. Now, in this country, we not only have a situation where people disagree about whether abortion should be allowed or not, but we also have a situation where people can't even agree about what it is. If we're going to talk about abortion, we have to talk about exactly what it is. However, a lot of people dodge that very question."

Abortion is the most common surgery in America, he said, but most people don't understand the tragic reality of abortion and haven't seen photographs of aborted babies.



Photos by Mary Ann Wyand

Cardinal Ritter High School junior Joan Charlesworth from St. Malachy Parish in Brownsburg interviews Father Frank Pavone, national director of Priests for Life, on March 1 for a story for *The Ritter Reporter*, the school newspaper.

"I've heard people describe abortion as 'the termination of a pregnancy,'" Father Pavone said. "But so is birth. Every pregnancy terminates, either in life or in death. Abortion terminates a pregnancy by terminating the life that is growing inside the pregnant woman. But unless we face up to the fact that abortion destroys a human baby, we are not dealing with facts, we are not living in reality. And we are never going to solve our nation's problems unless we face up to reality."

When people ask why pro-life supporters use "inflammatory rhetoric about dismembering babies" to talk about abortion, the priest said, "I say to them, 'If you don't like what I'm saying, don't listen to me. Listen to him, the man who wrote this book on abortion practices. He's an expert on abortion. He obviously believes its OK because he does it and he teaches others how to do it. But do you know what he calls abortion? He uses the word dismemberment in this book, and he describes how the arms and the legs are torn off the little baby and the head is crushed. If you want to know what an abortion is, read about it in a medical textbook.'"

Americans value freedom, rights and choices, he said. "It makes us feel good to talk about those things. It doesn't make us feel good to talk about dismemberment and the crushing of heads. But there's no getting away from the fact that that is exactly what is happening every day in America. An abortion is performed every 20 seconds of every day. There is no disease, no epidemic, no crime, no natural disaster, no war that has ever claimed more human lives than that. We have destroyed more lives in one year from abortion than have ever been destroyed by all the wars that America has fought in 220 years. That's a statistical fact."

The good news of the pro-life movement is that there are many avenues of help and support for women of all ages who are facing crisis pregnancies, he said. "Help is available for women and babies."

(Women facing crisis pregnancies can call the archdiocesan Office of Pro-Life Activities at 1-800-382-9836, extension 1569; St. Elizabeth's at 317-787-3412; Birthline at 317-635-4808; the Adoption Support Center at 800-274-1084; or the Nurturing Network at 800-TNN-4-MOM.)



Father Frank Pavone tells Cardinal Ritter High School juniors and seniors that the pro-life movement offers free help to women in crisis pregnancies to save babies' lives.

CYO One-Act Play Contest will feature nine parishes

High school and junior high age youth from nine parishes will compete in the preliminary round of the Catholic Youth Organization's 1996 One-Act Play Festival on March 10 at Good Shepherd Parish in Indianapolis.

Beginning at 1 p.m. this Sunday, six high school theater groups and four junior high groups will perform a variety of one-act plays as they seek to move on to the final round of competition on March 17 at Good Shepherd Parish.

Both contests are open to the public. Admission is \$1 for adults and high school students and 75 cents for grade school students. Preschool children are admitted free. The maximum cost per family is

\$2.50. Food and beverages will be sold for a minimal fee in Father Busald Hall, located at Shelby and Tabor streets.

The schedule for the preliminary round of high school competition on March 10 is as follows:

- 1 p.m.—Good Shepherd Parish, comedy, "The Case of the Frozen Saints."
- 1:40 p.m.—Nativity Parish, "The Whole Shebang."
- 2:20 p.m.—St. Jude Parish, "The Ledge."
- 3 p.m.—St. Michael Parish, "Naomi In the Living Room."
- 3:40 p.m.—St. Gabriel Parish, "That Was No Lady, That Was a Private Eye."
- 4:20 p.m.—Holy Trinity Parish, "The

Actor's Nightmare."

The junior high competition begins at 5:30 p.m. on Sunday with the following parish youth groups participating:

- 5:30 p.m.—St. Pius X Parish, "Runaway."
- 6:10 p.m.—St. Gabriel Parish, "Once Upon a Beginning."
- 6:50 p.m.—St. Thomas Aquinas Parish, "World Affairs."
- 7:30 p.m.—St. Roch Parish, "Emma Lou and the Big Ragout (Ra-goo)."

For additional information about the One-Act Play contests, contact the Catholic Youth Organization at 317-632-9311.

...

There's still time to register for the 1996 Archdiocesan Youth Conference scheduled April 13-14 at the Ramada Inn East in Indianapolis.

"Peace the World Together" is the conference theme. Creative sessions will address a variety of peace-related topics of interest to high school students.

Conference participants may choose from the following sessions:

- "God On the Sideline," a look at faith and sports presented by Roncalli High School faculty member and coach Bob Tully of Indianapolis.
- "Creative Peacemaking," a hands-on art workshop offered by youth ministry coordinator Nancy Singleton from St. Monica Parish in Indianapolis.
- "Peace Through All the Earth," a look at God in creation and a call to responsibility in environmental issues presented by Jesuit Father Joe Folzenlogen.

coordinator of evangelization for the archdiocesan Office of Worship.

