



The Criterion

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February 13, 1998

Pope, activists urge dialogue with Iraq

VATICAN CITY (CNS)—As the United States prepared for possible military action against Iraq, Pope John Paul II and Catholic peace activists called for dialogue instead of force.

During a Sunday blessing Feb. 8, the pope said he had been following the developments in Iraq with deep concern and wanted to express his hope that international leaders would "use the instruments of diplomacy and dialogue to avoid any use of weapons."

"I am convinced that all sides still have the possibility of understanding each other and reaffirming the principles that peacefully govern international coexistence," he said.

The pope's strong words came as the United States was beefing up its military presence in the Persian Gulf in view of a possible strike against Iraqi targets. Iraqi President Saddam Hussein refused to allow unconditional U.N. inspection of suspected chemical weapons sites in his country.

The pope, who was a strong critic of the 1991 Gulf War against Iraq, said the current crisis in the same country illustrates that war never brings real solutions.

"The very situation in Iraq and in the entire region of the Middle East teaches us that armed conflicts do not resolve problems, but create greater misunderstandings among peoples," he said.

In his annual address to diplomats in early January, the pope highlighted the suffering of the civilian population in Iraq, which has been under U.N. embargo since 1990. He called on those inside and outside Iraq to show flexibility in ending the ongoing problems.

A few hours after the pope's Feb. 8 remarks, U.S. Secretary of State Madeleine Albright warned that time was running out for Saddam. She said the United States was preparing a "substantial strike" against Iraqi targets.

In Washington, five people were arrested Feb. 5 after an hourlong demonstration by 50 people in front of the White House to protest U.S. threats to launch air strikes against Iraq.

Art Laffin of the Dorothy Day Catholic Worker House in Washington and four others were arrested and charged with demonstrating without a permit. They were later released and given an April 15 court date.

Laffin took note of England's staunch support of the United States in the Iraq situation and British Prime Minister Tony Blair's visit to Washington.

"If the United States and the British bomb Iraq they will commit an act of premeditated mass murder," Laffin

Scouts' honors



Alexander Maxwell, Steven Perkins and Marcus Bastianelli of St. Matthew Parish are congratulated by Archbishop Daniel M. Buechlein for earning the Light of Christ for Cub Scouting at the Religious Emblems presentation Feb. 8 at St. Peter and Paul Cathedral. More than 1,100 people filled the cathedral to the choir loft when 563 Girl Scouts and Boy Scouts from 45 parishes throughout the archdiocese received religious awards during a prayer service. (See related story on p. 2.)

said. "We appeal to President Clinton, Mr. Blair, the Congress, and all those who want to bomb Iraq: In the name of God, choose nonviolence. Don't bomb Iraq."

Laffin was also part of the 11th delegation of Voices in the Wilderness which was to depart Feb. 9 for Baghdad, Iraq, with more than \$110,000 worth of medicines for children's hospitals. The Chicago-based organization campaigns for an immediate end to the economic embargo. In a statement, the organization said a letter from the U.S. Treasury Department stated that delegation members risked 12 years' imprisonment and \$1 million in fines.

Pax Christi USA, the U.S. arm of the international Catholic peace movement, issued a statement Feb. 4 opposing U.S. plans for a "devastating and decisive" bombing campaign against Iraq. It also called for the lifting of international economic sanctions against Iraq.

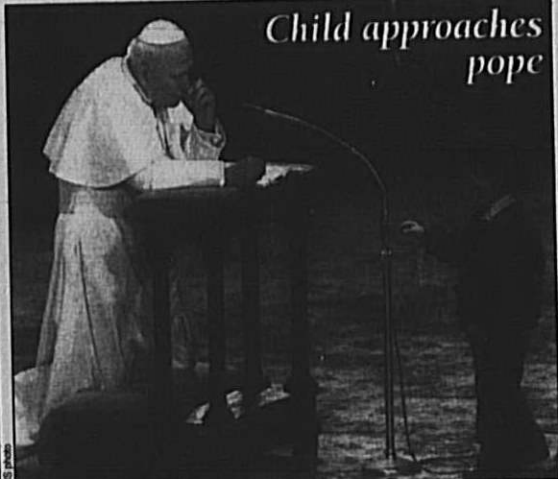
Auxiliary Bishop Thomas J. Gumbleton of Detroit, who began a liquids-only fast Jan. 20 to protest the sanctions, told Catholic News Service Feb. 5 he was continuing the fast and would still be fasting when he took part in a scheduled Feb. 12 prayer service in front of the White House against bombing threats to Iraq.

Pope John Paul discussed the Iraqi situation Feb. 2 with Iranian Foreign Minister Kamal Kharrazi, who was working to help

ward off a military confrontation.

Following his private talks with the pope, Kharrazi told Vatican Radio: "I believe both sides have to show restraint and prudence. A military operation is not going to help. I believe we need concerted efforts to encourage Iraqis to abide by the resolutions of the (U.N.) Security Council." †

Child approaches pope



A child tries to get the attention of Pope John Paul II as the pontiff prays at the Vatican during a meeting with families Feb. 7. He urged families to be firm in their faith and to hand on religious and moral values to children.

563 archdiocesan scouts receive religious awards

By Margaret Nelson

At a Feb. 8 ceremony at SS. Peter and Paul Cathedral, Archbishop Daniel M. Buechlein handed 563 religious medals and awards to Girl Scouts and Boy Scouts from 45 parishes throughout the archdiocese.

Last year, young people representing 35 parishes from throughout the archdiocese received 386 awards.

In his homily, Father Thomas Schliessmann, chaplain of scouting in the archdiocese, called the scouts to test the limits of the good they can do. "If we grow too at ease with the lives we are living, we might not find out all God wants us to be," he said.

Father Schliessmann, who also serves as pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, said the religious awards go beyond the requirements of scouting—they are not needed to get to the next rank. "In scouting, awards and badges and ranks are given, not because you are competing, but because you have accomplished good things," he said.

The scouts came forward in parish groups, including all ages from the Brownies and Cub Scouts to the adult leaders.



Father Thomas Schliessmann receives the Bronze Pelican, an adult award for dedication to the scouting program, from Archbishop Daniel M. Buechlein. Father Schliessmann, pastor of American Martyrs in Scottsburg and St. Patrick in Salem, is archdiocesan chaplain to the Boy Scouts and Girl Scouts.

Those adults who devoted their time to the scouts also received honors. Receiving the St. Elizabeth Seton

Medal were Caroline Marie Mullis of St. Boniface, Fulda; Mary Lou Spiegel of Our Lady of Lourdes, Indianapolis; Terri Bradley and Diane Eckert of St. Barnabas and Susan Hines of St. Jude, both Indianapolis parishes.

The St. Anne Medal went to Kathy Jane Seckinger of St. Boniface, Fulda, and Eileen Marie Gogel of St. Meinrad, St. Meinrad.

Father Schliessmann left his announcing duties to receive the Bronze Pelican service award.

Others receiving this adult award were Anne Dilts and Judith Wagner of the Bloomington parishes; Edwin

Jody Berg of St. Meinrad; Tena Stahlhut of St. Rose of Lima, Franklin; Joseph Ward of Holy Spirit, George DeBlois of St. Matthew, Anna Marie Brown and Patricia Schnarr of St. Monica, three Indianapolis parishes; Mary Taylor of St. Susanna, Plainfield; and H. Eric and Kim Wickizer, St. Joseph, Shelbyville.

Recipients of the St. George Medal were Karen Temple of St. Meinrad; Kerry Blandford of St. Mark, Indianapolis; J. William Taylor of St. Susanna, Plainfield; and Franciscan Brother Dennis Moses of St. Joseph University Parish, Terre Haute.

In his closing comments, the archbishop urged the scouts to consider the priesthood or religious life in their plans for the future. †

Decatur County native ordained Maryknoll deacon

On Feb. 7, Archbishop Daniel M. Buechlein ordained Maryknoll seminarian Dennis D. Moorman to the diaconate at his home parish of St. Maurice in Decatur County. (See Archbishop Buechlein's column, p.4.)

A former Peace Corps volunteer in Africa, Moorman will be ordained as a Maryknoll priest in June, along with his classmate, Cuong Hung Nguyen.

A graduate of Purdue University, majoring in soil and crop science, he used his knowledge to work in the Peace Corps and to teach at North Carolina State University, where he obtained his master's degree in plant physiology in 1990.

In 1991, Moorman studied philosophy at St. Meinrad School of Theology before entering Maryknoll (The Catholic Foreign Mission Society of America) in August of that year. In 1992, he began studies and ministry through Catholic Theological Union in Chicago.

In 1994, Moorman started a two-year overseas training program with the Maryknoll Brazil Mission. He hopes to return to Brazil after his ordination. †

Archdiocesan pro-life Mass and rosary scheduled for Feb. 21

By Mary Ann Wyand

Prayers for an end to abortion, and for the men, women and children affected by the tragedy of abortion, will continue Feb. 21 at St. Andrew the Apostle Church in Indianapolis.

