



The

# Criterion

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March 7, 1997

## Pope: nature must not be manipulated for power or profit

VATICAN CITY (CNS)—Because all creation belongs to God, it must not be manipulated for business purposes, Pope John Paul II said.

In an apparent reference to cloning, the pope said "dangerous experiments" which show a lack of respect for life are modern signs of people turning their desire for power or money into a god.

During his March 2 midday Angelus address, Pope John Paul spoke about that day's Gospel reading at Mass of Christ driving the sellers and money changers out of the temple.

"The zeal and love of Jesus for his Father's house certainly is not limited to a temple of stone," the pope said. "It is the whole world which belongs to God and must not be profaned."

Making a whip out of cords and chasing out those who were doing business in the temple, "Christ puts us on the guard against the temptation to 'market' even religion."

"Christ raises his voice also against the 'temple merchants' of our time, against those who make the market their 'religion,' going so far as to trample—in the name of the 'power god' or the 'money god'—the dignity of the human person with abuses of every type," the pope said.

Respect for life is sacrificed to money or power in modern experiments, ecological pollution, the marketing of sex, drug pushing and in the exploitation of the poor and of children, he said.

After the cloning of an adult sheep in Scotland, a Vatican official strongly warned against any attempt to duplicate the experiment on a human.

Bishop Elio Sgreccia, the Vatican's leading expert on medical ethics, said even animal cloning should be subject to strict ethical guidelines to maintain respect for the integrity of the various species created by God.

Earlier March 2, Pope John Paul celebrated Mass at St. Julian's Church on the outskirts of the city.

Dwelling on the day's Old Testament reading, an explanation of the Ten Commandments, the pope said the commandments were designed for the good of individuals and of the human family.

## Mentor teacher bill passes Senate, moves to house

By Brigid Curtis

Teachers who serve as mentors in accredited, non-public schools will be paid the same \$600 stipend as their public school counterparts under Senate Bill 311, the teacher mentor bill, which passed the Senate, 31-16, on Feb. 28.

The Indiana Catholic Conference, which endorses quality education for all Hoosier students, is supporting the passage of Senate Bill 311.

In Indiana, all newly-licensed beginning teachers must successfully complete an internship as part of the licensing requirements. Also, all accredited schools are required to have a Beginning Teacher Internship Plan filed with the Indiana Professional Standards Board (IPSB).

The state has not been paying the mentor teachers in accredited, non-public schools—even though they meet the same criteria as mentors in the public schools.

In Dec. 1995, the Indiana attorney gener-

al's office advised the IPSB to revise its rule. The governor's office, the state superintendent and the staff that administers the program agreed that all mentors should be included but, when it met in June 1996, the board did not change the rule.

Senator David Ford (R-Hartford City), author of the bill, addressed "separation of church and state" issues by explaining that the state already supports students in non-public schools by providing free textbooks to the indigent and bus transportation.

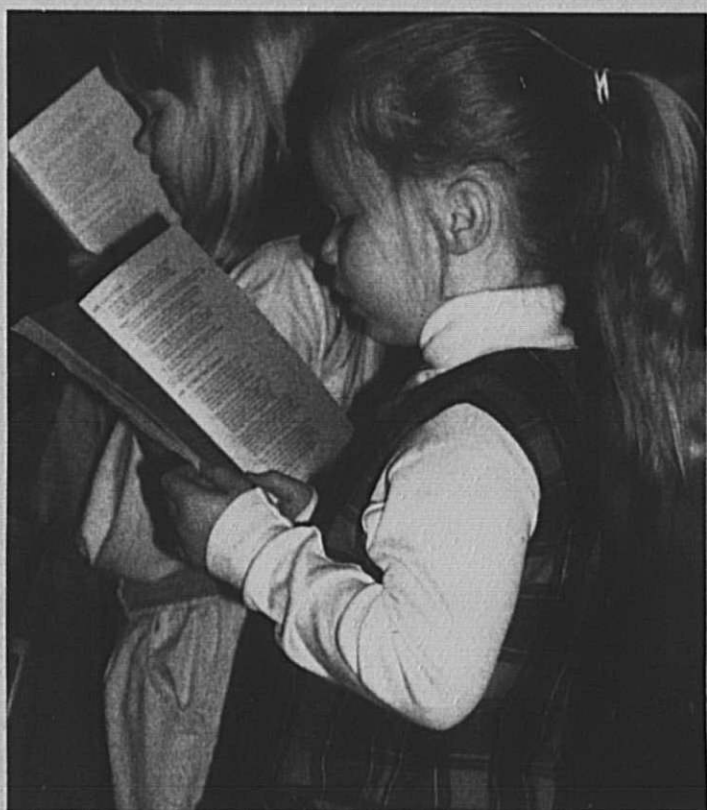
State Senator Lindel Hume (D-Princeton) said that the measure, by providing quality training of teachers—many of whom will serve in the public school system—improves the quality of education for all Hoosier students.

Senate Bill 311 now moves to the Indiana House of Representatives for further consideration, where it will be carried by Representatives John Day (D-Indpls.) and Phil Warner (R-Goshen).

### Chaput Welcome

Students of Guardian Angels School in Denver lead Archbishop Charles Chaput on a tour of their campus Feb. 18. At a news conference that day announcing his appointment as Denver's new archbishop, he stressed his commitment to Catholic education. The appointment makes him, at age 52, the youngest U.S. archbishop.

CNS photo



Megan Shafer, a first-grader at St. Joseph School in Shelbyville, sings during a morning Mass that was hosted by the Knights of Columbus Council #822. This special Mass will be featured in the March 28 deanery profile in *The Criterion*.

A familiar feature returns to *The Criterion* this week.

The deanery profile, which last appeared from 1994 through the fall of 1996, is reprised in this issue as a weekly glimpse at parishes throughout the 39-county archdiocese. In the course of this series, *The Criterion* will profile people or organizations from all parishes in the archdiocese's 11 deaneries.

The series will profile a different deanery each month until every parish in every deanery has been covered.

The articles will focus on Journey of Hope 2001 themes—stewardship, evangelization and spiritual renewal. This effort responds to requests from pastors and

## Deanery feature returns



parish leaders who have asked for practical help in developing and implementing their work into the Journey of Hope celebration. The parish stories that will appear on pages 8 and 9 each week will feature people and organizations whose work reflects the Journey of Hope 2001 values outlined by Archbishop Daniel M. Buechlein.

If you have story ideas or suggestions for this feature, call 317-236-1570, or 800-382-9836, ext. 1570; FAX us at 317-236-1593; or e-mail us at [criterion@archindy.org](mailto:criterion@archindy.org). Your contributions will help us tell about the good work carried out in all 151 parishes and missions of the archdiocese.

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# Roncalli celebrates campaign success

By Mary Ann Wyand

Officials and students of Roncalli High School in Indianapolis celebrated pledges of \$2.6 million to the school's "On This Rock" capital campaign with an assembly and groundbreaking ceremony on March 6 at the Indianapolis South Deanery interparochial high school.

Administrators, faculty, staff, students, alumni and members of the board of directors were on hand for the ceremony, which marked the start of Roncalli's \$3.05 million expansion and renovation project.

Kevin Leahy, chief executive officer of St. Francis Health Services, is the honorary chairman for the fund drive. Joseph Matis and Chick Lauck are co-chairmen of "On This Rock... The Campaign for Roncalli."

During a Feb. 26 news conference to announce the groundbreaking, Roncalli President Joseph Hollowell said the campaign theme was taken from Matthew 16:18, which reads in part, "And I tell you, you are Peter, and on this rock I will build my church..."

"We feel that building church is at the heart of what we do here at Roncalli and is a fitting theme for the expansion of the mission of our school," Hollowell said. "Our goal is to provide for all of the youth who want to take advantage of an education at Roncalli."

For the past three years, Roncalli's enrollment has exceeded its building capacity of 750 students. Hollowell said 860 students attend Roncalli this year, which reflects a 35 percent enrollment increase in six years. School officials are anticipating 900 students next fall.

Without construction of a three-story east wing scheduled this spring and summer, he said, Roncalli would have had a large waiting list for the 1997-98 school year and future years.

"The expansion will allow us to add an additional 15 classrooms with updated capabilities for inclusion of technology into the instructional environment," Hollowell said. "The expansion will also include a new and fully modernized library and media center."

Construction is expected to begin in March, with completion of the building program by October.

Hollowell said a public phase of the capital campaign currently under way will seek to raise the additional \$450,000 needed to complete the expansion and renovation plans for the 35-year-old high school.

Daniel J. Elsener, secretary for Total Catholic Education for the Archdiocese of Indianapolis, represented Archbishop Daniel M. Buechlein at the news conference.

Elsener expressed thanks for generous parish and corporate pledges to Roncalli's capital campaign and emphasized the importance of supporting the public phase of the "On This Rock" campaign.

Elsener encouraged adults to "accept the challenge to make a substantial investment of our time, talent and treasure in these (Catholic) schools and the young people we serve."

Six years ago more than 19,000 students attended archdiocesan Catholic schools, he said. "Now we have over 24,000 students. Roncalli is a dramatic example of that growth."

## Parish uses Lenten labyrinth as prayer tool for spiritual "work"

By Margaret Nelson

A labyrinth in the sanctuary at Immaculate Heart of Mary Parish in Indianapolis is seen by parish leaders as another opportunity for reflection on the Journey of Hope 2001 celebration.

For the parish, it's a Lenten tool for prayer and reflection. Designed as a path that leads to the center and back out again, parishioners can use it as "a pilgrimage to the sacred place that is in the church and in yourself as well."

Seen by parish leaders as a symbol for wholeness and God-centeredness, the labyrinth is modeled after one in Chartres Cathedral in France. Many European labyrinths were invented when people could no longer go on pilgrimages.

Immaculate Heart pilgrims are asked to begin by taking off their shoes and walking. They may go at their own rate, stopping at the tabernacle for prayer in the presence of the Blessed Sacrament, if they wish.

They may stop at the crucifix and light a candle; or they

may stop before the figures of Mary or Joseph. Prayer texts and spiritual poetry are provided; parishioners may pray the rosary or other prayers; or they may walk in silence.

The faithful are told that the walk, like any prayer, does not solve problems, but helps them to center themselves in a prayerful manner that may lead them to solutions or acceptance.

The labyrinth was blessed on Feb. 10 at a prayer service. Explanations on its use were given then, after the Ash Wednesday Mass, and they will be presented during the Friday Lenten prayer programs.

The labyrinth is available for walking and prayers whenever the church is not in use. Parishioners are asked to bring only those children who can maintain the silence.

## Father Bernard Koopman dies at 61

Father Bernard V. Koopman, 10-year pastor of St. Michael Parish in Bradford, died unexpectedly on Feb. 26. He was 61.

After visitations on Saturday, March 1, at Kraft Funeral Home in New Albany, the body was received on Sunday, March 2, at St. Michael for visitation there.

A funeral Mass was celebrated at St. Michael on March 3, with burial in St. John the Baptist Cemetery in Starlight.

Father Koopman was ordained to the priesthood on May 7, 1961. His first assignment was as assistant pastor of St. Mary Parish in North Vernon. In 1967, he became assistant pastor at St. Lawrence Parish in Lawrenceburg. In 1971, he moved to St. Gabriel Parish in Connorsville to serve as assistant pastor.

In 1972, Father Koopman became pastor at St. Vincent de Paul Parish in Bedford. He took a sabbatical for study at the University of Notre Dame in 1980, when he served as administrator of Our Lady of the Springs Parish in French Lick.

In 1981, he became pastor of St. Bartholomew Parish in Columbus. He began the pastorate at St. Michael in Bradford in 1987.

Father Koopman is survived by five brothers, Charles, Edward, Lawrence, Norbert, and Raymond, all of Floyds Knobs.



Fr. Bernard Koopman

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# Ugandan parish life very challenging

Mass offered only three, four times a year in some "chapels"

By Father Jim Farrell  
Third in a series

(Last week, Father Farrell described Christus Centre, his homebase during his stay in Uganda. In this week's account, he tells of parish life in the Church of Arua and the hardships the people endure to gather as a eucharistic community.)

Catholicism has been here less than 100 years. The major religions are Christianity and Islam. A very large portion of the Christians are Catholic. Here in the Diocese of Arua, there are 21 parishes and 5 Sudanese refugee camps. The number of parishes is deceptive since each parish is subdivided into a number of chapels. There are more than 800 chapels in the Arua diocese. The largest parish in the diocese has more than 80,000 parishioners and 50 chapels, one of which is located 53 kilometers [about 33 miles] from the parish center. The chapels are designed to make the church more accessible to a people whose primary mode of transportation is their feet. Some people walk for up to an hour to come to Sunday worship.

## Catechists are like PLCs

Each chapel has a catechist assigned by the pastor. The catechists, who have responsibilities similar to our parish life coordinators, have usually completed an elementary education. They have shown themselves to be interested in the life of the church. Perhaps he or she has been involved in some of the lay ministries at the chapel or involved in some of the organizations. Then upon invitation of the pastor or sensing a call by God, the person volunteers for this ministry and is accepted. After some experience as an assistant to a trained catechist, the candidate will begin a one-year program. After some pastoral experience, she or he will take another series of courses of two years in Scripture, liturgy, sacraments, doctrine and family counseling. The catechist receives a chapel assignment from the pastor and is transferred from time to time.