• "Why Am I Laughing? Well, You'll Find Out!" by Catholic Youth Organization staff member and comedian Bernie Price from Good Shepherd Parish in Indianapolis, who will blend faith and humor.

• "Peace Among the Pieces," a stress relief workshop with coping techniques offered by Mike Patin, the director of the CYO/Youth Ministry Office for the Archdiocese of New Orleans, who also is the keynote speaker for the conference.

• "The Violent Game," presented by youth ministry coordinator Janet Roth of St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, who will discuss ways to make a difference in the world by helping to alleviate social problems.

• "War or Peace—The Path of Youth Today," offered by mental health clinician Lamar Stepp from the St. Vincent Hospital and Health Care Center's Youth Extended Care Program, who will focus on how violence among youth affects family, school, the judicial system, and society.

Registrations for the two-day youth conference are \$42 a person by March 8 or \$47 a person by March 15, the final deadline. Fees cover conference sessions, overnight accommodations at the Ramada Inn East, and a conference T-shirt. Food costs are not included. To register, contact parish youth ministry coordinators or the archdiocesan Office for Youth, Young Adult and Campus Ministries at 317-236-1439 or 1-800-382-9836, extension 1439.

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Young Adult Scene

Young adults play big role in parish's lip-synch show

By Roy J. Horner

Whether by mortal design or divine providence, Holy Family Church has developed an infectious method for attracting young adult involvement.

In its 12 years of existence, the Holy Family Theatre Group has become a close-knit family with a Christ-centered willingness to unconditionally accept all newcomers.

The troupe is best known for the popular razzing, dazzling lip-synch shows staged several times a year with the efforts of people ranging in age from 15 to 78.

One source of great joy for Holy Family Church is the fact that some of the young adults involved in the theater group are actively returning to the church on the crest of positive experiences with the parish's youth ministry program during their teen years.

According to their new mission statement, the Holy Family Theatre Group members' goals are to promote prayer and fellowship and to raise funds for the benefit of the parish.

Julie Black, 24, one of the directors of the group's most recent lip-synch show, said the young adults involved have made other parishioners aware of their presence at the church and of their willingness to assume active roles.

"I think they see that there are young people who want to be involved, who aren't in school here," Black said. "It shows that we are young Catholics who still want to be involved in the church and maybe this is our avenue to get involved, to show them we are here to do good."

Like some of his other young adult peers, a positive experience with Holy Family's youth ministry is what attracted 24-year-old Jared Hallal back to the parish after he returned home to New Albany following his studies at the University of Evansville.

A graphic designer, Hallal said the theater group has given him the opportunity to make new friends all across the age and professional spectrum while renewing old acquaintances.

"It's a good group to be involved with," Hallal noted. "It was nice to come back from college and come back to my hometown and have a group to be associated with that has Christian values and is fun to be with. And also, we come together for a good cause."

The fun that the Holy Family Theatre Group members exhibited during lip-synch performances last year brought Jennifer Gaines into their fold. At the time, Gaines, 26, was new to the parish. She is a management trainee at National City Bank and she also serves as Holy Family's youth ministry director.

Gaines said she has found warmth, family and community in the group and an outlet for giving of her time to the church.

Young Adult Forum/Tom Ehart

Coping with lost love leads to new relationships

Sometimes love dies. What we once held close and dear has somehow been shattered and taken away from us. All the promises, hopes and dreams vanish. Numbness sets in.



It could be the death of a family member. Mom or dad pass suddenly, when we least expect it. A brother or sister is taken before their time. Terminal illness drags a grandparent through months of agony. Or a child or a teenager is whisked off after only a brief stay with us.

It could be a spouse, a person we're engaged to, or the breakup of a long term relationship. It could be a best friend saying good-bye for

what could be the very last time. But whatever the case may be, inside, love has died.

In our hearts, in our minds, in our souls we search for meaning as we're engulfed in a barrage of confusing emotions which battle unceasingly for however long we allow them to, or until one of them wins out. Control wants to smooth everything over and make us behave as if nothing ever happened. Sadness wants to reign and throw us into the pits of despair. Revenge wants to get back at anybody and everybody... especially God, for allowing us to suffer this loss. Fear and guilt fights it out in our minds, telling us that we could have done something more... if only. And common sense closes off our hearts so that we will never be fooled into allowing ourselves to love this way again; a safeguard against any such future emotional death.

A morbid topic of conversation, we avoid bringing it up at all costs. Better to say nothing at all and act as if nothing has happened than to conjure up memories and continue the pain of loss.

But that's not how Jesus reacted when he heard about one of his best friends dying. He went to Lazarus' family. He wept. He comforted them. He turned them on to the love and he loved.

Resurrection, both Lazarus' and his own, as a sign of hope that by believing and following him, love never dies.

Jesus showed us the way to comfort others in their time of loss. Go to them. Support them. Give them words of faith and strength. Be present to them as he was. And lead those who are grieving to a place in their hearts where they can experience what Mary and Martha did when Jesus spoke the words, "Untie him, and let him go free." (John 11:44) There is a resurrection that can take place in our hearts when we untie our control over the love we had for that person and let go of the memories in order to allow the person, the lover and the loss to be united with Jesus.