Msr. Joseph F. Schaedel, archdiocesan vicar general, will preside at the monthly archdiocesan pro-life Mass at 8:30 a.m. a week from Saturday at St. Andrew Church and for the rosary after the liturgy outside the Clinic for Women on East 38th Street.

Archbishop Daniel M. Buechlein was scheduled to preside at the February liturgy and rosary for the Helpers of God's Precious Infants ministry, but he will be attending the consistory, or assembly, of cardinals and bishops at the Vatican instead. During the consistory, Pope John Paul II will raise new members to the College of Cardinals.

Because of the scheduling conflict in February, Archbishop Buechlein will preside at the Aug. 15 pro-life liturgy, on the Feast of the Assumption of Mary into Heaven.

Steve Flynn, administrative assistant for the archdiocesan Office of Pro-Life Activities, said Father Paul

Landwerlen, pastor of St. Vincent de Paul Parish in Shelby County, will preside at the March liturgy.

Interested persons are invited to attend the Helpers of God's Precious Infants monthly ministry on the third Saturday of every month. After the 8:30 a.m. Mass at St. Andrew, participants pray the joyful mysteries while walking six blocks to the abortion clinic, then pray the sorrowful mysteries outside the clinic and the glorious mysteries on the return walk to the church for Benediction.

Flynn said local pro-life sidewalk counselors believe that half of the babies' lives "saved" each month—when expectant mothers decide against abortion as a result of pro-life efforts and prayers outside the Clinic for Women—occur during the week following the archdiocesan pro-life Mass and rosary. †

Correction

The date for the third archdiocesan catechism workshop is Wed., Feb. 18. "Life in Christ," with Benedictine Father Mark O'Keefe, will be held at the Holiday Inn in Columbus. An incorrect date was listed in a story about the workshop in last week's *Criterion*. Those interested should call Ann McGuire of the archdiocesan Office of Catholic Education at 317-236-1448, or 800-382-9836, ext. 1448.

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Pro Ecclesia et Pontifice Award Recipients

Volunteer does what needs to be done—for God

By Margaret Nelson

Patricia DeVault said she has no idea why she received the *Pro Ecclesia et Pontifice* award from Archbishop Daniel M. Buechlein on Jan. 18.

The papal honor, "For the Church and the Pope," was presented to DeVault, along with four other lay members and two religious of the archdiocese, for their dedication to the church and the Holy Father.

"I am simply a volunteer," said the woman who spends two days a week at the office of St. Anthony Parish in Indianapolis. "I just answer the phone and door. I cook and clean or do anything that has to be done."

She has been doing "anything" for three years. The same week she received the award, she could be seen mopping water after a plumbing mishap in the parish office.

DeVault also visits the homebound parishioners and takes Communion to them. "We have a list of volunteers from the church. I try to see that some parishioners visit the sick and take them to the doctor and the grocery store. Some take meals to the homebound."

"I just go in and fill in as needed," said DeVault. "I don't care what it is."

She appreciates the fact that the religious sisters who live at St. Anthony let her join them for their daily evening prayers and Mass.

"Father [Msgr. John] Ryan has been very helpful and supportive," said DeVault of St. Anthony's pastor. "All the sisters at St. Anthony work very, very hard. I try to help them if I can."

But her ministry goes far beyond the boundaries of St. Anthony. She's been on the board of directors at Fatima Retreat House and regional lead gift chair for two Indianapolis deaneries.

DeVault has also served on the archdiocesan Catholic Community Foundation. And she carefully selected the furnishings for the Holy Family Chapel on the second floor of the Archbishop O'Meara Catholic Center, which is dedicated to the late Father James Barton.

One of her most responsible duties has been her recent appointment by the archbishop—as the co-chair of the

archdiocesan capital and endowment campaign.

Archbishop Buechlein has asked DeVault to recruit a group of Journey of Hope 2001 "ambassadors" to serve as regional campaign leaders. They will help the archbishop communicate with individual donors and let parishioners know the needs and challenges the archdiocese faces in the next five years.

DeVault grew up in Indianapolis in St. Catherine Parish (which united with St. James Parish to form Good Shepherd Parish in 1993).

"I worked with the Daughters of Charity for eight years," she said. "I got my nurse's training from them. I've been in nursing all my life. I didn't retire until my husband, Paul, died five years ago."

DeVault has one grown son, Anthony. She was the 10th of 11 children. Four brothers and three sisters are still living.

DeVault is not the only one in her family to be dedicated to the church. One brother is a priest and two sisters belong to religious orders.

Her sister Marillac, 91 years old, has been a Daughter of Charity for 65 years. She lives at Mater Dei Provincial House in Evansville.

Msgr. Thomas Clarke, DeVault's 90-year-old brother, has been a priest for 65 years. He's still concelebrating Mass while living in retirement at the Little Sisters of the Poor St. John's Home in Evansville.

Another sister is 80 years old. Sister Mary Joseph became a Daughter of Charity 55 years ago. She is living at St. Margaret Parish in Mobile, Ala.

Msgr. Ryan, who was invested as prelate of honor at the same Jan. 18 celebration, appreciates DeVault's ministry at St. Anthony. He said, "She has been very helpful on the communion calls for shut-ins. She is very conscientious."

"She's extremely generous with her time," said Msgr. Ryan. "If people need something, she'll get it for them. She goes to the store or takes people to the doctor or to the hospital for treatments."

Suzanne Magnant, chancellor of the archdiocese, met DeVault when they were attending daily Mass at SS. Peter and Paul Cathedral. They began to have coffee together regularly.

"Since then, we have shared time and



Archbishop Daniel M. Buechlein presents the *Pro Ecclesia et Pontifice* award to Patricia DeVault during a prayer service Jan. 18 at SS. Peter and Paul Cathedral. At left, Father Rick Glinther, pastor of Cathedral Parish, assists the archbishop by handing him DeVault's framed certificate.

laughter and tears as life goes on," said Magnant. "She is a great blessing in my life and in the lives of many others."

"Pat DeVault does so many things for so many people that it would not be possible to list them all," said Magnant. "Pat is kind, gentle and caring to all she meets. 'None of us who know her will ever

know how much she prays for us and takes care of us in all the little ways she has of doing things without being noticed," said the chancellor.

That fits in with what Patricia DeVault said of her papal honor: "When you do something, you don't do it for any fanfare." †

Answering the call

"How could I refuse God?"

Rick Eldred recalls Matthew 19's story of the rich man who asked Jesus how he could attain the kingdom, and the man's refusal to accept a life of poverty and service. Rick felt that, with the many blessings God had given him, it wouldn't be fair to refuse his call. When it came, he entered the seminary.

"I have always received my greatest joy when I've been involved in helping others. Just being present for someone is rewarding in itself. I've experienced blessed peace in the form of the people who make up the body of Christ."

Every day, Catholic men and women like Rick respond to God's call in faith and humility. Please support their devotion and vocations in your actions and prayers. And if you believe God may be reaching out to you, call Father Paul Etienne at (317) 236-1490 for information about vocations.



Rick Eldred



Benedictine Archabbot Lambert Reilly greets Patricia DeVault before the Jan. 18 ceremony when both received the *Pro Ecclesia et Pontifice* award from Archbishop Buechlein. The archabbot serves on the archdiocesan-wide capital and endowment campaign that DeVault co-chairs.

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Editorial

Church teaching on authority, sex a challenge

In a recent issue of *America* magazine, Father Andrew M. Greeley restates his conviction that Pope Paul VI's 1968 encyclical, *Humanae Vitae* (On Human Life), occasioned a major credibility gap between American Catholics and the hierarchy of their church on matters of sex and authority.

As Father Greeley sees it, "An analysis of change across birth cohorts in 20th century Catholicism reveals that during this century Catholic membership has not diminished but devotion has, and that the decline in devotion is inextricably linked to a decline in the credibility of Catholic leadership and in the acceptance of Catholic sexual teaching." Father Greeley goes on to say that "it should be as clear as anything can possibly be that the church in this country has a major problem with sex and authority—as does the church in every other country."

We agree that attitudes toward sex and authority are major problems today. If nothing else, the most recent events surrounding the Clinton presidency confirm that as a society we have allowed sensationalism and scandal to seriously erode respect for legitimate authority and to trivialize our understanding of human sexuality.

Catholic teaching on authority and sexuality is profoundly countercultural. As a Catholic community, we simply cannot accept the increasingly common view that sexual relations between consenting adults are morally neutral. We also insist that fundamental human values are not decided by popular vote.

We believe there is a higher authority in matters of faith and morals, and we look to our teachers and pastors to

provide clear, straightforward and pastorally sensitive guidance on the increasingly difficult questions raised by our modern culture. This was Pope Paul VI's objective when he wrote *Humanae Vitae*, and, in spite of its unpopularity, this encyclical remains an authoritative voice in the church's continuing discussion on the meaning of human sexuality and its proper place in marriage, family and society.