## Catechists lead worship

The catechist is the leader of the local church community. He or she leads the community in Sunday worship most Sundays of the year. The catechist may be given faculties to baptize, distribute Communion and take Communion to the sick. The catechist will also preside at most funerals. Occasionally (three or four times a year), a priest will come from the parish center and celebrate Eucharist. The catechist is generally not paid a salary but is given a small allowance and usually some land to use for raising food for the family. The chapel will provide a house for the catechist and perhaps take up a collection once a year for the catechist. The catechist tries to involve many other people in the ministries of the chapel so that all members actively participate and no one is overburdened.

Since there are so many chapels in each of the parishes, they are organized into zones. Each zone has a zone catechist. Most zonal catechists are responsible for catechesis for confirmation and the Rite of Christian Initiation for Adults (RCIA).

## Eucharistic starvation

Here, for all practical purposes there is eucharistic starvation. In more than 800 chapels where people gather to worship on Sunday morning, 10 percent or less have the full celebration of the Eucharist on Sunday. Therefore, it is unthinkable not to have Eucharist when Christians are gathered and a priest is present.

On the feast of Epiphany, we went to Ayivu, one of the chapels of the Ediofe Cathedral parish. It is located on the border with Zaire. In fact, many of the people who come to this chapel are from Zaire; since the border is closed, Zairians were unable to come to Mass. The border is being watched by Ugandan soldiers. Apparently when Zairians present themselves at the border to come to church, they get arrested. They might be released if they have some amount of money with them, or they may be delayed and mistreated and their personal property taken from them. Consequently, no one from Zaire came to the chapel. Sherry Meyer and Father Tonino commented that they could sense the distress in the community over the fact that many of their friends could not come to share in the worship today.

There are Lugbara people on the other side of the border; this is a testimony to the fact that the local people

did not determine the borders. They were created in England or elsewhere by people who knew nothing about the local area or how or where the people of one tribe lived throughout this region. So now tribes and clans of people are divided by the border.

## Liturgy in Uganda

During the liturgy, a lovely choir led the assembly in singing with great heart in the language of Lugbara. During the Gloria, an elderly woman came to the center aisle and danced her joy. The presentation of gifts from the poor was very striking to me. These people who have nothing—many of them barefoot—were bringing their gifts to God. Following the ones who brought up the bread and wine, the poor of the earth came forward. Many of them brought a small bowl of beans or cassava. Another brought several clippings of sorghum. A few brought "the widow's mite," 50 or 200 shillings (about 5 cents or 20 cents).

## 'Kristo Ma Rua'

As I distributed communion, saying my first three words of Lugbara: "Kristo Ma Rua" (Body of Christ), a woman walked on her hands toward me, her legs tucked beneath her. She is disabled and has no wheelchair. Even if she had a wheelchair, what good would it

be in navigating the dirt roads filled with chuckholes and gullies? I saw a man going down the street in the same fashion. These two people look like a scene out of a movie about Jesus. Alas, there is no miracle for them. They will not suddenly take up their pallets and walk.

## Feeding and being fed

I am reminded anew that these, too, are my sisters and brothers in the Body of Christ. They have already fed me with their faithfulness, with the witness of their humility and their gracious welcome in the midst of their poverty and the daily struggle to live. How shall I feed them? What gifts can I bring from the storehouse of God's goodness to me? What words can I speak to witness to God's love for each of us? For them, it is enough that I have come to their land and broken bread with them. Will it satisfy my hunger to lift some of their burden?

(Father Jim Farrell is former pastor of Sacred Heart Parish in Jeffersonville and former dean of the New Albany Deanery. He is spending several months of his yearlong sabbatical working in Uganda. The Criterion will print more articles by him as they are received.)

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## Editorial

### Enough!

It has been nearly three weeks since the first appearance of a series of stories published by *The Indianapolis Star* and *The Indianapolis News* containing allegations of child abuse and sexual misconduct by priests of the Diocese of Lafayette-in-Indiana. Since that time, Bishop William L. Higi of Lafayette has responded to the two Indianapolis newspapers in a Feb. 19 statement that expressed his concern for victims of child abuse and that denied the newspapers' allegations that officials of his diocese covered up or mishandled cases of abuse.

Bishop Higi also expressed his grave concern about the way these stories were reported by the newspapers—especially their graphic descriptions and offensive illustrations. The bishop also objected to the reporters' practice of quoting him and his vicar general, Father Robert Sell, out of context in order to suggest that diocesan officials are not concerned about cases of sexual abuse and misconduct involving teen-agers or adults.

On Feb. 17, Indianapolis Archbishop Daniel M. Buechlein issued a statement supporting Bishop Higi and the Catholic people of north central Indiana. The archbishop also said that he believes "sensationalized" investigative reports such as those published by the two Indianapolis newspapers do more harm than good. In his regular column in last week's edition of *The Criterion* (Feb. 28), Archbishop Buechlein responded to an editorial in *The Indianapolis Star* that he said trivialized his call for Catholics to intensify their prayer and fasting during Lent as one means of breaking the vicious cycle of child abuse in our society.

In his column, the archbishop said that, whether intended or not, "the general effect of the series in *The Star* is one of bigotry," and he predicted that "someday an accurate account of history will note that our church, under the leadership of its bishops, was among the first to address the complex illness of sexual abuse in our society."

We acknowledge that our society is suffering from the corrosive effects of the culture of death that permeates it.

One of the symptoms of this corrosion is sexual abuse and misconduct. It is a societal problem.

We also acknowledge that terrible things have happened to children, youth and adults—in private homes, schools, youth groups, churches and community organizations throughout the United States. Members of the Diocese of Lafayette-in-Indiana and the church in general are part of society. As such, they are not exempt from the tragedy of child abuse or from the misuse of human sexuality. But Bishop William L. Higi has worked hard to address incidents of abuse in his diocese (many of which happened long before he became bishop). With help from the Archdiocese of Chicago, he has also put in place protocols intended to help prevent incidents of child abuse and sexual misconduct before they occur, to respond immediately and decisively when they do, and to bring the healing ministry of Jesus to all who suffer.

Contrary to the opinions of some in the Lafayette diocese and in the news media, we believe that there is ample evidence—even in the sensationalized *Star/News* stories—that Bishop Higi's policies and procedures are working. We also support the bishop's decision not to discuss individual cases with the news media even at the expense of lending credence to their charge of a "cover-up."

The Indianapolis newspapers will no doubt continue their coverage of this story as long as it continues to sell newspapers. And unfortunately, some people will continue to believe everything they read in those papers. Although we are sorely tempted to respond to each *Star/News* attempt to keep this sensationalized story on page one, we intend to resist the urge. That is one reason why you will not find letters to the editor or other articles dealing with this story in this edition of this newspaper. Enough has been said. And enough is enough.

Sensationalism in these matters is itself a form of abuse. In cases such as these, the privacy of all those involved—victims and perpetrators, and their families, friends, and communities—and protection of these persons from the further abuse of sensationalism are greater goods than anyone's perceived "right to know."

—William R. Bruns

## Seeking the Face of the Lord

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



# Spirituality is my awareness of God

Ten years ago on March 2, I was ordained a bishop in Memphis. Recently someone asked me about my thoughts after 10 years as a bishop. I admit that in many ways it seems unreal to me still. When I entered the monastic novitiate in 1958, future ordination as a bishop was the farthest thing from my mind. I was just hoping I would know if I should be a Benedictine monk and, later, a priest for the monastic community. Monks were rarely called to be bishops in those days.

The call in 1987 and the move to West Tennessee came as a shock. I was accustomed to leadership; it had been pretty much a part of my life. I probably should have been more concerned about that, but I wasn't. I was more concerned about the fact that for the first time in my life I would not be living in community—I would be living on my own. I was even more worried about the fact that I would not have the support of a monastic and seminary routine to foster my spiritual life. The monastic and seminary prayer schedule and practices and readily available spiritual directors and confessors had been a gift. It was a big change to move to the bishop's residence on busy Poplar Avenue in Memphis. I have learned a lot since then.

Our spiritual life is certainly affected by the circumstances in which we live. Spirituality is not something apart from "real life," but that is sometimes not an easy lesson. I am reminded of a story. Shortly after I moved to Indianapolis in 1992, a priest of the Diocese of Memphis, Father Bill Stelling, published a delightful little book titled *Simply Spiritual*. He begins with the story that he adapted from one told by the late Jesuit priest Anthony de Mello.

A little fish in a large aquarium was being watched by an older and wiser fish. The little fish was swimming frantically back and forth and up and down and all around the tank. The older fish swam up next to the little fish and asked, "What are you doing?" "I was told that a fish needs water to live so I'm looking for the water." The older fish was not surprised, he'd been through this before. "We're in the water, the water is all around us. That's what we are swimming in." "You're kidding," said the little fish, with astonishment. "It can't be that simple." With that, he swam off to continue his search for the water.

Father Stelling writes:

"Dictionaries and theologians may put it differently, but for me, Spirituality is simply becoming aware that God is all around me. The quality of my Spirituality goes up and down depending on how I let people, places, things and events interfere with, or add to, my awareness of God." I think he puts it very well.

I learned in Memphis that "God is all around me" no matter where I am. I have a particular devotion to the Blessed Sacrament, and so, as soon as I placed the sacrament in my house chapel, I felt anchored once more. The same happened when I moved to Indianapolis in September of 1992.

Spirituality and spiritual renewal are the first priority of our Journey of Hope 2001. Spiritual renewal is a personal challenge, but it isn't all that complicated. We should not make it so. But like that small fish, I am afraid it seems too simple to many of us. Let's not be mistaken. Just because it is simple doesn't mean it is easy.

When I moved to Tennessee, I discovered once more what I had always known, that the basics that kept me aware of God and that kept me aware of what interferes with or adds to that awareness aren't all that complicated. For me, the priority of daily prayer, especially the Eucharist, and regular visits with a spiritual director/confessor are basic. But there is a discipline to all that. Thanks be to God, I had been schooled in that discipline in the seminary and the monastery.

What we need to do is simple, but, like all good habits, what we need to do is not easy. Keeping aware of God all around me requires a program of prayer and the sacraments. That is simple enough, but it requires a positive decision and dogged determination to do it. Morning and night prayers, prayers before meals, short prayers during the day are basic. Sunday Mass and regular confession are minimal, but make the difference. The sacrament of penance and reconciliation helps us track what diminishes our awareness of God all around us. Lent is a great time to work at building spiritual and moral self-discipline.



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The Human Side/Fr. Eugene Hemrick

## Rediscovering popular religiosity's value at home

"Gene, Uncle George came down here on earth for a short visit. Now his real father, God, has decided to call him home. And so it will be for me and for you."



That lesson, delivered to me by my immigrant grandfather as I stood at the casket

of my Uncle George when I was just 10 years old, was my first understanding of death. Although theologians might want to correct Grandpa on some technical points, they could never fault his intentions.

In his simple way, he saw God as a loving father who sends us on a journey, but does not want us to stay away from home too long. His vision not only dispelled my fear of death, but created a spiritual environment which is at the heart of popular religiosity.

There is a difference between theology and popular religiosity. But I think popular religiosity plays an important role in people's lives. When it is lacking in homes, I think people are deprived of something great. These days I'm wondering just how vast the consequences of that deprivation might be in homes at every level and in every corner of society.

I was the recipient of a religious way of thinking that had been passed down from my grandfather's parents. In a rural setting in Italy, he had learned lessons of life and death which he passed on to me.

Many of his unsophisticated thoughts aren't found in theology books, yet they are the glue of religion because they connect together daily life, common sense and God.

Social observers worry that a loss of popular religiosity in homes today means that important values are not being passed along to children. Could this be a factor even in many of today's senseless crimes?

Pope Paul VI said in his apostolic exhortation on evangelization that "popular religiosity manifests a thirst for God which only the simple and poor can know. . . . It involves an acute awareness of profound attributes of God: fatherhood, providence, loving and constant presence.

"It engenders interior attitudes rarely observed to the same degree elsewhere: patience, the sense of the cross in daily life, detachment, openness to others, devotion. . . .

"When it is well oriented, this popular religiosity can be more and more for multitudes of our people a true encounter with God in Jesus Christ."

A recent and horrendous crime stunned the entire city of Washington. A young man walked up to a policeman parked in his squad car and shot him dead, point blank. The next evening a news commentator called it one of the most cowardly acts ever committed in the District of Columbia.

The commentator recalled how, as a young man, he hung around in a gang, which as bad as it was, had codes of conduct calling for certain forms of respect. One rule was that you never harassed older people, but always stepped aside when they passed by.

As I listened, I wondered what the roots of his former gang's code of respect were. Did he and his friends have grandparents who spoke to them about God? Was he the beneficiary of simple sacred family traditions or home-spun devotions?

I don't want to oversimplify the roots of crime. But I don't want to underestimate the value of the simple ways faith and codes of conduct are passed on in homes.

Although popular religiosity can sometimes border on superstition, it plays an important part in keeping our society balanced. Simple cultural devotions, special sacred celebrations and religious customs are not only the glue of religion, but of society.