When it comes to dealing with the death of love, we need to continue to reach out, speak up, not be afraid to ask people how they're doing so that their entire being will not remain dead from the loss, but will be resurrected. This can take a lot of effort and patience, since no one else may have even taken the time (one or two months after the loss) to see if the bereaved person has been able to pull themselves together after love has died. Maybe they've become lost, drowning in their own little world of pain, numbness and memories that go over and over in their minds like a broken record. Our willingness to be a light in another person's darkness could mean the difference between a renewal in their own life, or the opposite; death in their own hearts.

But love was never meant to permanently die. We may choose to allow it to, by closing off our hearts when a death occurs or a relationship fizzles. Or we can choose to grow from the experience and look to the good of the relationship as a source of inspiration. If there was once bitterness, we can make a choice to forgive and come to a renewed experience of peace and understanding. And with surrender of that loving relationship to the Source of all Love, we can gain a new strength and a new courage which will enable us to reach out in new relationships so we can continue to



Photo by Roy Horner

Backstage before the performance Hallal (at left) and Julie assist Cindy (seated) with her lip-synch show costume and make-up for a Whitney Houston routine. Hallal and Julie are in their costumes for a routine taken from the movie "The Mask."

She noted that the theater group members get together outside of the busy lip-synch show season. And they support one another in times of crisis or need with prayer and action.

Gaines said she is one young adult who has been inspired by the unselfishness and generosity of the group members, especially some of the seasoned veterans. "They're never too busy to do anything for anybody else," she added. "I think that carries over a lot with me."

In the Holy Family Theatre Group's most recent production, 21 young adults took active parts, from doing backstage work to actually performing to the delight of the adults and children in the audience, said group member Cindy Black.

Cindy Black, who is Julie Black's older sister, is the former Holy Family youth minister. Cindy Black is presently the youth ministry coordinator at Sacred Heart Church, Jeffersonville.

Cindy Black said that five of the young adults—including Hallal—in the Holy Family Theatre's most recent lip-synch show had been active as teens in the parish's youth ministry when she was director.

She said the Holy Family Theatre Group is a logical next step to the New Albany Deanery's already strong youth ministry program. Young adults are given a way to keep up their involvement in parish life.

She said the experience of the young adults in the Holy Family Theatre Group also bears out the importance of youth ministry.

"Well, it says that true ministry duplicates itself and if they (the teens) have had a good experience, they'll want to come back and share that experience," she said. "And their coming back and being involved in this group... is a safe way for them to feel a part of things."

Black said the group members played an instrumental role in her life by encouraging her to get involved as a youth ministry leader.

Cindy Black said the Holy Family Theatre Group has accomplished evangelistic goals, too. For instance, her sister, Julie Black, works in a restaurant.

As she waits on tables, Julie Black is often recognized by patrons as a member of the lip-synch show cast. They'll strike up conversations with her about the performances.

"That gives her a chance to almost evangelize when she invites them back, asks them how they enjoyed it, asks them what they liked best," Cindy Black said.

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Repenting its own sins: Church may declare Savonarola a saint

Dominican priest was tortured and executed for his opposition to the notorious Pope Alexander VI

By John Thavis, Catholic News Service

VATICAN CITY—On a spring day in 1498, Dominican Father Girolamo Savonarola, whose fire-and-brimstone sermons against church corruption had exasperated the Vatican, was hanged and burned at the stake in the main square of Florence.

Five centuries later, top Vatican officials are seriously considering declaring Savonarola a saint and martyr, as a sign of what the church calls its "examination of conscience" for the year 2000.

In early February, a Vatican report said its Theological-Historical Commission for the jubilee year was investigating the possible beatification of Savonarola.

As Pope John Paul II said when he launched jubilee preparations in 1995, the church should demonstrate a spirit of repentance for giving in to "intolerance and even the use of violence" in its own past.

However, some historians are less than excited about the prospect of elevating the tempestuous preacher, Savonarola, to the ranks of sainthood.

"I don't think everybody is enthusiastic about the idea," said Dominican Father Emilio Panella, a historian in Florence. "There's no doubt that Savonarola was an important historical figure, and could symbolize a period about which the church now recognizes its

errors. But the process of canonization is a different kind of judgment."

He said some believe the church might inadvertently end up glorifying a dangerous type of fundamentalism that marked Savonarola's heyday.

Savonarola considered his preaching "prophetic." In sermons beginning in 1482, he denounced moral corruption in society and in the church, eventually gaining widespread popularity. Churches overflowed when he spoke, and Florence was swept by an anti-vice campaign carried out in large part by children following his directions.

But Savonarola's message that the church hierarchy was due for a terrible chastisement did not go over well in Rome. Pope Alexander VI, the infamous Borgia patriarch whose papacy was anything but squeaky clean, ordered him to stop preaching, then excommunicated the Dominican in 1497. (Pope Alexander's dispute with Savonarola was included in the "The Shaping of the Papacy" article in the Feb. 23rd issue of *The Criterion*.)

Savonarola defied the order, preaching on Christmas Day and declaring that whoever considered his excommunication valid was a heretic. He later wrote to European sovereigns asking them to summon a council to reform the church and depose the pope. That move in particular has bothered church historians.