Father Greeley has correctly identified a major gap between church teaching and the common practice of many Catholics. But we believe that the source of this division is the even wider gap between our contemporary culture and the enduring values of Catholic Christianity. The challenge we face as Catholics and as Americans is to find authentic ways to bridge this gap—for our own good and for the health of our nation. We believe that this is an integral part of the work of evangelization that Pope John Paul II and the American bishops have strongly emphasized in preparation for the new millennium.

The faith that we have to share through the work of evangelization is not always easy to accept. It challenges our ways of thinking—and the ways we live. And it calls us to change. †

—Daniel Conway

(Dan Conway, director of stewardship and development for the Archdiocese of Chicago, is the former associate publisher of *The Criterion* and an archdiocesan consultant. He is a member of the editorial committee of the Board of Directors of *Criterion Press, Inc.*)

Seeking the Face of the Lord

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



Our faith sees us through, makes life livable

Last Saturday afternoon, I was privileged to ordain to the diaconate in his home parish of St. Maurice in Decatur County, a fine young Maryknoll missionary, Dennis Moorman. By God's grace and the generosity of a young man, our archdiocese has provided another priest missionary for the universal church.

Dennis has most recently been assigned to the missions in Brazil. The solid faith of Dennis's family and parish community and friends was the seedbed for his missionary vocation. That faith was so visible last Saturday.

I was informed in advance that a 9-year-old boy who lives near St. Maurice Parish in Decatur County has bone cancer and is house-bound. He is undergoing chemotherapy to shrink a tumor that doctors plan to remove in March. I stopped to offer prayer and support for the young fellow, P.J., and his family. I gave him a medal from Mother Teresa, a cross blessed by Pope John Paul II and a relic of Venerable Mother Theodore Guérin, who will be beatified next fall. Two of P.J.'s cousins and his mother were at home when I stopped by. I saw more of that solid Decatur County faith. I have no doubt that the same faith that gave rise to a missionary vocation in Decatur County will see this young fellow and his family through a painful ordeal.

Late last Friday night, I received a telephone call from a stunned priest, also in a parish in southeastern Indiana. Earlier in the evening, a young man who had stopped to make a visit at the parish church discovered that someone had damaged statues and other furnishings in the church. It was a shock to the priests and community. The same faith that is the seedbed of vocations and the source of strength in the face of unfair cancer in a young fellow will bring healing and understanding in a stable parish community whose church has been violated.

Early last Friday morning, I flew to Boston for a meeting of our bishops' Pro-Life Committee. Our agenda is complex. We are trying to develop a simple teaching document that lays out the complicated issues that threaten a culture of life these days. Euthanasia joins abortion as a matter of grave concern.

Bioethical issues, such as the cloning of human embryos, demand attention. Two pieces of legislation are before the U.S. Senate. One bill would outlaw any

cloning efforts involving human embryos. The other bill, reflecting the thought of the president, would permit the cloning of human embryos for experimental purposes, but would not permit implantation in the womb for potential birth. The latter bill is worrisome because it involves experimentation with human life and the discarding of the same. Be prepared for the argument that experimentation with human embryos is necessary in order to find cures for a variety of diseases, e.g., cancer. Who wants to oppose research that will find cures for various diseases? No one, of course. What will not likely be said is the fact that scientific alternatives are available for pursuing such research. Many people still do not understand that everything scientifically or technologically possible is not always the right thing to do. The controversy over human life and the ever-growing tendency toward a culture of death are all of a piece. Once we believe that we humans (rather than God) have dominion over human life and death, anything is possible and no life is safe.

The faith that produced a missionary vocation in our archdiocese, the faith that gives strength to a young fellow and his family facing cancer, and the faith that can bring healing to a troubled parish community will be the same faith that will see us through a climate that is unfriendly to the dignity of human life from conception until natural death.

Last Thursday someone sent me a copy of the *London Financial Times*, which featured a report on Pope John Paul's visit to Cuba. Definitely not written from the perspective of faith, the headline reads "The Television is his congregation, but has this populist Pope become too powerful?" The writer featured the point of view that the Pope's travels are "giant publicity stunts, of questionable spiritual value." Yet he writes, "Even cynics and non-believers are seduced by John Paul's presence, his warmth and humanity." Without faith, human life is sadly reduced to the cynical and suspicious perspective of a pervasive concern for power and control.

Decatur County faith in good times and in bad is a refreshing example of what makes life livable. Down-to-earth faith acknowledges that God is God and we are not. Nor are we "gods" caught in a tug of war. Thank God for the gift of our faith! What would we do without it? †

Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the church, especially as priests and religious.

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Buscando la Cara del Señor

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



Nuestra fe nos sostiene, y hace la vida soportable

El sábado pasado por la tarde, tuve el privilegio de ordenar a Dennis Moorman, un misionero joven de Maryknoll, al nivel de diácono en su propia parroquia de San Maurice en el condado de Decatur. Por la gracia de Dios y la generosidad del joven, nuestra archidiócesis ha proporcionado a la iglesia universal otro sacerdote misionero.

Se le asignó a Dennis las misiones en Brasil. La sólida fe de la familia de Dennis, la comunidad de la parroquia y sus amigos eran el sistema de apoyo moral para su vocación misionera. Esa fe era tan visible el sábado pasado.

Se me informó antemano de un niño de nueve años, que vive cerca de la parroquia de St. Maurice en el condado de Decatur, tiene cáncer del hueso y no puede salir de casa. Sufre quimioterapia para encoger un tumor que los doctores piensan quitar en marzo. Visité la casa para rezar y dar apoyo al hombre joven, que se llama P.J., y a su familia. Le di una medalla de Madre Teresa, una cruz bendita por el Papa Juan Pablo II y una reliquia de la Venerada Madre Theodore Guérin que será beatificada el otoño que viene. Dos de los primos de P.J. y su madre estaban en casa cuando visité. Vi otros dos ejemplos de la sólida fe del condado de Decatur. No dudo que la misma fe que dio lugar a una vocación misionera en el condado a Decatur ayudará a este hombre joven y su familia durante el trance difícil.

En la noche del viernes pasado, recibí una llamada telefónica de un sacerdote asombrado. Él también estaba en una parroquia del sudeste de Indiana. Más temprano por la tarde, un joven que había venido a visitar la iglesia de la parroquia descubrió que alguien había dañado las estatuas y otros muebles en la iglesia. Fue un susto a los sacerdotes y la comunidad. La misma fe que es la base de vocaciones y la fuente de fuerza ante un cáncer injusto en un hombre joven traerá la curación y comprensión mutua en la comunidad de la estable parroquia cuya iglesia ha sido violada.

Muy de mañana el viernes pasado, volé a Boston para una reunión de nuestros obispos del comité en favor de la vida humana. Nuestra agenda es compleja. Tratamos de desarrollar un simple documento docente que explique los asuntos complicados que amenazan la cultura de la vida hoy día. La eutanasia junta el aborto como una cuestión de preocupación grave.

Los asuntos biomédicos, tal como la clonación de embriones humanos, exigen nuestra atención. Dos piezas de legislación están ante del Senado de los Estados Unidos de América. Una prohibiría cualquier esfuerzo de clonación que incluya los embriones

humanos. La otra ley propuesta, la que refleja el pensamiento del presidente, permitiría que se clonaran embriones humanos para propósitos experimentales, pero no permitiría que se los implanten en el útero para nacimiento potencial. La última ley propuesta es preocupante porque envuelve la experimentación con la vida humana y el desecho de la misma. Prepárate para el argumento que la experimentación con embriones humanos es necesario para encontrar curas para una variedad de enfermedades, ej., el cáncer. ¿Quién quiere oponer la búsqueda de curas para varias enfermedades? Nadie, por supuesto. Lo que no se dirá probablemente es el hecho que alternativas científicas son disponibles para seguir tal investigación. Muchas personas todavía no entienden que no todo que es posible por tecnología o ciencia no es siempre lo mejor. La controversia sobre la vida humana y la creciente tendencia hacia una cultura de muerte son todo de un pedazo. Cuando nosotros humanos creemos (en lugar de Dios) que tenemos dominio sobre la vida y muerte humana, cualquier cosa está posible y ninguna vida es segura.

La fe que produjo una vocación misionera en nuestra archidiócesis y le da ánimo a un hombre joven sufriendo del cáncer y a su familia, la fe que puede traerle alivio a una parroquia con su comunidad problemática, será la misma fe que nos guiará por un clima que está poco amistoso hacia la dignidad de la vida humana desde la concepción hasta la muerte natural.

El jueves pasado alguien me envió una copia de los Financial Times de Londres, que presentó un informe de la visita del Papa Juan Pablo II a Cuba. El artículo definitivamente no se escribió de la perspectiva de la fe, sus titulares dijeron "La televisión es su congregación, ¿pero tiene este Papa populista demasiado poder?" El escritor expresó el punto de vista que los viajes del Papa son "gigantes trucos publicitarios, de cuestionable valor espiritual". Continúa escribiendo, "aún los cínicos y no-creyentes son seducidos por la presencia de Juan Pablo II, su calor y humanidad". Sin fe la vida humana es tristemente reducida a la perspectiva clínica y sospechosa de una penetrante preocupación por poder y control.