A View from the Center/Dan Conway

## Archbishop Murphy suggests a national stewardship pastoral plan

Last October, Archbishop Thomas J. Murphy of Seattle spoke at the annual meeting of the National Catholic Stewardship Conference. In his talk, the archbishop shared his insights on the progress that has been made during the past four years since the bishops of the United States first published their pastoral letter, *Stewardship: A Disciple's Response*. He also offered his reflections on the challenges that still remain.



"Over the past four years, there has been a growing acceptance of the pastoral letter on stewardship as an invaluable resource for the church to fulfill its mission and ministry," Archbishop Murphy said. "Though parishes, institutions and dioceses often initiate a commitment to stewardship in light of financial needs, it is amazing what happens when they recognize the far more basic and demanding challenge of stewardship."

The ongoing challenge of stewardship is *discipleship*—giving up everything to follow Jesus without counting the cost. "When we take time to view stewardship seriously as a response of disciples of Jesus," the archbishop says, "we soon discover that the agenda switches from increased financial generosity to the radical call to faith and commitment." And, as Archbishop Murphy sees it, "This radical call to faith and commitment introduces us to a spirituality that impacts our [daily] lives." In fact, the archbishop believes that authentic stewardship is a call to a deeper spirituality.

Archbishop Murphy believes that during the past four years this conviction about the spirituality of stewardship has begun to take root in people and in parishes and dioceses throughout the United States. "One of the great joys of our Roman Catholic faith heritage is the variety of ways in which spirituality expresses itself," the archbishop says. "If we are to challenge people to be disciples of Jesus with a commitment to stewardship, then we must do so in the context of their lived experience, religious symbols, and faith context. Otherwise, stewardship, and even spirituality itself, become unrealistic goals that speak to the minds of people but do not even begin to touch their hearts."

The archbishop's words last October turned out to be very important to him personally. The first week of December, he was diagnosed with leukemia and reduced kidney function. He subsequently spent many weeks in the hospital undergoing treatment. Now Archbishop Murphy is back to work on a limited schedule, and he is once again thinking about stewardship—this time from the perspective of one who recognizes what a precious gift life really is.

One of the archbishop's dreams for the future is the development of a pastoral plan for use by any parish or faith community that would "embrace all the practical ways to develop stewardship and translate the challenge into reality for people of all ages." Archbishop Murphy believes that this kind of pastoral plan—rooted in the principles of what it means to be a disciple of Jesus—would be "an incredible gift to the church as it approaches a new millennium." Let's pray that the archbishop's dream becomes a reality.

From the Editor Emeritus/John F. Fink

## Sacrament of penance changed often through the centuries

Lent is a season of penance. It is also a time when all Catholics should receive the sacrament of penance and reconciliation (or, more accurately, the sacrament of penance and the rite of reconciliation).



From the earliest days, the church has believed that Christ gave her the power to forgive sins when he told the Apostles, "Whose sins you forgive are forgiven them, and whose sins you retain are retained" (Jn 20:23). But the way the church has administered this sacrament has varied through the centuries.

We should be glad that the earliest forms of confession didn't prevail in the church. James' admonition to "confess your sins to one another" (Jas 5:16) and the Didache (14:1) indicate that confession was public. However, that practice didn't last long. It was followed by the private confession of sins to the local bishop. But the penance was public and communal, as was the reconciliation and absolution.

The earliest controversy over the sacrament of penance occurred while Cornelius was pope in 251. Because of the intensity of the persecution of the church at that time, there was no pope for 14 months before Cornelius was elected. During the persecution many Christians apostatized, some of them offering sacrifice to idols. The controversy centered on what to do with those who wanted to come back to the church.

One man, Novatian, maintained that the apostates could not be reconciled to the church. Nor, he said, could those guilty of murder, adultery, fornication or

second marriages! Cornelius, though, with the support of Cyprian, condemned Novatianism and held a synod in Rome in 251. The synod ordered the "relapsed" to be restored to the church with the usual "medicines of repentance."

Those "medicines," though, for the serious sins mentioned above, included public penance. Those who confessed those sins wore sackcloth and ashes, could not receive Holy Communion, and had to fast and say special prayers. The penitents would then be reconciled with God and the church, usually on Holy Thursday. The church, therefore, steered a middle course between the rigorism of Novatian and laxity that would require no penance.

Sometimes, though, the public penances lasted for years before the penitent received reconciliation. The penitent would be placed in the "order of penitents," and in some areas this could happen only once in a lifetime. The result was that the number of people who went to the sacrament fell off considerably.

The sacrament was revived in the seventh and eighth centuries by Irish missionaries. They began the practice of private penance, without public penance. They also granted absolution immediately, with penance later, the reverse of the earlier pattern. This has been the form of the sacrament down to this day.

In the 16th century, the Council of Trent taught that Catholics must confess all mortal sins by species (type of sin) and number to a priest, who absolves them in the name of Christ and his church. The Second Vatican Council affirmed this teaching and the present Code of Canon Law obliges Catholics to confess all mortal sins at least once a year.

The Yardstick/Msgr. George G. Higgins

## Recapturing a sense of lay mission

To spend too much time theorizing about the laity's role or lamenting the failure of official church leaders to deal with the problem is to sell the laity short or, worse, to encourage a new form of clericalism.



Almost 20 years ago a group of Chicago Catholics issued a statement warning that the Catholic Church in the United States may have lost a generation of lay leaders because of its preoccupation since Vatican II with internal church affairs and its consequent devaluation of the laity's social responsibility.

The statement, called the "Chicago Declaration of Christian Concern," called for lay people to recapture their sense of mission and vocation in the world of work.

The National Center for the Laity, an organization born out of the declaration, is marking the anniversary by convening a series of workshops and then a national conference to look again at the lay vocation in the world.

The Chicago declaration did not pretend to be the last word on the subject. It did, however, raise many of the right questions. The purpose of the group who drafted it was not to try to answer these questions, but to start a serious dialogue about them among fellow Catholics not only in Chicago but throughout the world. That much they did, at least to some extent, even if the issues they pressed have never made it to the top of the church's agenda in the United States.

I support many of the declaration's points,

but I would suggest that the drafters may have drawn too sharp a distinction between the respective roles of the laity and the clergy in the church's social ministry. They expressed concern that the absence of lay initiative might lead to a new form of clericalism.

Their point is well taken, but I believe the late, great German theologian Father Karl Rahner came closer to the truth when he observed that clerics have no monopoly on the new forms of clericalism or clerical triumphalism criticized in the Chicago declaration.

How many times do we read editorials by lay journalists who set up a problem—say, famine in sub-Saharan Africa—and then rush to the question, What are the bishops going to do about it? A more important question is, What are we, the whole church, "the people of God," going to do about it? Father Rahner described these lay people as "lay defeatists."

Father Rahner reminded us that clericalism presents a somewhat more complicated problem than the Chicago declaration suggested. It is not simply a matter of clergy and religious usurping the laity's role.

The Chicago declaration spawned a number of articles and books, and was discussed at conferences. While we obviously need such things, what we need even more is the living example of lay-initiated programs based on the principles of the declaration.

The drafters of the declaration helped clarify the mission of lay Catholics. It would be a mistake, however, to think that statements alone can bring about the changes they sought. We need a new burst of lay-initiated action of the type that characterized Chicago-style Catholicism in the 1940s and 1950s.

Cornucopia / Cynthia Dewes

# We know but we don't know

Whether March came in like a lion or a lamb, at least it CAME! There were a few icy days not long ago when we may have doubted that it would ever happen.



This kind of knowing-but-not-knowing, immutable reality versus skewed perception, is what makes life interesting in general. And in particular, it makes stuff like the weather and human behavior ever-popular.

We love to muck around second-guessing the laws of physics or even the intentions of God. Entire groups of people make a living

doing this, i.e., TV weather(women, psychic prognosticators, and theologians.

We know that spring will follow winter as sure as anything. But we enjoy crabbing about the ice and gloom as long as they last, and then feigning surprise when a warm sun shines for more than four days at a time.

Or take kids (please!). We know they are gifts from God, that they are dear and comforting to us in our old age. We know that we're lucky to have them, whether by plan or whether they were dumped on us by a stork.

So how come we like to pretend we want to kill them every now and then? Why do we act so enraged when they won't behave in sacred venues, or wear appropriate clothing, or tell us where

they're going when they leave the house?

Another thing we know is that God made us. Almost all of us who've rubbed two thoughts together accept this as fact. But then we have to go and mount arguments about when and how.

Against most existing physical evidence, creationists insist on a literal explanation of God's creation as presented in Scripture. No bending to the notion that God's time may not be defined in human terms, no allowing of a sacred mystery beyond our comprehension, just creation in seven days. Period.

Evolutionists, on the other hand, stridently declare our beginnings to be big bangs, tenacious amoebae, natural selection and the like. Apes loom large in our collective past.

While the creationists are resting their literal case upon sacred poetry at one end, evolutionists on the other seem to be replacing God with paleolithic low-brows. Both may know that God created us, yet they like to imagine that it's their job to prove it.

We all know that we are mortal beings housing immortal souls. But we pretend we can stay alive forever by using hormones or cryogenics or trophy spouses. On the other hand, we pretend we can starve and neglect our souls with impunity.

We also know that God loves us, that he made us in his own image and that he gave us free will. We know the Good News, but we pretend it's too good to be true. We dare not trust in God's providence, or in our own inheritance.

We hesitate to represent him in the world. We deny our impulses for the good and pretend that reality demands it. We know, but we don't know.

Lent is a time for knowing, and Easter alone will be its resolution.

## Check It Out . . .

**"Dying for Love, the Passion of Jesus,"** a reflection of the Gospel of John, will be held from 10 a.m. to 2 p.m. March 8 in Hartman Hall at Holy Name Parish in Beech Grove. Father John Buckel from Saint Meinrad is the presenter. Booklets of materials and beverages will be provided. Bring a brown bag lunch. For more information or to register call 317-784-5454.

**"Spring Fling" craft show,** sponsored by the St. John the Apostle Church Women's Club in Bloomington which was originally scheduled March 8, has been rescheduled for May 10. For more information call Ruth Tucker at 812-879-5022.

**"HIV/AIDS: Family and Friends on the Journey,"** a weekend for family and friends of those with HIV, will be held March 15-16 at Waycross Conference and Retreat Center in Morgantown. For more information call the archdiocesan HIV/AIDS Ministry at 317-631-4006.

**"Rebuilding African American Families,"** a reflection for men and women, will be held Sunday, March 16, at the Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The cost is \$20 payable by March 6. For more information call the retreat house at 317-545-7681.

Food, fellowship, home-baked goods, plants, games, and a boutique, will be featured at the **Spring Bazaar** to be held from 10 a.m. to 7 p.m. March 15 at Holy Trinity Church, 902 N. Holmes Ave., in Indianapolis.

**The Indianapolis Deaneries Council of Catholic Women** will hold its third quarterly meeting March 13 at St. Rita Parish in Indianapolis. Registration is at 9:45 a.m. The meeting will begin at 10 a.m. The cost for the luncheon is \$5. For reservations call Barbara Temple at 317-838-0309 or Joyce Schmitt at 317-539-5173.


**"Celebrating Diversity: Interracial Families, Interwoven Cultures,"** a workshop, will be held from 9 a.m. to 4 p.m. at St. Luke's United Methodist Church, 100 W. 86th St., in Indianapolis. The program is intended for adoptive, foster, and biological parents in interracial families, persons considering transracial foster or adoptive parenting, or professionals or others wishing to build skills for celebrating diversity. Workshop titles include: "Culture and Identity," "Critical Issues for Kids," "Living in a Fishbowl," and "Don't Protect, Prepare." The cost, which includes lunch, is \$26 per person and \$42 per couple. The reg-

istration deadline is March 14. For more information call Patricia Johnston at 317-872-3055.

The Holy Cross Parish Nurse Program and St. Francis Hospital and Health Centers will sponsor a **Health Sense Carnival** from 1 to 5 p.m. March 15 at Kelly Gym at Holy Cross Church, 125 N. Oriental, in Indianapolis. The carnival will offer free

blood pressure and cholesterol screening, apple bobbing, and prizes. For more information call 317-637-2620.

1974 graduates are asked to help plan the 25-year **All Catholic High School Reunion**. A preliminary meeting is scheduled at 7 p.m. on March 13 at the Bulldog Lounge, 54th and College, in Indianapolis. For more information call 317-259-4697.



### Layperson of the Year

Father John Geis, pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs gives Henry Andres the 1996 Layperson of the Year Award at the parish's annual Volunteer Appreciation Dinner.

Submitted photo

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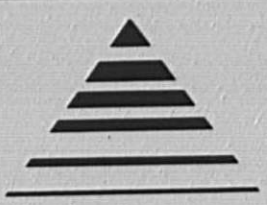
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# Lenten penance services are set around the archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the services through March 18 that have been reported to *The Criterion*.