There followed the fiasco of the "trial by fire," in which one of Savonarola's disciples accepted a challenge by a rival Franciscan to seek a divine judgment on the preacher. Dominicans were to walk through a fire in Florence's main square and a "miracle" would prove Savonarola right.

It was supposed to be great spectacle, but delays, false

starts and a rainstorm ruined the show and turned the crowd surly. They stormed the Dominican convent, and the popular tide turned against Savonarola.

The next month he was executed and burned with two of his confreres, their ashes thrown into the Arno River to prevent supporters from collecting them. But as early as 1499, he was venerated in Florence as a saint.

Some Florentine church leaders, including Cardinal Silvano Piovanelli, think it would be nice if Savonarola could be declared blessed exactly 500 years after his execution—perhaps in a Mass in downtown Florence.

Declaring him a martyr at the hands of a 15th-century pope would certainly send a message. But would the church risk creating a "patron saint of dissent"?

"I don't think so. His disobedience was in a sense imposed by the conditions of his time, and it was well-considered. He did remain silent for months at a time," said Dominican Father Felice Verde, a Savonarola expert in central Italy.

Father Verde said he thinks Savonarola's canonization could be an important step for the third millennium church. The friar's effort to bridge the gap between morality and political power is something modern people can relate to, he said.

The Vatican commission is also studying the possible beatification of Bartolome de Las Casas, a Spanish Dominican missionary in the New World who later became an impassioned advocate of the Indians and a harsh critic of the cruelty of the conquistadors. He, too, was a controversial figure in the eyes of church authorities.

The commission is also considering a historical review of John Hus, the Czech reformer who was considered a heretic by a church council and condemned in 1415. He was burned at the stake.

The church's historical involvement with slavery and anti-Semitism are also being looked at by the commission. Vatican officials say the best approach seems to be assigning the topics to high-level scientific panels to avoid all danger of ideological prejudice.

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Catholic activists sow seeds of concern over the 1996 farm bill

A farm bill must be passed this session of Congress or U.S. law reverts back to a 1949 bill

By Mark Pattison, Catholic News Service

WASHINGTON—For rural life activists assembled in Washington for the Catholic social ministry gathering, the end of February was a classic good-news bad-news paradox, according to Dan Misleh, the U.S. Catholic Conference's adviser on rural policy issues.

The good news? "There's a lot happening with the farm bill," Misleh said. A lot was happening while the ministry gathering was going on, giving activists a chance to provide input to the legislation.

The bad news? "There's a lot happening with the farm bill," Misleh said. Perhaps so much that the activists were afraid key people on Capitol Hill wouldn't have the time to meet with them to hear their concerns, he added.

Still, 10 rural life activists got a chance to meet Feb. 27 with Agriculture Secretary Dan Glickman, a Democrat from Kansas who before being named to a Cabinet post served nine terms as a congressman. He lost a bid for a 10th term in 1994.

Setting up the meeting wasn't easy. Efforts got under way only a few days prior to the meeting, and the OK was given less than five hours before it took place.

Misleh said the USCC put in its bid Feb. 24, the day a rural ministry meeting was taking place in Washington. It may have helped that Glickman's wife used to work for Misleh's boss, USCC secretary for social development and world peace John Carr, when both were on the staff of the White House Conference on Families.

"Basically, we made a pest of ourselves," said Misleh, who called about 10 times Feb. 26 trying to secure the appointment.

The 1990 farm bill, good only for five years, is in its

sixth. Little progress was made last year on a new bill because the new Republican majority in Congress had turned its attention to other matters.

Eventually, both the Senate and House versions of the 1996 farm bill became a new testing ground for GOP platforms like reducing the size of government and deficit-slashing.

The 1996 bill, good for seven years, replaces cotton and grain crop subsidies with "market transition payments" that could give some farmers more money in the short term over the current method, but which Catholic activists contend will leave them high and dry in the long run. The House version, passed Feb. 29, also phases out government supports for dairy products.

It also reauthorizes conservation and wetlands

reserve programs, guaranteeing \$200 million for cleaning up the Everglades, and creating a new \$200 million annual program to help livestock and crop producers fight pollution. Catholic rural life advocates say it's not enough money, but a step in the right direction.

The House included no provisions on rural development spending, research, credit or nutrition because it believes those issues should be dealt with separately.

The Senate, in the version it passed Feb. 7, guaranteed the future of food stamps and related nutrition programs, authorized \$300 million over three years in rural development spending, modified ongoing research programs, and continued rural credit programs, albeit with tighter restrictions.

A House-Senate conference committee is going to have to work out a compromise, but time is of the essence. Glickman says he needs to know by mid-March what to tell winter wheat planters in the upper Plains states.

Without a farm bill in place, U.S. law reverts to a 1949 bill. Some provisions of that law nearly quadruple

the federal price supports paid out to farmers for some crops under certain conditions.

Moreover, President Clinton has threatened to veto the new farm bill.

Glickman, in a Feb. 1 letter to Senate Democratic leader Tom Daschle of South Dakota, said he would recommend a veto if it failed to meet three criteria: "the preservation of the farm program 'safety net,' continuation and enhancement of conservation programs and environmental protection, and enhancement of economic opportunities for rural America and production agriculture."