La fe del condado de Decatur, en tiempos buenos y en malo, es un ejemplo refrescante de lo que hace la vida soportable. La fe auténtica reconoce que Dios es Dios y no nosotros. Tampoco somos "dioses" en una lucha. ¡Gracias a Dios que tenemos el regalo de nuestra fe! ¿Qué haríamos sin este regalo? †

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Letters to the Editor

Thanks to LighTouch

On Feb 1, our family attended a wonderful, yet bittersweet, evening at Primo Banquet and Conference Center in Indianapolis, saying goodbye to one of the area's best entertainment bands, the LighTouch.

The group has decided to retire and in a true example of its generosity, it hosted a farewell performance, complete with a free dinner, for its legions of fans who have followed them through the years.

Not only has the city lost one of its entertainment treasures, but the Archdiocese of Indianapolis and the Indianapolis South Deanery, in particular, have lost a great friend.

Over the years, the band spent countless hours entertaining at church festivals and other events that raised money for Catholic parishes and Catholic education. While it is true that the group had literally thousands of professional performances at dances, restaurants, hotels and corporate functions, it is also true that the LighTouch had its fair share of gigs for good causes that promoted Catholic faith and fellowship. It is only fitting that they now leave the stage for another good cause—that of spending more time with their families. Thanks for all the memories, and we wish you well in the future.

Joe and Deena Kelly
Bob and Rosemarie Kelly
Indianapolis

Looking for traditional Mass and parish

Like my ancient forebears in faith who searched for their Promised Land, I wander searching for my ideal parish with a traditional—not Tridentine—Mass. It's not the Latin I miss, it's reverence.

The Bottom Line/Antoinette Bosco

Will it be 'St.' Michael McGivney?

Will Father Michael J. McGivney become the first U.S.-born man named a saint?



formally initiated.

This is an honor not only for Connecticut residents, but even more for the people in the past century who were positively affected by the work he initiated—namely, the founding of the Knights of Columbus.

"The Knights began as a means to ensure that working families would have someone to look after them if the breadwinner died of a factory accident or of fatigue—as Father McGivney's own father had died," explained Alistair Hight, a journalist who has written about this humble priest. Today, he added, the Knights have 1.6 million members in 12 countries, "and the organization is one of the most powerful insurance companies in the world."

I think it's natural for us to wonder what makes a person's life so remarkable that he or she begins to be thought of as a saint.

In all his priesthood, Father McGivney's heart went out to the poor. He knew what poverty meant. His parents were immigrants who had fled the potato famine in Ireland and settled in Waterbury, Conn., home of brass mills.

Born there Aug. 12, 1852, Michael was the oldest of 13 children, six of whom died before ever reaching adolescence. To help his parents put food on the table, he left school at 13 to work in a spoon-making factory. It was a priest in Waterbury who saw the unusual potential

The beauty and majesty of the perfect, complete prayer is diminished by priests who, without Rome's approval, delete or change parts.

Progress of many Masses is held hostage by the music director. Choirs or individuals sing unfamiliar, insipid ditties, more like PBS children's or lounge songs than prayerful hymns, purposefully inspiring little congregational participation. Listen when you hear a traditional hymn; volume and participation are overwhelming, a sign Catholics hunger for recognizable worship music.

Torturing the language to remove every reference to "mankind" or "men" is unnecessary and not approved by Rome.

It is not appropriate to applaud participants; it is a privilege that should be done for God's greater honor and glory, not self-aggrandizement. Not clapping along does not communicate how annoying this has become.

At the end of Midnight Mass at New York City's St. Patrick's Cathedral, the "congregation" actually applauded Cardinal O'Connor. Some were not Catholic, but with behavior encouraged at Mass recently, this was the logical result. When I want to attend theater, I do; that's not what Mass is; the laity should not have to point this out.

Standing during the consecration, new to us here 10 years ago, has been adapted by some [in New Jersey], even though their missals, like ours, and new liturgy guides reiterate kneeling is appropriate posture.

If anyone knows of a parish like the one I'm looking for, would you please call me. I'm getting mighty discouraged looking on my own.

Rose B. Kehoe
Zionsville

in this young man and arranged to help him get an education. When Michael was 19, his father died. By then Michael knew he wanted to be a priest. He was ordained in 1877.

Father McGivney's first assignment was at St. Mary's in New Haven, and the people he served were mainly Polish, Italian and Irish immigrants who worked in the mills, looked down upon by their well-off and established neighbors.

Because Father McGivney knew the pain of poverty and of burying overworked fathers who died too young, he began to organize laymen in his parish to find a way to help the widows and orphans he kept encountering.

It was out of this effort that the Knights of Columbus was born. "By naming themselves after Christopher Columbus, an Italian Catholic, the group was asserting Catholic legitimacy in the American milieu, and while the founders were Irish, the goal was to establish a solidarity among all the immigrant groups," said Hight.

Father McGivney was pastor of another immigrant parish, in Thomaston, Conn., when he was stricken with pneumonia. The stress of factory work at a young age, the effects of having suffered many childhood poverty diseases, along with years of overwork on behalf of families and youth, left him vulnerable. He was 38 when he died of tuberculosis Aug. 14, 1890.

Father McGivney's funeral in Waterbury was one of the largest in the city's history, attesting to how much people loved him. His remains today are interred at St. Mary's in New Haven, the city of the Knights' world headquarters.

The first step now has been taken to honor this priest, who in his lifetime had a reputation for virtue and holiness. If God works a miracle in his cause, the day will come when the Knights of Columbus can rejoice that their holy founder has been given the official title of saint. †

Nativity to host World Day of Prayer service

By Natalie DeHart
Special to The Criterion

Nativity Parish in Indianapolis will host various congregations in Franklin Township in a World Day of Prayer (WDP) service at 7 p.m. on Friday, March 6.

The one-hour service is an international celebration held annually on the first Monday in March. It is sponsored by Church Women United and is designed to raise awareness of Christian struggles in Third World countries through international prayer and action.

The service was founded in 1887 in hopes of using prayer to increase public consciousness of world-wide suffering, people would be inspired to take action to help those who suffer.

Each year the service is written by Christian women of a different Third World country. This year's program was

created by women in Madagascar, an island country in the Indian Ocean off the coast of Africa. The program focuses on the theme "Who is My Neighbor?"

"I really like this year's theme," said Maureen Guthrie, co-chair of Nativity's WDP committee. "In the Good Samaritan parable, Christ tried to tell us that everyone is our neighbor, and that's who the service is for—everyone. It's international and interfaith."

The service uses music, Scripture and first-person narratives to share with Christians around the world how the people of Madagascar celebrate their faith and, with hope, endure the hardships that are inherent to Third World countries.

According to Louise Evans, vice president of ecumenical celebrations for the Indianapolis chapter of Church Women United, U.S.A., 22 areas in Indianapolis will offer the service. A different church per area

is chosen each year to host the WDP celebration. Nativity was selected to serve as host this year in Franklin Township. St. Pius X Parish in Indianapolis also will be serving as an area host, and many other Catholic parishes throughout Indianapolis will participate in WDP with congregations in their designated districts.

As members of a host parish, Nativity's WDP committee will work with women from different congregations in Franklin Township to prepare the pre-designed WDP celebration.

"Logistically, we all figure out who will do readings, what churches will do the music, and details like child care and food," said Guthrie.

"But really it goes much deeper than details. It's women working together toward peace, regardless of their faith. We all believe in Christ, we all believe that the world needs healing, and we all

believe prayer is the answer. This is how we feel we can help."

Mary Gasaway, chair of the Worship Department for Franklin Central Christian Church in Franklin Township, has been involved with WDP for nearly 20 years.

"Any community where churches cooperate have so many pluses—for children, for adults, for everyone," she said.

The World Day of Prayer service at Nativity begins at 7 p.m. Stations of the Cross will precede the service at 6:15 p.m., and a social gathering will follow the WDP celebration. All are invited to celebrate the service, to learn about the people and faith of Madagascar, and to pray for countries where poverty and oppression challenge faith.

For information on where WDP will be celebrated in your area, call Louise Evans of Church Women United in Indianapolis at 317-329-7966. †

Check It Out

The archdiocesan Office of Education will sponsor, "Life in Christ," a **Catechism of the Catholic Church** workshop, Feb. 18 at the Holiday Inn in Columbus, Interstate 65 and State Road 46. Benedictine Father Mark O'Keefe, the president-rector of Saint Meinrad School of Theology, is the presenter. The workshop begins with hospitality at 8:45 a.m. and concludes at 3:30 p.m. The cost is \$15 per person. For more information call 317-236-1430 or 800-382-9836, ext. 1430.