## Batesville Deanery

March 9, 3 p.m. for St. John, Dover and St. Joseph, St. Leon at St. Joseph, St. Leon  
March 11, 7 p.m. for St. John, Osgood and St. Magdalen at St. John, Osgood  
March 16, 2 p.m. at Immaculate Conception, Millhouses  
March 16, 4 p.m. at St. Maurice, Napoleon

## Bloomington Deanery

March 11, 7 p.m. at St. Paul Catholic Center, Bloomington  
March 13, 7 p.m. at Our Lady of the Springs, French Lick  
March 17, 7 p.m. at Our Lord Jesus Christ the King, Paoli

## Connersville Deanery

March 9, 1 p.m. at St. Anne, New Castle  
March 9, 3 p.m. at St. Rose, Knightstown  
March 11, 7 p.m. at St. Michael, Brookville  
March 13, 7 p.m. at St. Mary, Rushville  
March 18, 7 p.m. at St. Gabriel, Connersville

## Indianapolis East Deanery

March 9, 4 p.m. at St. Bernadette  
March 11, 7 p.m. at St. Philip Neri  
March 12, 7:30 p.m. at Holy Cross  
March 13, 7:30 p.m. at St. Michael, Greenfield  
March 17, 7:30 p.m. at St. Simon  
March 18, 7:30 p.m. at St. Thomas, Fortville  
March 18, 7 p.m. at SS. Peter and Paul Cathedral

## Indianapolis North Deanery

March 9, 3 p.m. at St. Joan of Arc  
March 10, 7 p.m. at St. Matthew  
March 11, 7 p.m. at Christ the King  
March 11, 7:30 p.m. at St. Luke  
March 18, 7:30 p.m. at St. Pius X

## Indianapolis West Deanery

March 11, 6:15 p.m. at St. Monica  
March 12, 7:30 p.m. at St. Christopher  
March 13, 7 p.m. at Holy Angels  
March 18, 7 p.m., Mary Queen of Peace, Danville

## Indianapolis South Deanery

March 11, 7 p.m. at St. Roch  
March 11, 7 p.m. at Holy Name, Beech Grove  
March 13, 7 p.m. St. Mark  
March 17, 7 p.m. SS. Francis and Clare, Greenwood  
March 18, 7 p.m. Nativity

## New Albany Deanery

March 12, 7 p.m. at Sacred Heart, Jeffersonville for Sacred Heart and St. Augustine, Jeffersonville  
March 12, 7 p.m. at St. Michael, Bradford  
March 13, 7:30 p.m. at St. Mary, New Albany for Our Lady Perpetual Help and St. Mary, New Albany  
March 16, 7 p.m. at St. Mary, Lanesville  
March 16, 3 p.m. at St. Joseph, Corydon, for Most Precious Blood, New Middletown, St. Peter, Elizabeth, and St. Joseph, Corydon  
March 18, 7 p.m. at St. Mary, Navilleton

## Seymour Deanery

March 11, 7 p.m. at St. Mary, North Vernon  
March 12, 7 p.m. at St. Patrick, Salem  
March 13, 7 p.m. at St. Bartholomew, Columbus  
March 14, 7 p.m. at American Martyrs, Scottsburg  
March 16, 2 p.m. at Holy Trinity, Edinburgh for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh  
March 18, 7 p.m. at Prince of Peace, Madison

## Tell City Deanery

March 18, 7:30 p.m. for St. Isidore, Bristow and Holy Cross, St. Croix at St. Isidore, Bristow

## Terre Haute Deanery

March 9, 6 p.m. at St. Patrick  
March 10, 7:30 p.m. at St. Joseph, Universal  
March 13, 1:30 p.m. at St. Ann  
March 13, 7:30 p.m. at St. Benedict

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-- Ricardo Montalban

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## Seymour Deanery

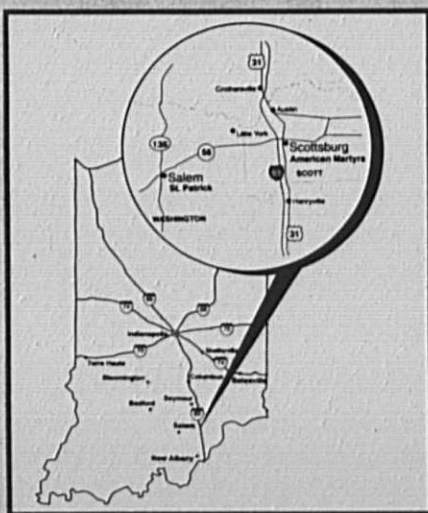
## Church of the American Martyrs Scottsburg

## St. Patrick Salem

By Susan Bierman

### Fast facts:

American Martyrs Parish is the only Catholic presence in Scott County, and St. Patrick Parish is the only Catholic presence in Washington County. Both counties are about 2 percent Catholic.



#### Editor's note:

As part of a weekly series of deanery profiles, The Criterion will profile people or organizations from all parishes in the 11 deaneries of the archdiocese. A different deanery is profiled each month until every parish in every deanery has been covered. If you have story ideas or suggestions for this feature, call 317-236-1570, or 800-382-9836, ext. 1570. Your contributions will help us tell about the good work carried out in all 151 parishes and missions of the archdiocese.

# Journey of Hope 2001

# Parishes focusing on evangelization, stewardship and spiritual renewal

Stewardship, evangelization, and spiritual renewal are terms which are on the minds of the parishioners at American Martyrs Parish in Scottsburg as they look forward to the new millennium.

As far as spiritual renewal, parishioner Patricia Read said at the last parish council meeting there was discussion about planning some type of a retreat to get the parish together in some kind of spiritual atmosphere.

In the past, the parish has hosted such retreats, which, Read said, were very well attended.

The pastor of American Martyrs, Father Thomas L. Schliessmann, who also serves as pastor of St. Patrick Parish in Salem, said most of the spiritual renewal at American Martyrs falls into the realm of sacramental preparation. Two new people will join the parish after completing the Rite of Christian Initiation of Adults (RCIA) this year, he said.

And still there are other members of American Martyrs who make a continual effort to renew their faith.

"We always have one or two parishioners a few times a year come and say 'let's try this kind of prayer for a while,'" Father Schliessmann said.

Spiritual renewal is likely to have been an ongoing effort at American Martyrs since its founding in 1938. A fairly new concept at the 173-household parish, however, is evangelization.

"We are kind of wading into what evangelization is," Father Schliessmann said.

He said the interest in evangelization at the parish is strong and showing growth.

He said an evangelization committee was established at the parish three years ago. Parishioner Michelle Carter is the committee chairperson. She and the three other evangelization committee members are currently working on several ideas to lead toward an evangelization effort at the parish and community levels.



"We are kind of wading into what evangelization is."

Fr. Thomas L. Schliessmann

At the parish level, the committee has been discussing with parishioners the idea of holding an evangelization retreat in the parish hall.

"I got a lot of good feedback. A lot of them said we are due for this," Carter said.

Carter said her next step is to meet with Father Schliessmann to discuss putting a list of people together who could come to the parish to speak on various topics at the retreat.

"We are getting some ideas from the parish about who they would like to have come talk at the retreat," Carter said.

She said the committee is also discussing with the parishioners how long the retreat should last—whether it should be



Fr. Thomas L. Schliessmann meets with parish council members at American Martyrs Parish in Scottsburg.

The church building was dedicated in April, 1964. American Martyrs Parish was established in 1938.



held in one evening or overnight. Carter said the Benedictine community of Saint Meinrad offers several retreats of interest to the parish, so a retreat there is a possibility.

Evangelization outside the parish out in the surrounding Scottsburg community is another goal of the committee. Since the parish plant is located just off Interstate 65, the parish sees to it that hotels know the location of the church. And a small book is located at the entrance of the church to allow guests to sign-in. The book asks the guest to express interest in joining the parish—and if there is an interest, a parishioner immediately follows up with a phone call to that person or family.

"In some ways the committee is just a continuation of what has been done by individuals in the parish, but the committee is focusing-in more so," Father Schliessmann said.

To evangelize further into the surrounding community, Father Schliessmann said, there has been a long-term effort by the parish and several pastors before him to participate in ecumenical activities.

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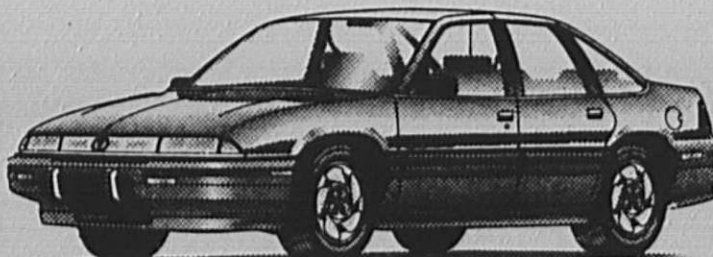
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'WE REALLY DO SELL FOR LESS!'

Unlike the relatively new idea of evangelization in Catholic communities, stewardship is no stranger to the parishioners of American Martyrs. Everyone pitches in wherever and whenever they are needed.

Pat Divish, who has been a parishioner since 1979, has taken charge of the parish hall. Divish schedules rentals in the hall and sees to it the hall is kept in good shape. Organizations such as Hospice, Alcoholics Anonymous and Weight Watchers rent the hall on a regular basis and at reasonable prices, Divish said. She has been receiving about two phone calls a day from people wanting to use the hall for wedding receptions, showers and graduations.

Divish said she enjoys helping out in any way she can in the parish.

"The parish helped me and my family a lot when my husband died 15 years ago," she said.

She said a few years ago she couldn't help as much because she was busy caring for her young children.

"I feel like now that my children are almost raised, it's time for me to give back my time now," she said.

Stewardship at American Martyrs does not stop at taking care of the parish buildings. The arm of stewardship reaches out and helps those in the parish who are in need.

Through her duties as eucharistic minister for the past 12 years, Fay Obergfell has found she does more than administering the Eucharist when she visits the homebound.

"A lot of times one of the needs besides just taking Communion, is to sit and visit—just so the people have someone to sit and listen to them for a while," she said.

Even though this is time consuming, Obergfell said she enjoys this aspect of being a eucharistic minister.

"It's a nice thing to do," she said.

Read, who has also been a eucharistic minister for 12 years, shares these same feelings with Obergfell.

"I have always thought of it as a very special privilege to be able to be a eucharistic minister," she said.

Various duties are shared at American Martyrs, especially among the eucharistic ministers. Obergfell said visiting the homebound is a rotating job among the eucharistic ministers. She said they operate on an informal system, in which if someone can't fulfill their duties at a given time there is always someone there ready to take over. Obergfell describes the system as "a real neighborly kind of arrangement."

"A lot of what happens around here happens 'people to people,' because it's a small community and everybody knows each other and you just kind of look out for each other," Obergfell said.

Besides the spiritual aspects of being a eucharistic minister, Ed Cozart said he finds it most interesting that if one of the lay ministers is not at Mass for various reasons, it doesn't take long for another lay minister to come forth to help.

"I think overall we are a pretty close bunch and we try to help each other," Cozart said.

Father Schliessmann added that the parishioners who were on hand to be interviewed for this article are just an example of the stewardship at American Martyrs.

"The people are just there to do what needs to be done," he said.

Obergfell said stewardship in a parish such as American Martyrs is important to keeping it running, since Father Schliessmann is also the pastor of St. Patrick Parish in Salem. She said since Father Schliessmann is the only full-time employee and there are just two other part-time employees, a lot of things have to be taken care of at the parish by volunteers.

"I think that tends to make it kind of informal where everybody just kind of helps out when they can," Obergfell said.

#### St. Patrick Parish

Even though St. Patrick Parish in Salem shares a primary resource—the pastor—with American Martyrs, the 140-household parish has an identity of its own.

Located in Washington County, like American Martyrs, St. Patrick is located in an area that is about 2 percent Catholic. Also like American Martyrs, the parish counts on stewardship to keep running.

Parishioner Gene Miller, who has served on the parish council for three years, said he enjoys helping out wherever he's needed.

"I like to work for the church, because I have always gotten back out of it what I have put into it," he said.

Stephanie McKim, who has also been on the parish council for three years, has been teaching religious education at St. Patrick for that same amount of time.

"I think teaching religious education is the most enjoyable thing I do in the parish, because I really like working

with kids and it's very rewarding to see the next generation coming on," McKim said.

Teaching religious education is something McKim would have never placed herself doing, until she was asked by the parish.

"If I hadn't been asked to teach religious education, I never would have volunteered, because I never considered myself capable of doing that," she said.

Miller and McKim agree it is important to "tap into people's talents" to find the volunteers needed to complete tasks within the parish.

"I think people don't realize what they are capable of until they give it a try or people recognize that strength in them and are willing to pull it out," McKim said.

Because so much is done on a volunteer basis, McKim said the parish is trying to take a more active role in recognizing the parishioners for their accomplishments. Last year, the parish started a program in which each month a different parishioner was recognized for their impact on the parish. The parishioner is called up to the altar after Mass and is told why he or she is important to the parish. Then the parishioner receives a rosary.

"It's very important to recognize people for what they are doing and giving, because it is all on a volunteer basis," McKim said.



St. Patrick, Salem



Gene Miller



Stephanie McKim

Photos by Susan Bertram

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# Faith Alive!