Catholic rural life activists contend that two of those three conditions have not been met, and that a veto is in order.

They thought they would have only 10 minutes with Glickman at USDA headquarters to make their case. Instead, Glickman spent a half-hour with the group.

He backed off somewhat on his earlier veto pledge. "I don't know what we're going to do. We've assiduously avoided saying veto or no veto," he said. If Clinton vetoes the finished product, he added, "it could be another way to go toward no farm programs at all."

The Catholic rural life activists restated before Glickman their own ethic:

- Stemming the growth of agribusiness, especially concentrated livestock and poultry farming.

- An option for sustainable agriculture with fewer and less toxic pesticides.

- The concept of price supports as a "minimum wage" and not welfare handouts for farmers.

- Finding ways of keeping young people down on the farm and not forcing them to go to cities to make a living.

- Stewardship of the land, both here and overseas.
- Making links between food production and the elimination of hunger both in the United States and throughout the world.

After Glickman left, Keith Taggart, the Agriculture Department's chief economist, looked at the USCC Office of Government Liaison's "Hill Notes" newsletter outlining the USCC position on farm policy. "That," he said, perusing its pages, "is pretty close to our position on the farm bill."

Agriculture Secretary Dan Glickman says he would recommend a veto by President Clinton if the bill fails to meet three criteria

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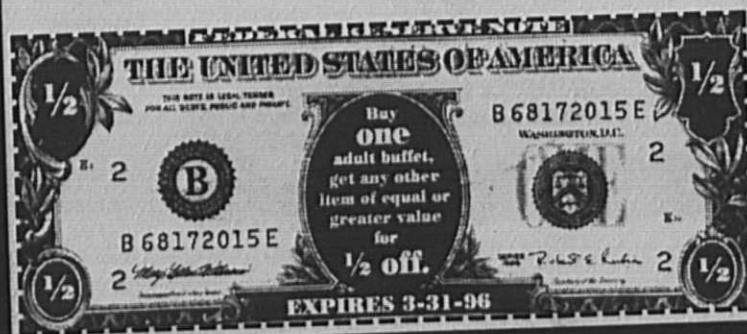
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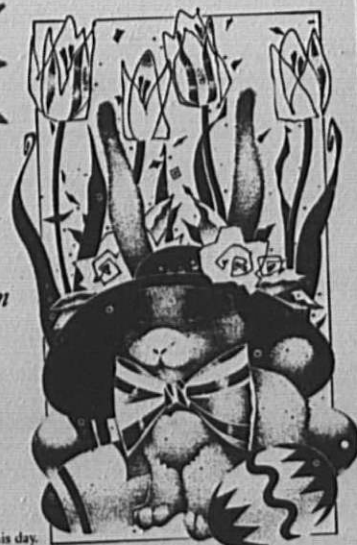
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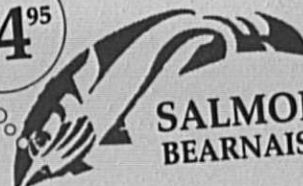
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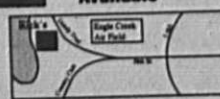
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Question Corner/ Fr. John Dietzen

May weddings be celebrated during Lent?



QA relative is being married this Lent. Apparently, it will be a huge celebration.

I remember when it was not even allowed to solemnize marriages during this season. If people were married at all, it would be extremely low-key, maybe even performed at a side altar.

Obviously this has changed. With our daughters' marriages to look forward to, are there any remaining restrictions of this kind? (Maryland)

A Regulations limiting the celebration of weddings during Lent are no longer part of Catholic Church law.

Long ago these rules were extremely strict. For example, even when marriages might have taken place, wedding breakfasts were forbidden.

The rules were softened considerably by the early part of this century. Many people, including priests, used the same terminology as you, that solemnization of marriages was not allowed in Lent.

Actually the law even then disallowed only the "solemn blessing," or nuptial blessing, of marriage, but this ended up having various meanings. In fact, weddings were widely discouraged or refused until after Easter.

As I said, church law today does not contain these restrictions. However, the marriage ritual does indicate that when marriage is celebrated during Advent or Lent

or other days of penance, the people preparing the wedding should take into consideration the special nature of these times. (Introduction to the Rite of Marriage No. 11)

QI was raised a Catholic in the 1960s and early '70s. For various reasons I wandered away from the faith and became involved in other Christian denominations.

At this time in my life, I feel strongly drawn back into the Catholic faith. I have attended Mass and have found a parish church where I am very fulfilled and happy.

How do I "return home" to my faith? The Rite for Christian Initiation of Adults programs I have seen are geared toward new Catholics.

Are there similar programs for returning Catholics? Can you recommend any resources for me? (New York)

A First, I am happy for you that you want to return to what is obviously your spiritual home, and happy to be one of the first to welcome you back.

I understand your uncertainty and fears, but really it is extremely simple. Everyone, certainly every priest or other parish minister around you, will be more than pleased to assist.

Numerous programs are available near your home in Manhattan sponsored by parishes or other Catholic agencies.