"Finding God in All Things," a men's **Lenten retreat**, will be held Feb. 27 through March 1 at Fatima Retreat House, 5353 East 56th St., in Indianapolis. The cost is \$110. For more information call 317-545-7681.

All are invited to participate in an **evening of music and Scripture in the contemplative Taizé tradition** at 7:30 p.m. Feb. 20 at St. Peter and Paul Cathedral. The service is sponsored by the Indianapolis Chapter of Pastoral Musicians and coordinated by Scott Soper. A gathering for refreshments in the Archbishop O'Meara Catholic Center Assembly Hall will follow the service.

The **Terre Haute Deanery Catholic Singles Group** will meet at Dobbs Park Nature Center for a Winter Walk-about at 3:30 p.m. Feb. 21 to hike the trails and tour the Native American Museum. After

the walk, the group will travel to the Spelterville Inn for dinner. Those who are not interested in the walk may join the group for dinner at 6 p.m. For information call the Terre Haute Deanery Pastoral Center at 812-232-8400.

Saint Meinrad School of Theology, St. Meinrad, and four Protestant seminaries will sponsor a **medical ethics conference** Feb. 28 at the Southern Baptist Theological Seminary in Louisville, Ky. The conference is being presented by the Theological Education Association of Mid-America (TEAM-A), a consortium of Indiana and Kentucky seminaries. Other members of TEAM-A are Asbury Theological Institute, Lexington Theological Seminary and Louisville Seminary of Presbyterian Church USA. For those who register by Feb. 21, the cost is \$6 for students and \$10 for non-students, which includes lunch. The conference is from 9 a.m. to 2 p.m. EST. For more information or to register, call 502-897-4206 or 800-626-5525 ext. 4205.

St. Luke School in Indianapolis will host **Cabaret '98** Feb. 21 at 7 p.m. in the school gym with live music as well as a silent auction. Items include four tickets for a Pacer game, golf, baseball camp at Butler University, and dinner for two at Ruth's Chris Steakhouse. Gourmet coffees and desserts provided by Atkins Elegant Desserts will also be available. The cost is \$12.50 per person. For tickets

call Kathy at 317-259-4179.

The Terre Haute Deanery Adult Faith Formation Team, in conjunction with the Deanery Pastoral Center, will host "Where is the Spirit In Your Lent?" an **afternoon adult reflection on the presence of the Holy Spirit in Scripture, in prayer and in life**, Feb. 28 from 1 p.m.

VIPs

Ro Murray, the librarian at Roncalli High School in Indianapolis, has been named the 1998 recipient of the Progressive School Library Award by the Association for Indiana Media Educators and Winnebago Software Company.

Indianapolis resident **Charles Gardner**, the secretary for Spiritual Life and Worship



and the director of the Office of Worship for the archdiocese, has been named chair of the Education Committee of the Board of Overseers of Saint Meinrad College and Saint Meinrad School of Theology. As chair, he also serves as a trustee of the Saint Meinrad Schools. Members of the board of

Overseers advise the president-rector of the schools on policies concerning education, finance, development and public relations, student life, spiritual formation, and enrollment. Gardner is serving his third three-year term on the board.

Bill Borders of Tell City has been named chair of the Student Life Committee of the Board of Overseers of Saint Meinrad College and Saint Meinrad School of Theology. As chair, he also serves as trustee of the Saint Meinrad Schools. His duties, along with other board members, are to advise the president-rector of the schools on policies concerning education, finance, development and public relations, student life, spiritual formation and enrollment. Borders is a member of St. Paul Parish in Tell City.

J. Robert Shine of New Albany has been named chair of the Finance Committee of the Board of Overseers of Saint Meinrad College and Saint Meinrad School of Theology. As chair, Shine also serves as a trustee of the Saint Meinrad Schools. Members of the Board of Overseers advise the president-rector of the schools on policies concerning education, finance, development and public relations, student life, spiritual formation, and enrollment. †

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GET GOING AGAIN



Seymour Deanery

St. Mary Parish North Vernon

Story by Susan Etter

Fast Fact:

The bell tower at St. Mary survived a tornado in 1917. The tower was added to the church in 1897 and was enlarged to accommodate a clock in 1868.

St. Mary Parish and School staff focus on spiritual preparations for millennium

NORTH VERNON—The year 2000 will not take parishioners of this 640-household Seymour Deanery parish by surprise.



Fr. John Schoettelkotte

Through planning, St. Mary Parish in North Vernon will be ready for the approaching new millennium.

One such plan begins inside the walls of the school. Currently 213 children are enrolled at the school in kindergarten through eighth grade. Nearly 95 percent of the students are Catholic.

Mary Ann Sullivan, who has been the principal at the school for 11 years, has put the school on a three-year plan tied in with the Journey of Hope 2001. Her plan kicked off during the 1997-98 school year.

This first school year, the plan focuses on fostering the spirituality of the staff. Besides Sullivan, there are eight full-time teachers, four teachers' aides, and a part-time music teacher on staff.

Sullivan said staff members are being given the opportunity to attend a spiritual retreat that would be at least a full day or longer.

"Time for themselves to grow spiritually—I just think that is so essential," Sullivan said.

She believes the teachers need to be given the opportunities to invest time into spiritual growth.

"We can't give to our students what we ourselves do not have," she said.

Meeting weekly as a staff and praying together as a staff are other goals. Both are something that she and her staff did only once a month before this year.

During the next school year, 1998-99, Sullivan said the second focus of the plan is to help the students develop spiritually. And during the final year of the plan, 1999-2000, the focus will be aimed toward the school families—to make St. Mary a more spiritually-based school community.

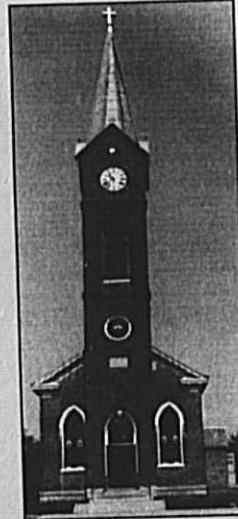
"This is my plan for the Journey of Hope 2001, because to me there are two main focuses of this journey. One is the personal spirituality that has to be developed in ourselves so that we can spread it in the school to our students, and then to our families," Sullivan said.

Stewardship is not forgotten in the plan at the parish or the school. For a year now, the children have had their own collection envelopes to take to weekend Masses.

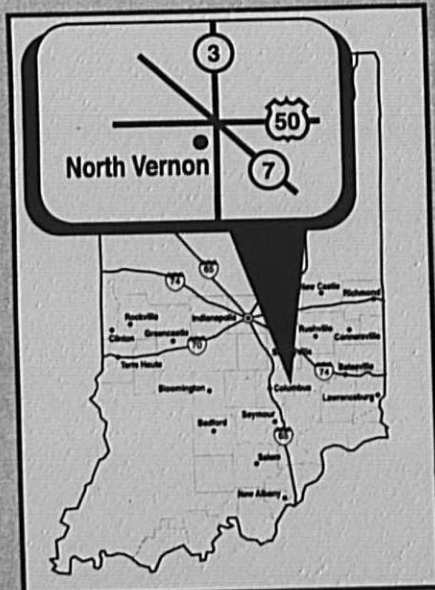
"We try to do all we can to encourage the children to use those on Sunday," Sullivan said.

Sullivan said the children are told that whether or not they put money in the envelopes, but more importantly, she asks them to write their good deeds for the week.

So far, there has been about 50 percent participation with the collection envelopes.



St. Mary Church



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The envelopes are also a method of getting the children and their families to church for weekend Mass.

Sullivan said Mass attendance is important for the parish community to grow and become a faith-filled family.

"Mass attendance is essential, so the school has to do all it can to foster that," Sullivan said.

Other than motivating the students and their families to attend weekend Mass, the envelopes also teach the children a good lesson.

Sullivan said the envelopes are a training tool that get the children in the habit of using them at an early age. The ultimate goal is that the children will continue using the envelopes when they become teen-agers, adults, and as they are married and have families of their own.

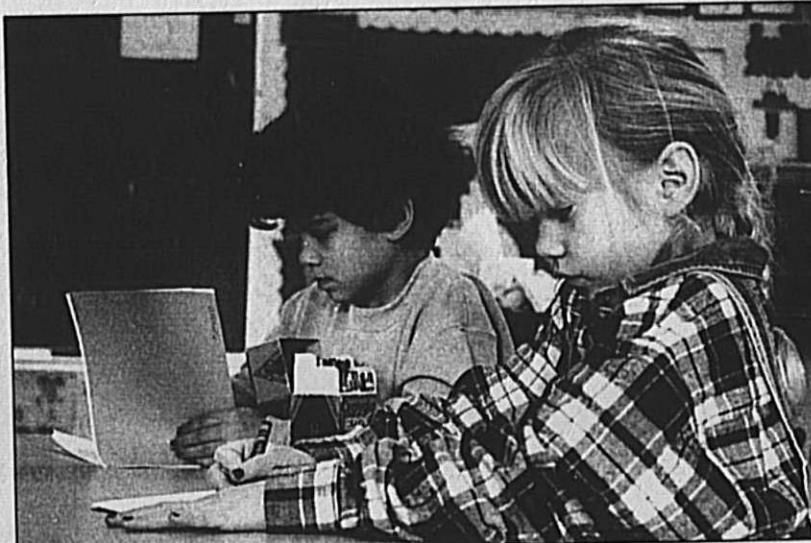
"Supporting the church should be one of the priorities that we have as Catholics," Sullivan said.