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## It's hard to understand why good people do bad things to themselves

By Fr. Eugene LaVerdiere, SSS

It is bad enough when bad things happen to good people. But it is worse when good people do bad things to themselves. There is no avoiding every bad thing in life. Accidents happen. Many things are out of our control. Sometimes someone is simply in the wrong place at the wrong time.

A few years ago, after an alumni gathering in the Midwest, a participant was killed on the way home.

The driver of the car had stopped at a stop sign before entering an intersection. But when he entered the intersection, the passenger side was struck by another car that apparently hadn't stopped first.

The passenger was a good priest. He was killed instantly.

Yes, bad things happen to good people. Examples abound.

Why did Chicago's Cardinal Joseph Bernardin die so young? He was an inspiration to so many, Catholic or not, up to the moment of his death.

I suspect the answer is in the Book of Job. Here was a good man, Job, to whom just about everything bad happened. God showed Job that to really understand why bad things happened to him he would have to be God.

We are not God! But we have faith that God continues to love us, even if events cause us to imagine that God has gone away.

Think of Jesus hanging on the cross. It is out of love that God handed him over for the life of the world.

Yes, it is bad enough when bad things

### During Lent, take time to examine motivations

We can harm ourselves by:

- accepting bad advice from people who don't have our best interests at heart;
- refusing good advice from people who do have our best interests at heart;
- prejudging others' intentions;
- exercising too little judgment;
- blaming others for our mistakes;
- not allowing others to experience the consequences of their mistakes;
- believing we should go it alone without God's help, or believing God should go it alone without our help.

happen to good people. But why do good people do bad things to themselves?

Very good people often do terrible things to themselves. A lot of people do not take care of their health, do not eat as they should, do not exercise. Some people are wedded to their work and do not take time for the people around them, or even for themselves.

When some people get sick, they think the sickness will go away by itself. Sometimes it does. Sometimes it does not. Some people mistrust doctors. Some act as their own doctors.

An old saying comes to mind: Someone who acts as his or her own doctor has a fool for a patient.

That may be obvious to others, but not to those concerned. I believe that, even in the worst cases, people do not actually want to do bad things to themselves. They want to do good things.

Perhaps I have too rosy a view of human nature. But I believe human beings try to do good things to themselves. Do not misunderstand. They actually do bad things to themselves, but that is not their intention.

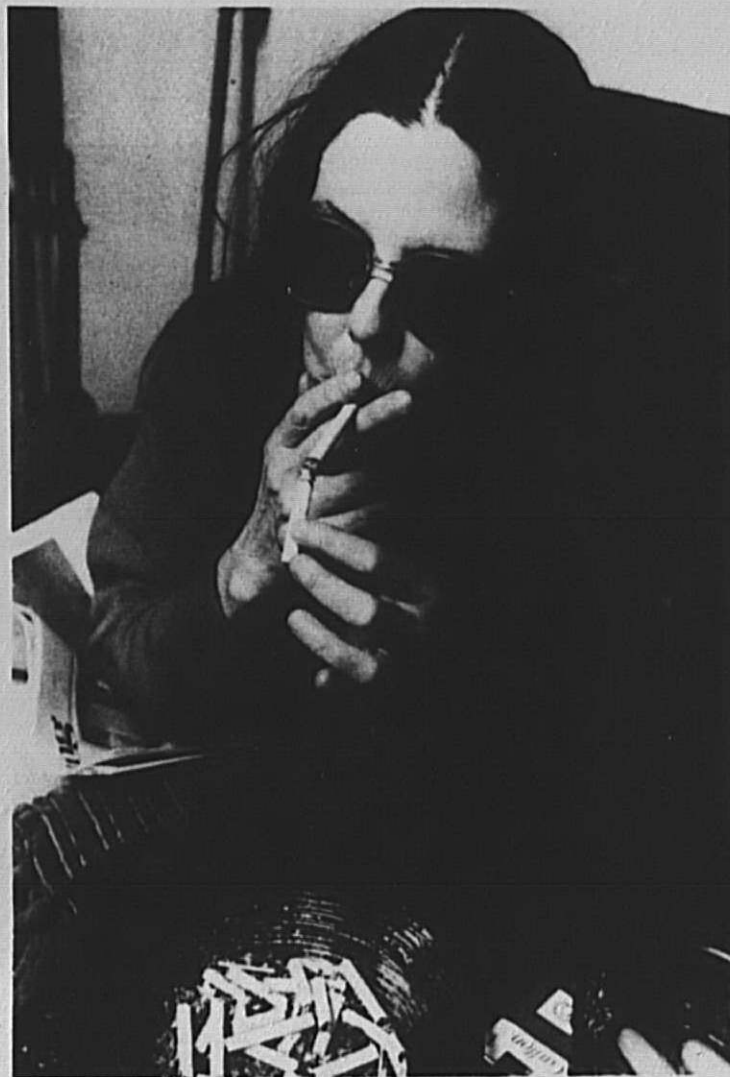
Consider some of the people who are homeless. Even on the coldest nights, some homeless people insist on staying on the street, under a bridge, in a bare shack of their own construction, or in some cranny they call home. In our cities, we see them sleeping on a grating where there is a bit of heat, trying to keep warm under a blanket of newspapers.

Some homeless people resist every offer to help. They refuse to go to a shelter because they believe that shelters are dangerous.

"You don't know what it is like in a shelter," some of the homeless insist. "Have you ever slept in a shelter?"

But on very cold nights, sometimes the grating and the newspapers are not enough, and some people freeze to death. In their own eyes, such people have few options. They took a chance on the street, which also is dangerous, rather than risk a shelter's real or imagined dangers. Although they were trying to do a good thing for themselves, they died.

A couple of years ago, a woman living on the street in New York City was provided a simple apartment. She took the people to court. She preferred the street. For her, the word "apartment" meant con-



CNS photo by Mike Forghy

Very good people often do terrible things to themselves. A lot of people do not take care of their health, do not eat as they should, and do not exercise. People have to try to change the options for people who harm themselves or to change these people's perceptions of their options.

finement, not home.

On the street she was never alone. Well known by everyone living on the block or passing by on their way to work she was greeted by everybody. She was part of their lives, and they were part of hers. She won her case and returned to the street.

For me and for most people I know, she did a harmful thing to herself. In her eyes, she did a good thing.

There are occasions when people in all kinds of situations cannot see any other option except the one that harms them. It is hard for those who love them.

People like you and me have to try to change the options for people who harm themselves or to change these people's

perceptions of their options.

At the same time, we should try to understand and reach out personally to people who do bad things to themselves. Sometimes people who fall on hard times lose their self-respect, and they feel that others do not respect them either.

If we are unclear about what others do, however, we ought to remember that God is not unclear. God loves them and respects their human dignity.

For us, though, it is all part of the perplexing human predicament that good people sometimes hurt themselves.

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

## Discussion Point

### Good communication benefits health

#### This Week's Question

Complete this sentence: It is more harmful than family members may suspect when they don't...

"... communicate, because if you don't talk to each other, there can be a lot of unnecessary misunderstanding." (Millie Bernskoetter, Jefferson City, Mo.)

"... give each other the freedom to be themselves." (Cheryl Hutchison, St. Petersburg, Fla.)

"... express their commitment to each other and to the broader community." (Denis Daigle, Manchester, N.H.)

"... affirm the dignity and sacredness of each family member." (Jimmy Broussard, Crowley, La.)

"... talk to each other, spending time around the dinner table, sharing their day." (Becky Papa, York Haven, Pa.)

#### Lend Us Your Voice

An upcoming edition asks: What is parenthood's most difficult challenge?

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 by Dale Farnham

## Entertainment

Viewing with Arnold/James W. Arnold

## 'Rosewood' recalls hate crimes from yesteryear

There are few happy endings in racial stories set in the American South. But



"Rosewood" avoids being only a summary of brutality, defeat and atrocity against the helpless and innocent.

Director John Singleton's well-cast and expensively-mounted film comes within a few strokes of being an American classic. It offers history, plus inspiration, plus much to ponder.

"Rosewood" is essentially grim. It's about a rural Florida town, founded and populated almost entirely by African Americans, that is attacked and destroyed by armed and angry whites in January of 1923.

The tragic event happened, but it's not the sort of Americana covered in close detail by history textbooks. Facts may be hard to nail down, but the horror was clear.

## Film Classifications

Recently reviewed by the USCC

Booby Call ..... O  
The Daytrippers ..... A-III  
Donnie Brasco ..... A-III  
The Empire Strikes Back:  
Special Edition ..... A-II  
Hard Eight ..... A-IV  
Smilla's Sense of Snow ..... A-III

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

Estimates of the dead ranged from eight to 150, nearly all of them black. It wasn't until 1982, when a newspaper reporter began investigating the incident, that the truth of what happened in Rosewood 59 years ago was rescued from oblivion.

After this investigation, some reparations were made to survivors in the early 1990s.

So what's the point of reliving this tragedy? Art? Docudrama? Filling in neglected history? Entertainment?

"Rosewood" succeeds somewhat on all these levels.

Singleton and writer Gregory Poirier use what's known about the events as a backdrop to a story that elaborates persistent themes in American race relations:

- There are the separate towns, churches and cultures, quickly noted.
- Fear, ignorance and sexual tensions lurk just under the surface.

The young wife of a millworker, badly beaten up after a sexual dalliance, spitefully precipitates the horror with a wild charge that she's been raped by a black man.

This is an unforgivable offense for the white people, and rumors fly. But if it begins in moral outrage, the movie makes clear that lynch-hunts are almost a community need. Like pogroms in Europe, such a hunt provokes a party atmosphere, a giddy joy among the hunters.

The hatred is also economic. In a telling moment, a white man grumbles about one of Rosewood's leading citizens (Don Cheadle) because, "He's got a piano, and I ain't."

Then there is the white merchant (Jon Voight) who lives in the black town and is

described as "a halfway decent white man if there ever was such a thing."

He's in the middle, but trusted by no one. He exploits and patronizes the blacks. Both sides see him as motivated by money. The whites resent his thinking that he's superior. "Watch who you call white trash," they tell him. The name they call him—shopkeeper—is a curse.

Several times, Voight's character must make moral decisions about whether to shelter fugitive black women and children. He knows he risks everything.

In a climactic situation, he has to risk surrendering a wounded old man to save the lives of other fugitives.

But Singleton ("Boyz n the Hood" and "Higher Learning") avoids making "Rosewood" a movie about black victims and a single ambiguous white hero.

For his pop audiences, Singleton offers a black champion of mythic dimensions, a stranger (his name is Mann) out of a thousand cowboy films. Played by impressive Ving Rhames, Mann is a decorated World War I veteran who rides into Rosewood just before the trouble breaks out in violence.

At first Mann avoids involvement. Inevitably drawn in, he becomes—not a counter-terrorist—but the savior of the survivors, leading them through the smoke and flames like a black archangel.

Like all legends, he's also indestructible, surviving a lynching to return and lead the final escape he engineers with Voight's help.

Superbly photographed, "Rosewood" is technically a class act. It's a virtual textbook in editing, and expertly uses music, including spirituals, provided by John Williams and Wynton Marsalis.

The exceptionally well-crafted script uses familiar but classic dramatic character, such as the women who know the truth about the rape but fail to speak up at the right time and suffer for it. And then there are fathers on all conceivable sides trying to teach their sons the lessons of this miserable experience.

The most fascinating father is Duke (Bruce McGill), basically a despicable



Actor Jon Voight stars in "Rosewood," a drama about American race relations which was based on a real story. The U.S. Catholic Conference classifies the film A-III for adults.

redneck bad guy, yet with an unfortunate wit and intelligence.

Throughout the film, Duke is present, forcing his reluctant young son to watch the lynching and see the piles of black bodies.

"God made the world the way it is," Duke says to the boy.

In the final scenes of the movie, which leaves few loose ends, the boy rejects his father.

"I hate you," he says. "You ain't no man."

It's a final note of hope.

Ultimately, perhaps especially for movie-literate audiences, "Rosewood" tries to do too much, to work too many miracles. But the film offers essential truth about the way we are, at our worst and best, and does so with much skill.

(Plenty of violence, including lynch-mob cruelty, but with some justification and restraint; intended for adults, satisfactory for mature viewers.)

USCC classification: A-III for adults.

## THE GIFT OF PEACE

## PERSONAL REFLECTIONS BY

Joseph Cardinal Bernardin

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—from *The Gift of Peace*

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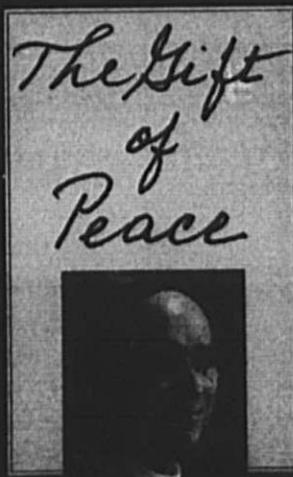
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## Fourth Sunday of Lent/Msgr. Owen F. Campion

## The Sunday Readings

Sunday, March 9, 1997

- 2 Chronicles 36:14-17, 19-23
- Ephesians 2:4-10
- John 3:14-21

(Editor's note: Msgr. Campion offers commentary in this column on the readings assigned for Cycle B of the lectionary cycles. Many parishes, especially if they are celebrating the Scrutinies of the Rite of Christian Initiation of Adults this weekend, will be using the scriptures from Cycle A of the lectionary: 1Sm 16:6-7, 10-13; Eph 5:8-14; Jn 9:1-41. These readings have an ancient history in the church of being proclaimed on this particular Sunday, and the prayers of the Scrutiny assume that the Cycle A scriptures are being used rather than the readings from Cycle B.)