Believe me, you are not alone in your desire to resume an active Catholic life; especially during Lent, and as we approach Easter, there are many others like yourself.

Please go to a parish near you (the one you now

attend appears to be an obvious choice), talk to one of the priests and ask him to put you in touch with whatever program they have for returning Catholics.

From what you tell me, you should be able to return to the sacraments and a full active Catholic life before Easter.

If others who have traveled this path before you are any criterion, you will have much to be happy about and grateful for in the faith you have found again.

I hope your "yes" to God here will lead you to many other good things for yourself and others. Congratulations!

QOther sources have failed us. Can you give us the real translation of INRI, which we see on crucifixes, and IHS, which we see in churches, on books and other places? (Indiana)

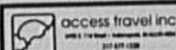
AThe Gospels tell us that Pontius Pilate ordered an inscription placed on the cross of Jesus reading "Jesus of Nazareth, King of the Jews."

INRI is an abbreviation of those words in Latin, "Iesus Nazarenus, rex Iudaeorum."

The letters IHS have been used in Christian art and symbolism for many centuries. They are the first three Greek letters (iota, eta and sigma) of the name Jesus. What looks like an H—the second letter—is actually a capitalized form of the Greek letter eta.

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ACKELMIRE, John G., 83, St. Luke, Indianapolis, Feb. 22. Former managing editor of *The Criterion*, he was husband of Beatrice Ackelmire; father of Frederick, Jay, James, Ann Ackelmire; brother of Flo Frumpe; grandfather of two.

ARVIN, Helen C., 84, St. Bernadette, Indianapolis, Dec. 18. Aunt of Judith Sanders.

BAUKERT, Mary Kathleen (Shannon), 53, St. Matthew,

Indianapolis, Feb. 20. Wife of Frank Baukert; mother of Frank, Michael, Kathleen Baukert, Marian Matlock; daughter of Robert and Marion Shannon; sister of Robert, Kenneth Shannon, Nancy Lyons, Betty Wilsak, Patricia Gonelarz; grandmother of two.

BOBBITT, Mary Ann, 73, Little Flower, Indianapolis, Feb. 20. Mother of Lorraine Mattingly; grandmother of two.

BURRESS, Theresa J., 76, Our Lady of Lourdes, Indianapolis, Feb. 16. Wife of Waymon E. Burress; mother of Waymon T., Donna J. Burress, Patricia Ann Chance; sister of Thomas A. Veschi; grandmother of five; great-grandmother of two.

CARTER, Joseph, 84, Our Lady of Lourdes, Indpls., Feb. 18. Husband of Iola Carter; father of James S., Robert J.

Carter; grandfather of six; great-grandfather of four.

DEETER, Herbert E. Sr., 74, St. Bernadette, Indianapolis, Jan. 10. Husband of Cecilia P. Deeter; father of Herbert E. Jr., David D. Deeter, Kathleen M. Edwards; brother of William E. Deeter; grandfather of five.

DODSON, Eloise S., 85, Little Flower, Indianapolis, Feb. 19. Wife of Henry C. Dodson; mother of Cecilia Burton; step-mother of Paul, Clay Jr., Jim Dodson, Elizabeth Dant, Cathy Bain; sister of George Greenwalt, Jr., Elizabeth Barter, Mary R. Litz; grandmother of 21; great-grandmother of 30.

DREYER, Dorothy E., 80, St. Anthony of Padua, Clarksville, Feb. 8. Mother of David R., Edward A., Dennis J. Dreyer, Phyllis Ann Arnold; sister of Robert Welz; grandmother of five; great-grandmother of five.

DUSING, Hermann J., 81, St. Mary, Rushville, Feb. 20. Father of John Dusing; brother of Arnold Dusing, Mary E. Martin, Ruth Coon, Dorothy (Pat) Kitchen; grandfather of three.

ECKERT, Mary Edna, 70, St. Joseph Hill, Sellersburg, Feb. 20. Mother of Ruth Ann Luker, Patty Elliott, Ralph "Buddy" Eckert; sister of Anna Mae Schuler; grandmother of four.

ELLENBRAND, Raymond J., 74, Holy Family, New Albany, Feb. 19. Brother of Herbert, Lambert, Francis Ellenbrand, Mary Byerley.

ENSCH, Margaret Ann, 66, St. Michael, Charlestown, Feb. 25. Wife of John Ensch; mother of J. Ronald, Robert M., Russell D., Valerie A. Ensch, Mary P. Gustafson; daughter of Mary Rodgers; sister of William A., John F. Roberts, Nancy J. Corbett, Dorothy S. Bivens; grandmother of three.

FOWLER, Margery S., 73, Sacred Heart, Jeffersonville, Feb. 23. Sister in law of Marjorie Staton; aunt of Lea Perry.

GARRETT, James R., 67, St. Rita, Indianapolis, Feb. 18. Husband of Ossie (Marshall) Garrett; father of James Fogle, Gregory Bilal, Gerald R. Scott, Krystal Garrett, Sondra Easley, Sherrice Williams, Yolanda Nelson, Genice Fowlkes; son of Mary Aileen Garrett; brother of Clara Smith, Marjorie Collins, Beatrice Rivers, Agness Teeters, Gloria Garrett, Anthony Garrett, Walter E. O'Daniel; grandfather of 19; great-grandfather of six.