The parish council is also putting a focus on stewardship. Rose Ann Wiley, parish council chair, said the council is in the process of organizing stewardship study groups.

"We feel like education has to come first," Wiley said.

The stewardship study groups will attempt to educate parishioners about what stewardship is. Wiley said the first thing most people think of when stewardship is mentioned is money.

"And that's part of it, but I think we forget that it's the attitude of gratitude for what we have gotten from the Lord in all phases of our lives and returning that to him in whatever way, whether it's time, talent, or the financial part of it," Wiley said.



St. Mary School kindergartners (from left) Kendra Moore and Chelsea Walker color during class.

Living Way of the Cross

A 17-year tradition, the Living Way of the Cross will again make its way through the streets of North Vernon on Good Friday, April 10.

Youth from St. Mary Parish, as well as teens in other faith communities re-enact the Stations of the Cross.

"That's evangelization right there," Rita Bott, coordinator of religious education, said.

The event begins on the street at 11 a.m. The crowd walks with the youth to Mass inside St. Mary Church.

On Palm Sunday, April 5, the teens will take the Living Way of the Cross to Oldenburg.†

St. Mary, North Vernon (Nativity of the Virgin Mary) (1861)

Address: 212 Washington St., North Vernon, IN 47265

Phone: 812-346-3604

Church Capacity: 325 &

Number of Households: 640

Pastor: Rev. John Schoettelkotte

Parish Secretary: Sharlot Ertel

Principal: Mary Ann Sullivan

School: 209 Washington St., 812-346-3445 (K-8)

Number of Students: 213

Masses:

Saturday Anticipation — 6:00 p.m.

Sunday — 8:00, 10:30 a.m.

Holy Day Anticipation — 7:00 p.m.

Holy Day — 6:00 p.m.

Weekdays — Tues., Thurs. 6:00 p.m.;

Wed., Fri. 8:35 a.m.



St. Mary kindergartners gather around their teacher, Jean Laskowski, for a lesson.

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—Tuesday, February 24

Introduction to Centering Prayer

—Ash Wednesday, February 25 or Wednesday Evenings of March

Contemplative Prayer Ash Wednesday Retreat

—Wednesday, February 25

Work & Prayer: A Benedictine Experience

—Saturday, February 28

Remembering & Forgetting: A Basketweaving Retreat

—Saturday, March 14

Women Gathering: Time for Women to Relax & Reflect

—Saturday-Sunday, March 21-22

Holy Week Directed Retreat

—Palm Sunday-Easter Sunday, April 5-12

Triduum Silent Retreat

—Holy Thursday-Easter, April 9-12

Private Retreat with or without direction

—scheduled at your convenience



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General Assembly reaches crossover status

By Brigid Curtis

At the halfway point of the 1998 Indiana General Assembly, or "crossover," bills that have passed their house of origin move to the second chamber. Senate bills are moving to the house and vice versa. So if you receive an alert to contact the Senate regarding a House bill, it's because the bill has "crossed over" to the other chamber.

The following is a status report of the ICC issues at the halfway mark.

Informed Consent—House Bill 1013, authored by Rep. Mike Young (R-Indianapolis), failed on the second reading calendar. The bill would make it mandatory for a woman considering abortion, who receives information over the phone, to meet certain criteria that would help equip her to make an informed decision. This issue may resurface before the session adjourns.

State Children's Health Insurance Program (SCHIP), SB 19, authored by Sen. Steve Johnson (R-Kokomo), passed the Senate (50-0). The measure would provide state guidelines for implementing a health insurance program for children of low income families. Indiana has been given \$70 million dollars from the

federal government to provide health insurance for uninsured children. The state will have to add \$26 million of its own money. The federal government will return \$48 billion dollars to states for this program over the next 10 years. SB 434, which was reported earlier as the SCHIP measure, was amended into SB 19.

Poverty Contribution Tax Credits, SB 92, did not get a hearing and failed. The measure is designed to offer tax credits for those who make poverty-related contributions. The author of the bill, Sen. David Long (R-Ft. Wayne) is expected to bring the bill back during the 1999 General Assembly.

Special Needs Adoption and child care tax credit, HB 1014, authored by Rep. John Day (D-Indianapolis), failed to get a hearing. The bill provided tax credits for child care expenses and for families adopting special needs children.

Adoption and Safe Families Act, SB 425, authored by Sen. Murray Clark (R-Indianapolis), passed the Senate (50-0). The bill would revamp Indiana's foster care system. The measure is expected to cut red tape and allow children to be placed in permanent families sooner than under current law.

Minimum Wage, HB 1015, authored by Rep. John Day (R-Indianapolis), passed the House (57-42). The bill raises Indiana's minimum wage of (\$3.35) to \$5.15 by March 1998.

Landlord/Tenant, HB 1233, authored by Rep. Brian Hassler (D-Evansville), passed the House (95-3). The measure clarifies rights of the landlord and the tenant and protects both parties from injustices.

Safe Haven Program, SB 147, authored by Sen. David Long (R-Ft. Wayne), passed the Senate (31-18). The program is designed to help schools provide secure surroundings for students in the hours before and after the school day. The measure would extend this benefit to children who attend nonpublic, accredited schools. Currently they are excluded from the program.

Intenet Access—SB 94, authored by Sen. David Ford (R-Hartford City), passed the Senate (50-0). The bill would provide access to education technology and communication resources through Intenet for instructional purposes for students who attend nonpublic, accredited schools.

Education Tax Credits, SB 470, a measure authored by Sen. Tom

Weatherwax (R-Logansport) and Sen. Teresa Lubbers (R-Indianapolis), passed the Senate (28-21). The bill would provide education tax credits for all children in accredited nonpublic and public schools for educational purposes.

Textbook Tax Credits, HB 1001, authored by Rep. Pat Bauer (D-South Bend), passed the House (54-46). It would require the state to pay the first \$50 of textbook and materials expenses that would otherwise be billed to the student or parent. The bill includes students who attend accredited, nonpublic schools.

The Indiana General Assembly must adjourn by March 14.

ICC priority issues at a glance
Informed Consent HB 1013
Failed on second reading calendar, it may resurface this session.

SCHIP SB 19
Passed Senate (50-0)
House Sponsors are Reps. Crawford and Budak

Poverty Tax Credit SB 92
Failed to get a hearing
Special Needs Adoption/ Child Care Tax Credit HB 1014
Failed to get a hearing

Adoption and Families Act SB 425
Passed Senate 50-0

House Sponsors are Reps. Klinker and Linder
Minimum Wage HB 1015

Passed House 57-42
Senate Sponsors are Sens. Server, Craycraft, Bray & Roberts

Landlord/tenant HB 1233

Passed House 95-3
Senate Sponsors are Sens. Bray and Alexa
Safe Haven Program SB 147

Passed Senate 31-18
House Sponsors are Reps. Bodiker and Turner
Education Tax Credit SB 470

Passes Senate 28-21
House Sponsors are Reps. Behning, Crawford, Day and Warner

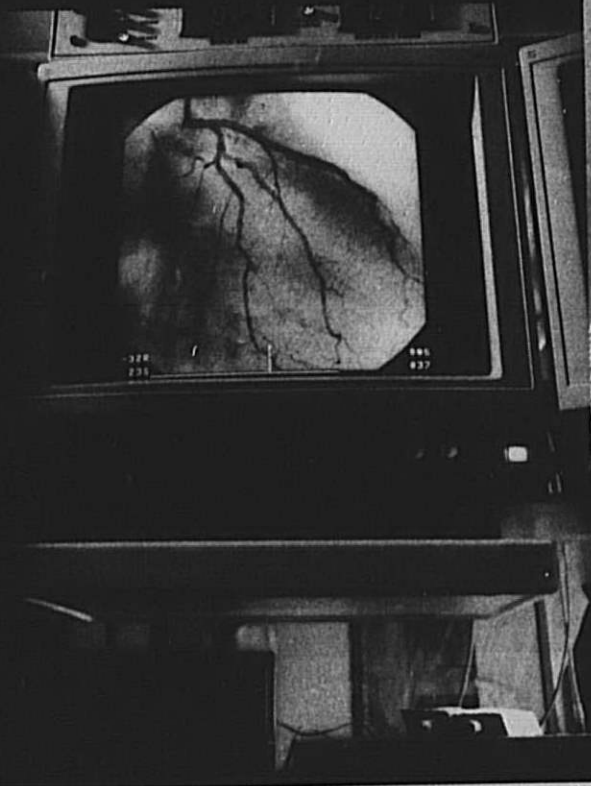
Textbook Tax Credit HB 1001

Passed House 54-46
Senate Sponsors are Sens. Borst and Gery
Intenet Access SB 94

Passed Senate 50-0
House Sponsors are Reps. Bodiker, Dobis, Espich, Turner

For more information on ICC priority issues or to become part of the Indiana Catholic Action Network (I-CAN) contact archdiocesan ICC coordinator, Tom Gaybrick at 317-236-1560, 800-382-9836, ext. 1560, or send e-mail to charities@archindy.org.
(Brigid Curtis is director of communications and research for the Indiana Catholic Conference.)