The second book of Chronicles provides Laetare Sunday, the fourth Sunday of Lent, with its first reading.



Scholars suppose that First and Second Chronicles date from a period as long ago as 550 B.C. and as recent as 200 B.C. In any event, this would make Chronicles more recent among the Hebrew Scriptures. However,

the books have been greatly revered by Jews over the centuries.

The narrative covered by Chronicles is discussed elsewhere in the Old Testament. However, the point of view is different in Chronicles. It is decidedly theological, although this is not to say that theology is the focus of all the Old Testament works.

This weekend's passage sadly reports the people's constant unfaithfulness to God.

God is insulted and ignored. Never lacking in mercy, God sends messengers to implore the people. Yet the people also spurn the messengers. Ultimately, the people reap the whirlwind. Enemies descend upon the land. The temple itself is destroyed. The survivors become the hostages in Babylon.

For generations these hostages languish in the great pagan city of Babylon. At long last, however, still forthcoming in compassion and power, God redeems the people.

They return to their homeland.

But God's instrument is fascinating. The instrument is a man who is not devoted to God, but rather a pagan. It is Cyrus, the Persian king, who has overwhelmed the Babylonians. Despite the king's paganism, God "inspires" him.

St. Paul's Epistle to the Ephesians is the source of this weekend's second reading. The reading is a rich and expressive exclamation of God as redeemer. In Jesus, God gives all eternal life. Through the sacrifice of Calvary, Jesus wins for humankind the opportunity to share God's life forever.

The Gospel of John offers the Gospel reading for this Lenten Liturgy of the Word. It reveals a conversation between Jesus and Nicodemus, a prominent Jewish leader in Jerusalem. Jesus speaks of Moses and of the Hebrews' flight across Sinai from Egypt to the Promised Land. Along the way, Moses lifted a serpent on a staff. The people who looked upon the serpent were spared. Jesus says that all who seek eternal life must look upon the Son of Man lifted high.

In modern times, a serpent on a staff is the symbol of the medical profession, the human endeavor dedicated to the extension of life. Distantly, serpents represented the ancient pagan religions and symbolized a renewal of life. This was because snakes shed their skins and seemingly begin life anew. However, the Judaic reference to this event was definitely in the context of the one God.

In speaking to Nicodemus, Jesus is firm. The light has come into the world, but people cherished the dark rather than the light.

## Reflection

Traditionally, the rose hue of priestly vestments on this weekend reminds us that Easter is near. It is as if a sunrise on the horizon is beginning to brighten the darkness.

Humans do embrace the darkness. Their ignorance and selfishness obscure the light of God. However, God will empower even the most determined of sinners to turn instead to light, if only the sinner repents.

Cyrus, the Persian king, is an example. He was the worshipper of idols, the worst of sinners in the ancients' mind. Yet God "inspired" him.

God awaits us with light and life at Easter. It is near.

## My Journey to God

## How Shall We Pray?

Lord, tell us, how should we pray?  
Shall we ask you to take our burdens away,  
Or should we plead only that you share  
The cares we find so heavy to bear?

Must we plead for the strength that we  
need to go on,  
As we pray through the darkness and  
wait for the dawn,  
For courage enough to meet the new day,  
And face whatever may come our way?

Shall we ask for the faith to believe you  
will give  
The help we will need to die or to live,  
The compassionate love to extinguish  
our fears,  
And your merciful goodness for drying  
our tears?

Sinned against, or sinning, on our  
pathway to you,  
There's no need to ask, "Lord, what  
shall we do?"  
You have taught us the words by which  
to live:  
As we hope for forgiveness, we must  
forgive.

By Margaret Kelly



Photo of view of crucifix at Saint Meinrad cemetery by Joe Bozzelli

(Margaret Kelly is a member of St. Luke Parish in Indianapolis.)

## Daily Readings

Monday, March 10  
Isaiah 65:17-21  
Psalm 30:2, 4-6, 11-13  
John 4:43-54

Tuesday, March 11  
Ezekiel 47:1-9, 12  
Psalm 46:2-3, 5-6, 8-9  
John 5:1-16

Wednesday, March 12  
Isaiah 49:8-15  
Psalm 145:8-9, 13-14, 17-18  
John 5:17-30

Thursday, March 13  
Exodus 32:7-14  
Psalm 106:19-23  
John 5:31-47

Friday, March 14  
Wisdom 2:1a, 12-22  
Psalm 34:17-21, 23  
John 7:1-2, 10, 25-30

Saturday, March 15  
Jeremiah 11:18-20  
Psalm 7:2-3, 9-12  
John 7:40-53

Sunday, March 16  
Jeremiah 31:31-34  
Psalm 51:3-4, 12-15  
Hebrews 5:7-9  
John 12:20-33

## Question Corner/ Fr. John Dietzen

## Use of allegory in biblical passages challenges reader



Q Would you please tell us what is meant by the story of the wedding feast in the Gospel of Matthew?

A My husband thinks it means only certain people are called to be saved. He is 64

years old, but wasn't baptized until he was 20. He is a good Catholic, but this seems to concern him a great deal.

How could a good king condemn people for coming improperly dressed to a wedding feast they didn't even know about? (Maryland)

A The passage to which you refer (Matthew 22:1-14) was the Sunday Gospel some weeks ago. It has puzzled others besides your husband. A few thoughts may help our understanding.

This passage relates the last of three stories Jesus tells in answer to a challenge put to him by Jewish leaders: "On what authority are you doing these things?" and to their rejection of him and his teachings (Matthew 21:23).

As Matthew constructs the situation, Jesus responds with three stories. God sent you prophets, he affirms, including John the Baptist, and a whole stream of emissaries, including his own Son, but you refused to hear God's voice in any of them. Therefore, others from outside the "chosen people," new or old, are being called to take a place in the kingdom of God.

Comparing God's reign to a luscious, rich banquet is of course a common theme throughout the Scriptures, one which Matthew makes good use of here.

Many elements of this climax story stretch the imagination beyond all credibility.

What king, for example, leaves a banquet waiting, goes off to war, kills enemies and burns cities, and then comes back to finish the party?

In other words, we're dealing here with a parable which is clearly an allegory. It relates through these images the history of God's saving work on earth, concluding with the universal invitation to fill the banquet hall with everyone, "the bad as well as the good."

Understood this way, the concern about wedding garments is easily solved. In early Christianity, conversion to faith in Jesus Christ was commonly referred to as putting on a new set of clothes.

We have several examples of this in the New Testament. St. Paul, for example, says that all who have been baptized into Christ have clothed themselves with him (Galatians 3:27).

This was a symbolic way of stating that those who identify themselves with Christ in baptism accept the responsibility to "wear" his way of living and to authenticate their relationship with the Lord by their deeds.

Just as with parables, it is fruitless and usually misleading to look for specific spiritual meanings in every detail of an allegory.

The central meaning of this one is not hard to find. Now, in the new and final covenant between God and the human family, we are invited to clothe ourselves in the patience, meekness, kindness and compassion of God (Colossians 3:12).

Our condition at the end will depend on how faithfully we have worn that clothing.

Q Is it necessary to say all five decades of the Rosary at the same time? I sometimes say only a decade each day.

A There is no required way to say the Rosary. In fact, different countries—different Catholic cultures—sometimes vary a good deal in the sequence and number of prayers, though all are based on 150 Hail Marys and reflections on the chief events in the life of Christ.

Regular praying of part or all of the Rosary is a powerful prayer and a marvelous way to express one's love for Our Lord and his mother.

Q Is it permissible for a parent baptized in another Christian church to be buried in the Catholic cemetery where her Catholic child is buried?

A This is certainly permissible, unless there is a particular local problem. If you have specific questions about it, please talk to the priest or funeral director.

(A free brochure, written in English or Spanish, outlining marriage regulations in the Catholic Church, and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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## 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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of 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 7

St. Mary Church, New Albany, will hold eucharistic adoration, 9 p.m. - 1 a.m.

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

Holy Guardian Angels Church, Cedar Grove, will hold adoration of the Blessed Sacrament after 8 a.m. Mass until 5 p.m. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday vigil adoration from 7-8 p.m. All welcome.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m. All welcome.

St. Thomas Parish, Fortville, will hold Mass, exposition of the Blessed Sacrament starting

at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Count #191 of the Knights and Ladies of St. Peter Claver will sponsor the First Friday rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All welcome.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757.

Holy Angels Church, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m. to noon. All welcome.

St. Joseph Hill Church, 2605 St. Joe Rd. West, Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

St. Michael Church, 3354 West

30th, Indianapolis, will sponsor a Lenten fish fry, 5 p.m.-7:30 p.m. in the Parish Life Center. For carry-out 317-925-7597 after 4 p.m.

Catholic Charismatic Renewal of Central Indiana will hold Mass, healing service and teaching at Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood, praise and worship at 7:30 p.m., followed by Mass and healing service.

St. Christopher Parish, Indianapolis, Singles and Friends Block Party Entertainment Center, 7 p.m. Information: 317-879-8018.

St. Susanna Church, 1210 E. Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m. - 7 p.m. every Friday.

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

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Simon the Apostle, 8400 Roy Road, Indianapolis, Lenten series, week three, "The Lenten Profits: Voices of Conversion," Father Ron Ashmore. 7:45-9 p.m.

### March 7-9

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a TOBIT week-end sponsored by Central Indiana Marriage Encounter. Information, fee, registration: 317-897-2052

Fatima Retreat House, 5353 E. 56th St., Indianapolis is holding a women's Lenten Retreat "Discovering Our Inner Wisdom." Information, fee, registration: 317-545-7681.

### March 7-8

St. Mark Church, 535 East Edgewood Ave., Indianapolis, and the National Association Pastoral Musicians will present a concert and workshop by Marty Haugen. Concert, at 7:30 p.m. Workshop, Saturday 9 a.m. NPM members: \$25, non-members: \$35. Information, registration: 317-787-3208.

The archdiocesan Office of Multicultural Ministry and the Office of Catholic Education will sponsor a weekend with Sister of Social Services Eva Lumas, exploring the dynamics of catechesis in a multicultural church, "Weaving a New Tapestry," to be held at SS Peter and Paul, 1347 N. Meridian, Indianapolis, on Friday from 7-9 p.m., followed by a multicultural workshop on Saturday at St. Rita Church, 1733 Dr. Andrew J. Brown St., 9 a.m.-4 p.m. Fee: \$10. Information: 317-634-4519

### March 8

Christ the King Parish, Indianapolis, King's Singles will attend 8:30 a.m. Mass followed by breakfast.

St. Barnabas Parish Men's Club Monte Carlo Night, K of C #3660, 511 E. Thompson Rd., Indianapolis, 7 p.m. - 1 a.m. Admission: \$4

Family Growth Program of Catholic Social Services, in cooperation with St. Paul Episcopal Church, is offering one-day STEP parenting workshop (0 - 6 years) in the education building of St. Paul's, 10 West 61st St., Indianapolis, 9 a.m.-2:30 p.m. Fee: \$35/single; \$50/couple. Information & Registration: 317-236-1526.

The Knights of Columbus Columbians will perform in the 53rd annual Triad Concert with the Indianapolis Maennerchor and Murat Shrine Chanters at the Murat Theatre, 510 N. New Jersey, Indianapolis, at 8 p.m. Free admission. Information: 317-889-8615

### March 8-10

Saint Meinrad School of Theology, St. Meinrad, will hold a "Come and See" weekend for prospective students and their parents. Information: 812-357-6585

### March 9

St. Anthony Parish Altar Society will hold a Euchre Party, in Ryan Hall Gym at St. Anthony

Church, 379 N. Warman, Indianapolis, at 1 p.m. \$3.

Holy Guardian Angeles Church, 203 U. S. 52, Cedar Grove, will hold eucharistic adoration every Sunday, from 6-8 p.m. Everyone welcome.

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m. All are invited.

The archdiocesan Catholic Social Services Family Growth program is offering PECEs parenting classes for the Spanish speaking community at the Marian Center, 311 N. New Jersey, from 3-5 p.m. Information: 317-237-9719; 317-236-1526.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

St. Anthony of Padua, Clarksville, will hold "Be Not Afraid" family holy hour, week five "Purgatory on Earth," 6-7 p.m.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a monthly family gathering, 2-6 p.m. Fee: Adult, \$10. 12 and under, \$5.

At Mary's Rexville Schoenstatt and Hermitage, "How to Get Your Ticket to Heaven From Mary," 2:30 p.m. Mass 3:30 p.m. Information: Fr. Elmer

—See ACTIVE LIST, page 15

## Spring Fling One Day Only

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St. Philip Neri School is holding registration for the 1997-1998 school year.

This will take place in St. Philip Neri gym on Thursday, March 13, from 3:00 p.m. - 8:00 p.m. and on March 14, from 8:00 a.m. - 3:00 p.m.