GLASER, James W., 70, St. Pius X, Indianapolis, Feb. 22. Husband of Elizabeth (Clayton) Glaser; father of Michael J., David W., Keith A., Joseph W. Glaser; grandfather of nine; great-grandfather of one.

GLAUBER, Harry, 89, St. John the Baptist, Osgood, Feb. 17.

GROENE, Leta F. (Barrick), 90, St. Lawrence, Indianapolis, Feb. 25. Mother of Richard H., Donald L. Groene; grandmother of five; great-grandmother of six.

HAWKINS, Delores A. (Dobson), 62, Holy Spirit, Indianapolis, Feb. 24. Mother of Debra Van Velse, Diana Paul, Elaine Lavanchy, Joseph Hawkins; grandmother of seven.

HENDERZAHS, Irene (Dixon), 73, St. Augustine, Jeffersonville, Feb. 19. Mother of Edmund C. Jr., Gregory, William Henderzahn, Patricia Hardin, Karen Hamby; sister of Jack Dixon, Hulda Evans, Alice Fracalossi, Jane Curtis; grandmother of 13; great-grandmother of 10.

HESS, Albert Jr., 72, St. Mary, Lanesville, Feb. 15. Husband of Annette (Pilotte) Hess; father of Steve, Ken, Charles, Fred, Don Hess, Kay Richmond, Sue Suppinger; brother of Lula Mae Kochert, Rosetta Smith, Marie Smith, Irene Naville, Marcella Naville; grandfather of 13.

MCGLYNN, Katherine D., 84, St. Philip Neri, Indianapolis, Feb. 23. Sister of Anna McGlynn, Gertrude Motsinger.

MINATEL, Richard R., 44, St. Anthony, Indianapolis, Feb. 19. Son of Robert and Marjorie Minatel; brother of Gary, Louise Minatel, Diane Richards.

NEIDIFFER, Anberta M., 87, Holy Family, New Albany, Feb. 24. Aunt of William H. Thomas.

PITCHER, Martha (Kristek), 71, St. Gabriel, Indianapolis, Feb. 7. Sister of Frank, Edward, Leonard Kristek, Josephine Brock, Rosemary Schmidt; grandmother of three.

SANDS, William H., 74, Our Lady of Perpetual Help, New Albany, Feb. 20. Husband of Mary Louise Sands; brother of Robert Sands, Ina May Renshaw, Patricia Barry.

SCHLENSKER, James G.,

64, Holy Family, New Albany, Feb. 19. Husband of Betty Schlensker; father of Tammy Schlensker, Sandy Stilger; brother of John, Leo Schlensker, Margaret Carnes; grandfather of two.

SHULL, Beulah K., 80, Our Lady of Lourdes, Indianapolis, Feb. 12. Aunt of several nieces and nephews.

THOMAN, David Peter, 49, St. Barnabas, Indianapolis, Feb. 18. Son of Edna Thoman; brother of Phyllis Gedig, Mary A. Roeder; uncle of several nieces and nephews.

VOEGELE, Myrtle, 79, St. Anthony of Padua, Morris, Feb. 19. Wife of William A. Voegele; mother of Paula Sue Grassman, Rebecca Baumer, William D., Stephen Voegele; sister of Esther Barnhorst, Irma Amberger; grandmother of 18; great-grandmother of 12.

Providence Sister Constance Greig, 94, dies at Woods

Providence Sister Constance Greig died in Karcher Hall at St. Mary of the Woods on Feb. 26. She was 94.

A Mass of Christian Burial was celebrated in the Church of the Immaculate Conception on Feb. 28.

The former Catherine Mary Greig of Indianapolis entered the congregation in Feb. 1921, professed first vows in 1923 and final vows in 1928.

Sister Constance taught at schools in the Fort Wayne Diocese and in the Chicago Archdiocese. She also ministered in parish offices.

WETHINGTON, Bernice, 80, St. Bernadette, Indianapolis, Jan. 29. Mother of James Wethington, Joan Brown, Norma Blunk; sister of Jean Surber, Betty Beeler, Delores Stuart; grandmother of eight; great-grandmother of 15; great-great-grandmother of nine.

WILLIAMS, Bert Douglas, 42, St. Rita, Indianapolis, Feb. 16. Father of Bert D. Williams II; stepfather of Tasia Davis; son of Joan D. Moorman, Paul Williams; brother of Stephen A. Williams, Gregory E., Thomas

Sr. Sheila O'Brien, 81, was Providence administrator

Providence Sister Sheila O'Brien was 81 when she died on Feb. 29 at St. Mary of the Woods.

On March 5, a Mass of Christian Burial was celebrated at the Church of the Immaculate Conception there.

Born in Cairo, Ill., the former Nellie Cecilia O'Brien entered the community in 1933, professed first vows in 1935 and final vows in 1941.

Sister Sheila taught at St. John, Loogootee; St. Charles, Bloomington; St. John and Ladywood high schools in Indianapolis; and at schools in the Evansville Diocese, in Chicago and in Maryland, Cal.