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Vocations: We ALL have A Part

Benedictine sisters find joy in community life

'Seeking God in everyone and everything, we live in community founded upon prayer, work and hospitality.'

By Mary Ann Wyand

Reflecting on their vocations to religious life, eight Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove recently discussed what inspired them to follow the Rule of St. Benedict. Their stories offer an inside look at monastic and community life.

"Seek God!" These are the words St. Benedict used to determine whether or not a novice should be admitted to the monastery," Benedictine Sister Juliann Babcock explained. "He said, 'The concern must be whether the novice truly seeks God' (RB 58)."

That advice also is included in the order's charism statement to describe their life today, Sister Juliann said. "Seeking God in everyone and everything, we—Sisters of St. Benedict—live in community founded upon prayer, work and hospitality." These are the words that shine in the entranceway of Our Lady of Grace Monastery, reminding all who enter of the importance of this ageless decree.

The words of St. Benedict's 1,500-year-old rule continue to inspire her, Sister Juliann said. "As I read these words, sing them in our chapel and gaze upon them while walking through the front door, their message deepens this desire in my heart. For 31 years I have lived this Benedictine way of life. Some days seeking God has been easy, and some days quite a challenge."

However, she said, "no matter what the day or situation, I know for certain that God has blessed me abundantly. Some of those blessings include the opportunity to live with many other dedicated women, teach in schools, work in retreat and vocation ministry, and serve here at the monastery. My future ministry may be unknown, but my future as a Benedictine is to continue to live out the words of our founder: 'Seek God.'"

For Benedictine Sister Carol Falkner, being a member of a women's religious community is an experience of the fullness of life.

"Through the years I have come to appreciate the grace of community that challenges me to be and to become," Sister Carol said. "Those with whom I share my life extend love, support, encouragement and honesty as I live my monastic life and extend myself in my ministry. As long as I remain open and receptive, I have found community—expressed in common prayer, work and life together—to be a life-giving, lifelong experience of the incarnate God."

Benedictine Sister Ernestine Brenner professed her vows in 1933 and has enjoyed spending her life in service to God.

"I had a wonderful family background,"

Sister Ernestine said. "My parents never pushed anything on us, but let us live."

A grade school teacher, the late Benedictine Sister Adrian Dauby, was "a good example," Sister Ernestine said. "She gave us a book to read called *Girlhood's Highest Ideal*. This book, along with her example of a peaceful life, inspired me to enter the religious life."

Sister Ernestine's blood sister, Benedictine Sister Evangela Brenner, said she was invited to consider a religious vocation by the pastor of her parish.

"When I was in the eighth grade, we had solemn Communion instructions given by our pastor," Sister Evangela said. "One day as I was leaving the class, he called me back and asked if I ever thought about being a nun. He thought I had a vocation. He told me to pray about it. And so it was."

Benedictine Sister Kathleen Yeadon, who professed vows in 1993, said she came to community life "strong, independent, knowing what I wanted."

As a member of the Benedictines of Our Lady of Grace Monastery, Sister Kathleen said she learned "community life doesn't make individuals; it only welcomes them to enter the dance of interconnectedness, transforming 'I' into 'we,' upsetting the balance where strengths are weaknesses and weaknesses are strengths."

A vocation to religious and community life offers many blessings, explained Benedictine Sister Rachel Best, prioress of the Beech Grove Benedictines, who professed vows in 1954.

"Where else would I have had the ability to focus my energy, time and daily life on seeking God?" Sister Rachel said. "I have common prayer, private prayer and liturgical prayer all built into the schedule of my day. I am so blessed!"

Without life in community, she said, "where else would I have been challenged to use the gifts and talents I have been given? Where else would I have met, lived with and loved so many beautiful people? During my years in community, working in schools and parishes, I have made so many good friends."

"Where else would I have grown so much, received so much and come to know so well the God I love and serve?" Sister Rachel said. "I give thanks to God daily for choosing me to be a part of Our Lady of Grace Monastery and for my parents, who brought me up with a sense of God in my daily life."

Benedictine Sister Mary Luke Jones professed vows in 1968, about a decade after her first-grade teacher, Benedictine Sister Jeanne Voges, inspired her to consider religious life.



Benedictine Sister Joann Hunt sits between two women who are discerning religious vocations as they listen to a discussion about life in a women's monastic community. The guests who participated in the Jan. 2-4 vocation discernment weekend at Our Lady of Grace Monastery were from two states and Korea.

"Sister Jeanne and other Benedictine sisters who taught me helped me realize the value of community life, a life given over to God," Sister Mary Luke said. "Dedicated women, sharing a common vision and committed to praising God through prayer and service, make up the community of Our Lady of Grace Monastery."

Benedictine Sister Bernardine Ludwig made her final profession nearly five decades ago.

"After 48 years of vowed life as a religious, I am grateful for every moment,"

Sister Bernardine said. "I feel my family prepared me well for this faith-filled life. My mother and dad felt privileged that God asked one of their six children to serve as a religious. Often my parents expressed that my religious vocation was such a blessing for our family. Having their support was a great help to me."

Throughout her life, Sister Bernardine said, "the support of a caring and loving community of sisters has been an invaluable help. Truly they have been my sisters, and I am grateful to each of them." †

Life Awareness

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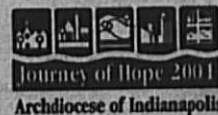
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Benedictine Sisters Bernardine Ludwig and Sheila Marie Fitzpatrick explain the Benedictine Jubilee Medal during the recent vocation discernment weekend at Our Lady of Grace Monastery.

Hispanic workshops draw 200 pastoral leaders

By Margaret Nelson

"You and I are the fruit of our history, our ethnicity," said Sister of Charity of the Incarnate Word Rosa Maria Icaza. "We don't have a choice of the place, time or group in which we were born."

Sister Rosa Maria, from San Antonio, Texas, was talking to a group of about 30 parish leaders attending a Feb. 5 workshop at the Archbishop O'Meara Catholic Center that explored the issues facing Hispanics in the archdiocese.

The Office of Multicultural Ministry presented eight such workshops for about 206 pastoral leaders. The presidents were members of the staff of the Mexican American Cultural Center, based in San Antonio, Texas. It is a national Catholic institute for pastoral leadership and language studies.

Workshops were also held in Jeffersonville, Bloomington and Terre Haute, as well as at Marian College and

St. Mary and St. Patrick parishes in Indianapolis.

Sister Rosa Maria gave examples of the ways people are influenced by their history, ethnicity, environment and the way they celebrate. She showed how certain language and behavior can be misunderstood.

Using the Isaiah story of the wolf and the lamb, she said that people who are different can live in peace. Rather than feel threatened and insecure when people "do it a different way," they should remember that the wolf dwelled with the lamb, it did not turn into the lamb.

Marianist Father Rudy Vela showed the origin of population growth in the U.S., citing data that predicts half of U.S. Catholics will be Hispanics by 2010.

"The call from the first eucharistic table is that we be one," said Father Rudy. "We can be better instruments in inviting people to the eucharistic table."

In Jeffersonville, small church com-

munities were discussed. The leaders learned about evangelization and the process for home visitation.

After a Spanish Mass on Feb. 1, 80 people gathered for lunch and a community presentation at St. Patrick.

At Marian College, the day-long session included a talk on culture and faith. Mexican-American cultural values were discussed later in the morning. The afternoon brought a lecture and dialogue on "Bridging Two Cultures." Then leaders learned how to apply cultural patterns to teaching and learning.

The Catholic Center presentation at Bloomington started with a community dinner and a discussion of faith expressions. The talk was on "National Hispanic Reality."

The Terre Haute program was on small church communities and evangelization.

Fifty people attended the St. Mary Mass and presentation on Sunday, Feb. 8. †



Sister Rosa Maria Icaza, C.C.V.I., a native of Mexico and staff member of the Mexican American Cultural Center of San Antonio, Texas, speaks during a Church and Community workshop on issues facing Hispanics.

St. Valentine shrouded in legend, Roman tradition

By Mary Rubek Benson

Facts about St. Valentine's Day are cloudy and myths abound. Apparently there were two Valentines, but some accounts suggest he was really one man.