We offer full-day kindergarten through 8th grade.

CALL 317-636-0134 OR WRITE THE SCHOOL FOR MORE INFORMATION.

## The Marian Center Calendar - 1997, Louisville, KY The Spirit and the Bride say ~ Come!

March 12 - Prayer Cenacle with Fr. Francis Geremia, Marian Movement of Priests, (Fr. Gobbi's interpreter), 7:00 PM, St. Margaret Mary Church.

\*April 4 and 5 - Youth Night and Day of Prayer and Reflection with Ivan Dragicevic, visionary from Medjugorje; Msgr. Bernard Powers, powerful and challenging retreat director; Jim Cowan, music ministry from Franciscan University. Each event may include a healing service. All are welcome, bring a youth.

\*April 6 - Luncheon to benefit Orphanage in Bosnia with Ivan Dragicevic, Jim Cowan.

May 17-26 - Pilgrimage to Holy Land with Fr. Mitch Pacwa, S.J. of EWTN.

June 5-14 - Pilgrimage to Medjugorje.

June 25 - 16th Anniversary Celebration of Our Lady the Queen of Peace, 7:00 PM. Healing Mass, music ministry provided by Kristin Taylor, St. Margaret Mary Church.

August 7-17 - Pilgrimage to Medjugorje.

October 18 - Fire Rally with the Fire Team, including Fr. Michael Scanlon, TOR, Fr. John Bertolucci, Ralph Martin and Ann Shields. WOW! Truly a "don't miss" event.

Oct., Nov., or Dec. - Pilgrimage to Medjugorje.

\*These April dates are a change.



For additional information or to be on our mailing list, call us at 502-899-5125 or visit our Catholic Bookstore at 165 Sears Avenue, Louisville, KY 40207 (in St. Matthews). Visit our website at <http://www.win.net/~avemaria> • E-mail us at [mail@avemaria.win.net](mailto:mail@avemaria.win.net) Ave Maria! To God be the glory!



## The Active List, continued from page 14

Burwinkel, 812-689-3551.  
Directions: .8 mile E. of 421 on  
925-S, 10 south of Versailles.

### March 10

Benedict Inn, 1402 Southern  
Ave., Beech Grove, will hold  
yoga classes from 7-8:30 p.m.  
Cost: \$8. Information: 317-788-  
3142.

St. Francis Hospital and the  
archdiocesan Catholic Social  
Services Family Growth pro-  
gram will hold weekly STEP  
parenting classes at St. Francis  
Education Center, 8111 S.  
Emerson, Indianapolis,  
7-9:30 p.m. Fee information and  
registration: 317-236-  
1526.

### March 11

Ave Maria Guild will meet in  
St. Paul Hermitage, Beech  
Grove, at 12:30 p.m.

St. Patrick Church, Terre Haute,  
will sponsor Divine Mercy class  
at St. Patrick School, 449  
S. 19th St., Terre Haute at  
7:15 p.m. Information: 812-  
234-6746

St. Vincent Stress Center,  
Community Education Series,  
8401 Harcourt Rd.,  
Indianapolis, will present  
"Relationship Counseling:  
What to Expect from a  
Therapist," a seminar by  
Barbara Knapp, from 7:30-9  
p.m. Information & Register:  
317-338-2273

Saint Mary-of-the-Woods  
College Lenten Program,  
"Pardon My Lenten Smile: The  
Lenten Season as Part of One's  
Spiritual Journey," presented by  
Sister Barbara Doherty, 7-8:30  
p.m. in the Faculty Lounge,  
SMWC Library. Fee: \$5.  
Information, registration: 812-  
535-5148.

St. Christopher Parish,  
Indianapolis, Singles and  
Friends peer faith sharing

evening, 7:30 p.m. Information:  
317-299-9818; 317-240-4764.

### March 12

Benedict Inn, 1402 Southern  
Ave., Beech Grove, will hold  
"Introduction to Centering  
Prayer." Information: 317-788-  
3142.

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

St. Barnabas Church, 8300  
Rahke Road, Indianapolis, will  
hold a Lenten Vegetable Soup  
Supper at 6 p.m., followed by  
Cathedral Soup Kitchen presen-  
tation.

The archdiocesan Family Life  
Office will present Natural  
Family Planning instruction every  
second Wednesday, 7:30 p.m., at  
the O'Meara Catholic Center,  
1400 N. Meridian, Indianapolis.  
Fee: \$20. Information, registra-  
tion: 317-236-1596.

Archdiocesan Catholic Social  
Services will hold a group  
session on "Survivors of  
Sexual Abuse" from 6:30-  
8:30 p.m. Information, loca-  
tion: Linda Loheide Clarke,  
317-236-1500.

St. John Church, 126 W.  
Georgia, Indianapolis, will pre-  
sent a Lenten pipe organ recital  
by Carole Wills, following  
12:10 p.m. Mass. All are wel-  
come.

### March 13

St. Christopher Parish,  
Indianapolis, Singles & Friends  
March birthday dinner at the  
Olive Garden, W. 38th St., 7  
p.m. RSVP by March 12, 317-  
879-8018.

St. Lawrence Church,  
Indianapolis, will have adora-  
tion of the Blessed Sacrament in

the chapel every Thursday from  
7 a.m.-5:30 p.m. Mass.  
Everyone welcome.

St. Augustine's Home will hold  
an evening of prayer and repa-  
ration in the chapel, 2345 W.  
86th St., Indianapolis, begin-  
ning at 7:30 p.m.

### March 14

Christ the King Parish,  
Indianapolis, King's Singles,  
will hold a Game Night and  
St. Patrick's Party at the  
Youth House beginning at  
7:30 p.m. Bring your favorite  
game, drinks and snacks to  
share. Information: 317-568-  
3892.

Holy Cross Church, 125 N.  
Oriental, Indianapolis, will host  
a St. Patrick's Day Party in the  
Kelley Gymnasium, 7-11 p.m.  
Adults only \$5. Information &  
tickets: 787-1779

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

Holy Guardian Angels  
Church, U.S. Hwy 52, Cedar  
Grove, will show the video  
"A Time for Mercy" follow-  
ing 7 p.m. Mass.

St. John the Evangelist  
Church, 9995 E. Base Rd.,  
Greensburg, will present the  
Foxhoven Family Singers, 7  
p.m. Information: 812-934-  
2880.

St. Susanna Church, 1210 E.  
Main, Plainfield, will hold ad-  
oration of the Blessed Sacrament  
from 8 a.m.-7 p.m. every Friday.

St. Simon the Apostle Church,  
8400 Roy Rd., Indianapolis,  
Lenten series, week four, "In  
Exile: Embracing Diversity,"  
Father Ron Ashmore, 7:45-9 p.m.

The Couple to Couple League will  
hold a Natural Family Planning  
class at 7 p.m. at Holy Name  
Church, 89 N. 17th, Beech Grove.  
Information: 317-862-3848.

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Marian Apparitions Today, Fr. O'Connor	7.95
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Life of Christ, Fulton Sheen	12.95
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Power of the Rosary, Fr. Shamon	2.00
Those Who Waw Her, C. Odell	7.95
Secret of the Eucharist, M. Brown	5.50
Padre Pio: The True Story, C. Ruffin	10.95
Celebrate 2000, Pope John Paul II	17.95
The Last Crusade, Tom Petrisko	4.95
The World's First Love, Sheen	12.95
Visions of the Children, J. Connell	11.95

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### MISCELLANEOUS

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317-632-9311

## Youth News/Views

# Youth conference theme is 'Generation of Hope'

Hundreds of high school-age youth from throughout Indiana will gather at the Indiana Convention Center in Indianapolis on Saturday, April 5, for "A Generation of Hope," the 1997 Archdiocesan Youth Conference.

Archbishop Daniel M. Buechlein will talk with conference participants during his annual Youth Forum, and nationally-known Catholic musician Steve Angrisano of Dallas will present the keynote address as well as a concert.

Sponsored by the archdiocesan Office for Youth, Young Adult and Campus Ministries, the one-day conference for students in grades nine through 12 also will feature a variety of creative sessions that explore the theme of hope.

The youth conference theme relates to the Journey of Hope 2001 celebration established to guide the Catholic Church in central and southern Indiana into the third millennium.

"The 'Arch Conference' will be an exciting day of meeting new friends, celebrating our faith, music, dancing, hearing interesting speakers, and realizing that youth can make a difference in our church and our world," said Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and

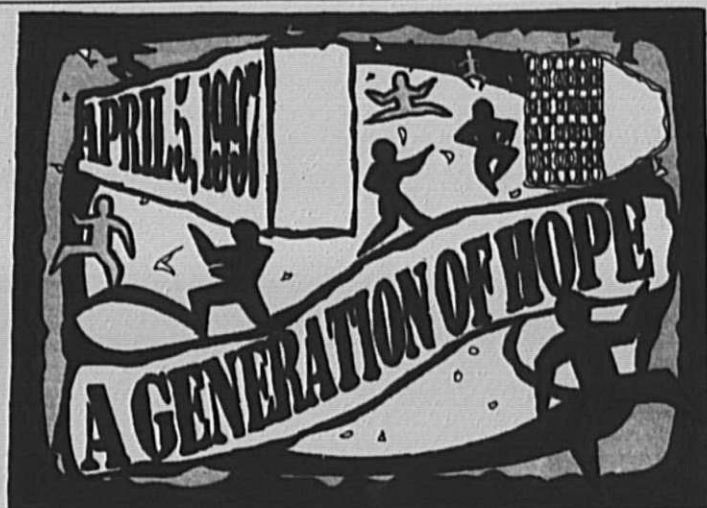
Campus Ministries.

Registration is \$42 per person and must be postmarked by Friday, March 7, by parish youth ministry coordinators. Conference brochures have been available in parishes for several weeks.

For registration information, contact parish youth ministry coordinators or call the archdiocesan Office for Youth, Young Adult and Campus Ministries at 317-236-1439 or 800-382-9836, ext. 1439.

Creative sessions for teens presented by youth ministry coordinators and guest speakers will address these topics:

- "Celebrating Hope"—Keynote speaker Steve Angrisano will perform music, share stories of celebration, and energize the youth with aerobics activities.
- "Creating Hope"—Hands-on workshop uses art as a tool to express ideas of hope.
- "Hope in My Life"—Ways to develop positive, effective responses to stress.
- "Hope in the Face of Violence"—Advice on how to safely respond to violence, abuse and racism in society.
- "A Culture of Hope"—Video presentation and group discussion on media messages in movies.
- "Stories of Hope"—How everyday life stories turn into faith journeys.
- "The Hope of Jesus"—Tips for service



## ARCHDIOCESE OF INDIANAPOLIS YOUTH CONFERENCE

Roncalli High School sophomore Nancy Tomlinson of St. Jude Parish in Indianapolis designed the winning logo for the 1997 Archdiocesan Youth Conference, which is scheduled on April 5 at the Indiana Convention Center in Indianapolis. "A Generation of Hope" is the conference theme.

projects that build relationships among the servants and those served.

- "Hope in Silence"—Meditation and reflection time.
- "Hope in Sickness"—Volunteer opportunities to help people in need.

• "Hope, Fun, Games"—Catholic Youth Organization summer camp activities.

- "Hope for the Future"—Discussion with college students about life decisions.
- "Hope for Vocations"—Discussion on single life, married life and religious life.

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## Campus/Young Adult News

# St. Mary-of-the-Woods to host health symposium

The Saint Mary-of-the-Woods College Office of Continuing Education and Columbia Regional Hospital in Terre Haute will co-sponsor "A Day of Caring: A Women's Health Symposium" on Saturday, March 15, at the Woods.

Dr. Susan Amos is the keynote speaker. Educational sessions will address breast cancer awareness, stress management for busy women, pediatric and adult cardiopulmonary

resuscitation, spirituality, nutrition for women, menopause, and caring for the caregiver.

The program fee of \$5 includes lunch. For more information, directions, or to register for the symposium, call the Office of Continuing Education at Saint Mary-of-the-Woods College at 812-535-5148.

campus tours and an academic fair.

For more information or to register, call the Office of Admission at St. Mary-of-the-Woods at 812-535-5106 or 800-926-SMWC.

The University of Indianapolis will host the 1997 Mauer Young Musicians Competition at 1 p.m. on Sunday, March 9, in the Christel DeHaan Fine Arts Center. The campus address is 1400 E. Hanna Ave. in Indianapolis.

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Saint Mary-of-the-Woods College west of Terre Haute will host a Sneak Preview Campus Visit for teen-age girls on Friday, March 14, and Saturday, March 15.

Registration begins at 7 p.m. on March 14 at Le Fer Hall. The opening night events include movies and a dance. Overnight accommodations will be provided at the residence hall. The schedule for March 15 begins at 9:45 a.m. with

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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.

**CAMPBELL, Ida**, 86, St. Margaret Mary, Terre Haute, Feb. 18. Mother of Roseann Bussey, Esther Pfister, Armand Gottardi, grandmother of 12, great-grandmother of 13.

**CROSLEY, Michael J.**, 24, St. Michael, Indianapolis, Feb. 24. Father of Austin Crosley, son of Malinda & William Nahas, brother of Chris Nahas, grandson of Helen Berry, Margaret Nahas.