She was provincial in St. Michael, Cal.; on the staff of the Home for Children in Crisis staff, Texas; and administrator of Owens Hall, St. Mary of the Woods.

She is survived by a sister, Margaret Monahan; and a brother, John J. O'Brien.

CARDINAL

continued from page 1

mony in Congress against nuclear defenses and his leadership in the early 1980s against the nuclear arms race.

"History will indeed record him as one of the most outstanding church leaders of the century," said Cardinal Anthony J. Bevilacqua of Philadelphia, who was at Cardinal Krol's side when he died.

Upon finishing his doctorate in canon law at The Catholic University of America in 1942, John Joseph taught at St. Mary's Seminary and held several diocesan posts in Cleveland, where he was chancellor when he was named an auxiliary bishop in 1953. In 1948 he was also president of the Canon Law Society of America.

When he was named archbishop of Philadelphia in 1961, at the age of 50, he was the youngest archbishop in the country.

When he was made a cardinal in 1967, another of the new cardinals in that group was the future Pope John Paul II.

Cardinal Krol attended assemblies of

the World Synod of Bishops in 1971 and 1974 as an NCCB delegate and in 1985 as one of the papally appointed synod co-presidents.

As a charter member of a special Council of Cardinals formed by Pope John Paul in 1981 to advise the Holy See on finances, Cardinal Krol led a move by top church leaders to establish uniform accounting procedures and yearly public reports for the church's central offices in Rome.

Shortly before his retirement in 1988 he announced the formation of the Papal Foundation, a permanent endowment to help support the Holy See and reverse what were then growing yearly deficits.

In retirement he devoted much of his energy to that endowment, raising more than \$60 million in donations and pledges within the first five years.

In a telegram to Cardinal Bevilacqua, Pope John Paul said he felt "a great sense of loss" when he learned of Cardinal Krol's death.

He praised the cardinal's "fruitful and untiring cooperation with the Holy See from the time of the Second Vatican Council and with me personally throughout my pontificate."

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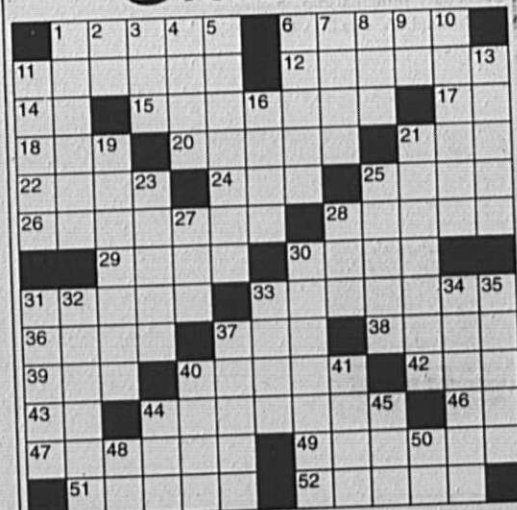
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Catholic Crossword



- Across
- Jude's brother (Jude 1:1)
 - Alpha followers (Gen 9:18)
 - Irish province (Neh 9:22)
 - King of Bashan (Neh 9:22)
 - "For we — not against flesh" (Eph 6:12)
 - Partner for behold (Gen 22:21)
 - Appears to be (Job 20:8)
 - "He shall — away as a dream" (Job 20:8)
 - Belonging to actress Charlotte (1Ch 21:15)
 - Twenty-sixth letter
 - Entreaty
 - Dispute umpire
 - Spin around
 - He killed Eglon (Jud 3:15)
 - Coconut fiber
 - "Am — — —, that thou comest to me" (1 Sam 17:43)
 - God did this in the beginning
 - Swerve
 - Utter (1 Pet 2:9)
 - Comedian Jay
 - Wallet bill (2 Sam 15:27)
 - "Let us all have one —" (Pv 1:14)
 - Brought about
 - Concerning
 - Halled
 - "I — to prepare a place for you" (John 14:2)
 - Talked on and on (Eph 6:12)
 - Warning devices
 - Spatial form
 - Early Christian woman (Acts 16:14)
 - "A — priesthood" (1 Pet 2:9)
 - "Art not thou a —?" (2 Sam 15:27)
 - Father of James and John (Luka 5:10)
 - Made eyes at
 - River in southern Canaan (Josh 13:3)
 - Small container
 - Pull hard
 - "— unto us" (Jer 4:13)
 - "The gold and the — cannot equal it" (Job 28:17)
 - "Thy neck is as a tower of —" (Sol 7:4)
 - Paralytic healed by Peter (Acts 9:34)
 - Feel concern
 - Mystery
 - Extinct birds
 - Napped leather
 - Get ready, for short
 - Like a slippery fish
 - Student's concern (Abbr)
 - Father
 - Measure of acidity
 - Smallest State (Abbr)
- Answers on page 18.

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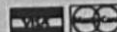
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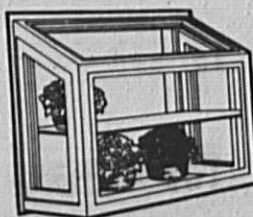
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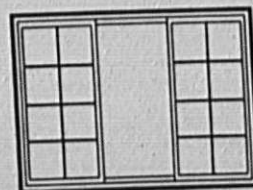
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