**DICKMAN, Velma M.**, 77, St. Paul, Tell City, Feb. 21. Mother of Michael, Barry, Timothy, Francis Leroy, Donald J., Eugene Dickman, Patricia Kleiser, Sharon Conner, Debra Easter, sister of Laverne Zuelly, Geraldine George, Mae Snyder, grandmother of 25, great-grandmother of 18.

**DUFFY, Thelma M. (Adair)**, 70, St. Anthony, Indianapolis, Feb. 27. Father of Thomas F. Duffy, Jr., Theresa A. Elmore, brother of Jane Dobson, grandfather of two, great-grandfather of one.

**GALLE, Donald J.**, 35, St. Paul, New Alsace, Feb. 24. Son of Vernon Galle, brother of James, Marvin, Daniel Galle,

Debra Neumeister, Charlene Alig, uncle of 12.

**GROSSMAN, Bessie A.**, 78, St. Louis, Batesville, Feb. 27. Mother of Ellen Weisenbach, Catherine Hortemiller, Cornelia Hoffman.

**HAGEDORN, Leo A. "Lee"**, 84, St. Paul, Tell City, Feb. 12. Husband of Jean Hagedorn, father of David L., Jeffrey C. Hagedorn, Gretchen Humi, brother of George C., Walter, Louis, James Hagedorn, Marcella Cobler, Frances Ludwig, Ruth Weber, Anna Casey, Jeanette Schaefer, grandfather of six.

**HARRELL, Geneva M. Connery**, 84, St. Lawrence, Indianapolis, Feb. 21. Mother of William P. Connery, Richard Harrell, Mary Anne McMann, Linda L. Morgason, grandmother of six, great-grandmother of two.

**HUBERT, Erika**, 88, Good Shepherd, Indianapolis, Feb. 20. Aunt of Walter Hattowsky, Donna Marie Matsuoka, cousin of Elsa Hubert.

**JONES, Zola Rice**, 101, St. Charles, Bloomington, Feb. 16. Mother of Eleanor Merchant.

**KIDWELL, Nancy N. (Messling)**, 67, Holy Name, Beech Grove, Feb. 20. Mother of Nancy Russell, Julie Gilliland, Pam Stultz, Joanie English, Anna Campbell, Mike P., Bill L., Richard L., Jerry A., Tom C. Kidwell, sister of Jeri Topmiller, grandmother of 24, great-grandmother of one.

**LAHORNE, Dr. Paul R.**, 74, St. Ambrose, Seymour, Feb. 13. Husband of Marie (Ryan),

father of Lynn Gamron, Paula Sessoms, Ellen Carter, John LaShorne, brother of William LaShorne, Mary Wardrip, grandfather of nine, great-grandfather of one.

**LAUGHLIN, Ervin**, 85, Good Shepherd, Indianapolis, Feb. 21. Husband of Caroline Laughlin, father of Joseph Laughlin, Sue Phelan.

**LENTS, P. Lester**, 77, St. Anthony, Indianapolis, Feb. 22. Father of Diane E. Mastorakis, brother of George W., Anthony M. Lents, Mary Maxine Falls, Eileen C. Medenwald.

**MCGLYNN, James Patrick**, 77, Christ the King, Indianapolis, Feb. 20. Husband of Yvonne McGlynn, father of James A., Kevin C. McGlynn, brother of John, Alex McGlynn, Cecile Dierkens, grandfather of six.

**NEWHART, Freda Rebecca**, 80, St. John the Baptist, Osgood, Feb. 20. Wife of Chester Newhart, mother of Don, Chris Newhart, Dee Ann Abplanalp, Penny Jo Brinson, sister of Dorothy Scott, grandmother of eight, great-grandmother of 15.

**ORMANT, Leo J.**, 79, Holy Name, Beech Grove, Feb. 21. Husband of Roberta (Simmers) Ormont, father of Gary Ormont, grandfather of three.

**OSER, Wilma**, 79, St. Paul, Tell City, Feb. 18. Mother of Donald Oser, sister of Gene Miller.

**PAULEY, John T.**, 65, St. Simon, Indianapolis, Feb. 17. Husband of Phyllis (Schneider) Pauley, father of Mark Pauley, brother of Paul A. Pauley, step-grandfather of two.

**PORTER, Florence M.**, 85, St. Margaret Mary, Terre Haute, Feb. 26. Wife of Vincent P. Porter, mother of Barbara Ganly, sister of Theresa Kane, grandmother of three, great-grandmother of 10.

**RAY, Ann**, 83, St. Mary, Greensburg, Mar. 2. Sister of Rose Fullerton, Dorothy Lynn, aunt of nieces and nephews.

**SPADE, Lorretta**, 90, St. Nicholas, Sunman, Feb. 16. Mother of Richard Spade.

**STEWART, William John (John-John)**, 2, Holy Name, Beech Grove, Feb. 18. Son of William F. And Laurie Ann Stewart, grandchild of John and Mary Ann Evans, William Stewart, Sr. And Mary E. Huser-Stewart, great-grandchild of Raymond and Eloise Schnorr, Rosemary Evans, James and Jeanne Huser, Margaret R. Stewart, great-grandchild of Alice Huesing.

**STOCK, Frances**, 63, St. Paul, New Alsace, Feb. 23. Sister of Paul Stock, Mary Ann Fuchs, aunt of 4.

**WEISENBERGER, Victor J.**, 99, St. Paul, Tell City, Feb. 19. Father of Adeline McFarling, Joyce Haywood, grandfather of four, great-grandfather of eight, great-great-grandfather of five.

## Easter

Look for our Easter supplement on March 28.

## News briefs

### National

#### Industry indicates willingness to tinker with system

WASHINGTON (CNS)—Television industry representatives, while insisting the new TV ratings system needs more than two months before people judge it, indicated at a Feb. 27 Senate committee hearing they would be willing to bend a little on it. Most witnesses at the Senate Commerce, Science and Transportation Committee hearing on the TV ratings plan came down hard on it, with some witnesses calling them worse than no system at all. Jack Valenti backed down from a remark he made in December that he would go to court "in a nanosecond" to defend any federal challenge to the ratings system. "I have changed my mind," he said. "So far, I've seen really nothing that violates constitutional rights" in recent proposals to rework the ratings system. Valenti is head of the Motion Picture Association of America.

#### All lives said in jeopardy after ruling on assisted suicide law

PORTLAND, Ore. (CNS)—The head of the Oregon Catholic Conference said a federal appeals court decision to reject a challenge to an Oregon law allowing assisted suicide puts everyone in jeopardy. "It just seems unbelievable," said Bob Castagna, director of the conference, which is the public policy arm of Oregon's Catholic bishops. "What this should do is set off alarm bells all over the state, people all over the nation that our lives are in jeopardy." The 9th U.S. Circuit Court of Appeals in San Francisco ruled Feb. 27 that a lawsuit challenging the law had to be dismissed.

#### Bishop's Mass for gay and lesbian Catholics gets mixed reaction

ROCHESTER, N.Y. (CNS) — Rochester Bishop Matthew H. Clark's decision to preside at a Mass for gay and lesbian Catholics drew a mixed reaction—dozens of phone calls, letters and a planned protest. The bishop said he intended the March 1 Mass "to signal, in as visible and loving way as we can, the church's love for all people, including gay and lesbian Catholics and those who are concerned about them." "I am very much aware that for lots of wonderful, faithful Catholic people this is a jarring kind of thing," he told the *Catholic Courier*, Rochester's diocesan newspaper. The bishop's plans prompted nearly 150 calls and letters a week before the Mass was to be celebrated, according to Karen Rinefield, diocesan liaison to the Catholic Gay and Lesbian Family Ministry, which is co-sponsor of the Mass. Rinefield said roughly one-third of the responses came in support of the liturgy. Bishop Clark said most of the estimated 50 letters and phone calls he personally received were positive.

### WORLD

#### Church media must spread 'true meaning' of year 2000, pope says

VATICAN CITY (CNS)—The Catholic Church must improve the way it communicates the Gospel to a world in need of its message of hope, love and transformation, Pope John Paul II said. The message "must be broadcast with increasing effectiveness in order to help the people of our time to escape or shake off the spiritual emptiness which weighs heavily on the hearts of so many," the pope said Feb. 28. In a speech to the Pontifical Council for Social Communications, Pope John Paul focused particularly on the role of the media in the preparations for the year 2000.

#### Cardinal says some Catholic internet sites are 'questionable'

VATICAN CITY (CNS)—The number of Catholic sites and services on the Internet which include material contrary to official church teaching requires urgent action, said Cardinal Roger M. Mahony of Los Angeles. "There are too many Catholic websites and services that are questionable," the cardinal said in a written statement to the late February meeting of the Pontifical Council for Social Communications at the Vatican. "The church needs to take immediate steps to authorize and authenticate electronic services that utilize the name 'Catholic,' while disallowing those that are illegitimate and so informing unsuspecting users," he said.

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### Catholic Elementary/Middle School Principal

The Catholic community of St. Mary's Parish in Anderson, Indiana, seeks an elementary/middle school principal (preschool through 8) who has a strong commitment to the integration of Gospel values through the educational curriculum. St. Mary's School educates 160 students with a faculty of 15. The Principal is a member of the Pastoral Team which shares the pastoral leadership of the parish. The position will be open beginning July 1.

Qualified applicants will have experience in collaborative leadership in an educational setting, a master's degree, and either an administrator's license or eligibility for Indiana certification in administration. The successful applicant will also be an active member of the Catholic Church who is committed to an active role in the mission of St. Mary's Parish and St. Mary's School. This position offers a competitive salary and fringe benefits package.

For an application packet, phone or write, The St. Mary's Search Committee, St. Mary's Church, 1115 Pearl St., Anderson, IN 46016. Phone Number: 765-644-8467. Application with references are due by March 31, 1997.

### Dir. of Development & Stewardship

Active suburban parish of 1,100 households in Loveland, Ohio is seeking a full-time Development Director. Person hired will be responsible for communications and publications; implementing the parish/school strategic plan for development; public relations; fund raising activities; grant writing; business and community relations; the school's annual fund; and the parish's total stewardship process. Qualifications include a college degree or equivalent, good organizational skills, understanding of Catholic parish/school organization, and word processing ability. Salary based upon experience and qualifications. Send resume by April 15, 1997, to: Search Committee, St. Columban Church, 894 Oakland Rd., Loveland, OH 45140.

### Director of Gerontology

This position is anticipated at Saint Mary-of-the-Woods College, the nation's oldest Catholic liberal arts college for women. The position is sponsored by the Sisters of Providence. Gerontology offerings include undergraduate major offered in classroom and external degree formats and redesigned 3-month interdisciplinary renewal/gerontology certificate program for women and men religious. Qualifications: demonstrated leadership, program development, communication and organizational skills; ability to work with faculty to facilitate curriculum planning and implementation; experience in gerontology or in working with older adults; understanding of adult and experiential learning; sensitivity to spiritual dimension of retreat programs and ability to integrate spiritual dimension into curriculum. Required: advanced degree in gerontology or related field and experience in higher education. Review or applications begins April 1. Send letter of application; resume; names, addresses, telephone numbers of three references to: Dr. Connie Bauer, Vice President for Academic Affairs, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, IN 47876. AA/EO

### Dir. of Gerontology Renewal

Saint Mary-of-the-Woods College, sponsored by the Sisters of Providence, is the nation's oldest Catholic liberal arts college for women. The college has anticipated a half-time position to direct a redesigned 3-month interdisciplinary renewal/gerontology certificate program for women and men religious. Qualifications: demonstrated leadership, program development, communication and organizational skills; ability to work with faculty to facilitate curriculum planning and implementation; experience in gerontology or in working with older adults; understanding of adult and experiential learning; sensitivity to spiritual dimension of retreat programs and ability to integrate spiritual dimension into curriculum. Experience in higher education a plus. Review or applications begins April 1. Send letter of application; resume; names, addresses, telephone numbers of three references to: Dr. Connie Bauer, Vice President for Academic Affairs, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, IN 47876. AA/EO

### Dir. of Religious Education

Needed for 1,000 household parish. Master's level of education desired. Send resume to Rev. John Judie, Mother of Good Counsel, 8509 Westport Road, Louisville, KY 40242.

### Associate Director

Fatima Retreat House in Indianapolis, IN, is seeking an Associate Director of Program Development. This person is responsible for implementing spiritual growth programs supporting the mission of Fatima as a center for spiritual enrichment for parish communities. The Associate Director is responsible for marketing Fatima programs, services, and facilities. Requirements: Master's degree in a related field, excellent written/verbal communication skills, knowledge of Catholic church/faith/spirituality, superior computer and organizational skills, minimum five years' ministry experience. Position starting date: June 2. Competitive compensation, excellent benefits including health insurance and retirement plan. Send cover letter, resume, salary history, in confidence, to: Ed Isakson, Director of Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410. Application deadline: March 31.

## Miscellaneous

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My monthly pledge is:

☐ \$10 ☐ \$15 ☐ \$20 ☐ \$25 ☐ Other \$ \_\_\_\_\_

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☐ Enclosed is my first contribution of \$ \_\_\_\_\_.

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