A Christian priest, his name was Valentinus in Latin. He lived in Rome during the rule of Emperor Claudius Gothicus, also known as Claudius II and nicknamed Claudius the Cruel.

As the story goes, the emperor was

having a hard time getting men to fight his wars. He felt that they did not want to leave wives and loved ones, so he forbade marriages. Couples went to Valentinus, who secretly married them. For this, the priest was imprisoned, clubbed, and beheaded on Feb. 14 in A.D. 269 or 270. Other accounts say that he was beheaded for helping Christians in general.

While in prison, legend says he befriended the jailer's blind daughter. Some legends say he cured the girl of

her blindness. On the eve of his execution, he sent the girl a letter signed, "From your Valentine."

During this time, the feast of Lupercalia was celebrated, honoring Lupercus, the guardian of shepherds. Romans believed birds chose their mating partner on Feb. 14. At the feast of Lupercalia, they honored the goddess of marriage and love, Juno Februaria. It became a feast of love. The names of young women were put in a container.

The young man who drew the woman's name lived with her for one year.

The church disapproved and wanted to do away with this pagan custom. So Christians began putting the names of saints in a jar. The young person had to emulate the saint they drew from the jar for one year.

St. Valentine's Day eventually replaced the feast of Lupercalia. †
(Mary Rubek Benson is a member of St. Lawrence Parish in Indianapolis.)

Archdiocesan Gospel choir to form Feb. 21; membership open to all

An Archdiocesan Gospel Choir is being formed. The first practice is at 11 a.m. on Feb. 21 at SS. Peter and Paul Cathedral in Indianapolis.

Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry, said membership in the choir is "open to everyone from any parish. It's a good opportunity for people from parishes that don't have gospel choirs."

Marilyn Freeman, of St. Thomas Aquinas Parish in Indianapolis, will direct the choir, which will be available for archdiocesan liturgical events.

The debut of the choir will be during the Archdiocesan Black Catholic Congress on Saturday, Sept. 26, 1998, at the Archbishop O'Meara Catholic Center.

When the 24 delegates from Indianapolis went to Baltimore for National Black Catholic Congress VIII last year, they held a meeting, which

Archbishop Daniel M. Buechlein attended.

"We made it our commitment to have a congress," said Father Taylor. "Then we talked about the possibility of forming an archdiocesan choir. The archbishop thought it was a good idea; the people did, too."

Practices will be held the first and third Saturdays of every month until the September congress. The cathedral site will be available during Lent, since weddings are scheduled there at other times.

The organizers believe that the group needs to spend time singing together so the choir "will be well-organized by the time we are ready for the congress," said Father Taylor.

He said youth are welcome to join the Archdiocesan Gospel Choir.

For more information, call the Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562. †

Holy Angels students march for MLK

By Margaret Nelson

"When somebody has a birthday that is a national holiday, it means that they really did a great job with their life," said Father Clarence Waldon at a Mass at Holy Angels Church in Indianapolis on Jan. 15, Dr. Martin Luther King, Jr.'s birthday.

Catholic schools were in the public eye as Archbishop Daniel M. Buechlein and their pastor and teachers joined students from Holy Angels School to march down Dr. Martin Luther King Street in Indianapolis.

The students carried signs and songs to commemorate the civil rights leader's date of birth. Three young students lead the group and carried a large sign: "Holy Angels Catholic School: Living His Dream."

During the Mass, the children heartily sang such songs as "I've Gotta Stand Up For What I Believe In," "Let Freedom Ring" and "What a Mighty God We Serve."

Father Waldon said that people like Nobel Peace Prize winner King "did a lot with what God had given them"—that they were loved by God and blessed by God.


Of the "really great things" Dr. King did—"he could talk really well and he did a whole lot of wonderful marches"—Father Waldon said, "I think one thing really made him great."

He told the students, "When Martin Luther King got everybody together for a march, he told them, 'Tomorrow, people will call you names; people will spit at you; people will probably unleash dogs on you; they might hold a firehose on you; they might beat you up.'"

"He told them, 'No matter what they do, you do not fight back; you do not answer them back. No matter what happens, you just keep on going and never fight back,'" explained Father Waldon.

"Jesus said when they got him nailed to the cross—'Father, forgive them,'" said the pastor. "We know what Jesus said about love, but we forget all about it when someone tries to start a fight with us."

Father Waldon told the students that discipline would help them get ahead like Martin Luther King did. "The way we keep that dream is to have discipline, to be willing to love, no matter what happens." †



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Faith-based social services essential, face limits

Report focuses on role of religious organizations in government efforts to assist poor, looks at successful private-public partnerships, future policy recommendations

WASHINGTON (CNS)—The experiences of several states in bringing faith-based social services organizations into government efforts to help the poor shows they have much to contribute, but cannot be expected to do it all, says author Jim Castelli in a new report.

The 15-page report titled "Faith-Based Social Services: A Blessing, Not a Miracle" was commissioned by the Progressive Policy Institute, based in Washington.

The report's goal, Castelli says in an introduction, is to dispute arguments by conservatives and liberals that have led to limits on the role of religious organizations in government efforts to improve the plight of the poor.

It also aims to provide a look at some successful new private-public partnerships and some policy recommendations for the future.

"Faith-based social services cannot replace the safety net, but they can become more active partners with government and other sectors of society regarding questions related to poverty, family life and community," the report said. "And they can do so without establishing a national religion or violating anyone's freedom of religion."

Castelli said faith-based social service organizations "spend between \$15 and \$20 billion of privately contributed funds a year on social services," according to a 1997 study conducted for the Aspen Institute Nonprofit Sector Research Fund.

Although there is no precise estimate of how many people are aided by these religious organizations, "a minimum estimate would be in the tens of millions," he said. Most provide emergency food, clothing, shelter or services such as counseling, he added.

"Large, high-income, suburban, and black congregations are more likely than others to provide social services," the report said.

Religious organizations have been involved in caring for their neighbors "since America's earliest days," Castelli said.

However, it is only in recent times—especially during the "enormous paradigm shift in U.S. social policy" seen in welfare legislation—that government at various levels has sought to "direct and recruit religious activity" and religious institutions have sought to respond,

he said.

But faith-based organizations are often uniquely suited to provide the kind of support systems needed by the poor to make new welfare policy succeed, he said.

"Poor people are often kept poor by their isolation from family and other social networks," Castelli said. "Religious organizations can provide instant networks, a virtual extended family."

The report also featured summaries of some state programs "that have taken steps to make faith-based services a strategic component of their effort to move low-income families from welfare to work."

Among them are:

- Mississippi Gov. Kirk Fordice's Faith and Families program, which matches families at risk of losing their welfare with religious congregations that provide them with counseling, child care, transportation, or help with resume writing or job interviewing skills.

- "A caseworker has 250 families," said the program director, the Rev. Ron Moore. "We want to reverse that so that 200 people in a congregation can help one family."

- Michigan's Project Zero, which matches welfare recipients with volunteers working through community organizations, including religious organizations. It emphasizes transportation, child care and family support to help enable welfare recipients to keep jobs.

- Family Pathfinders in Texas, which links those receiving public assistance to civic clubs, congregations or corporations that provide what Castelli called "the kind of one-on-one, personalized help no government can provide." Again, the emphasis is on transportation, child care, job assistance, and counseling.

"More and more Americans of all political persuasions are realizing that government and the other sectors of society, including religious institutions, cannot get along without one another if the nation is to reduce poverty and increase self-sufficiency," Castelli wrote.

"The confluence of developments which can be described under the umbrella of 'welfare reform' has gotten Americans working together across political lines," he added.

But he warned against viewing the contributions of faith-based organizations as the "magic cure to poverty and other social problems."

"Claiming that they can replace all or a major part of the government safety net raises false expectations and creates resentment among religious organizations," Castelli added. †

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News briefs

U.S.

Albany Catholics make record donations to ice-bound neighbors

ALBANY, N.Y. (CNS)—Catholics in the Albany Diocese have dug deep into their pockets to raise a record amount of money to help victims of the January ice storm that left much of northern New York a federal disaster area. "Next to the Sisters' Retirement Fund, this is the largest single collection in the history of the diocese," Albany Bishop Howard J. Hubbard said in late January as he presented a check for \$200,000 to Bishop Paul S. Loverde of Ogdensburg. The money was raised through a diocese-wide second collection that was coordinated by Catholic Charities of the Albany Diocese.

Newark archbishop urges modifications of U.S.-Cuba policy

WASHINGTON (CNS)—A U.S. archbishop urged modifications of U.S. policy toward Cuba in recognition of that government's lifting of some restrictions on religious freedom in preparation for the January visit of Pope John Paul II. "As welcome as these changes are, it is obvious that they fall far short of the measure of a just society repeatedly outlined by the Holy Father. But they are steps along a better path and should be acknowledged as such," wrote Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the U.S. bishops' Committee on International Policy. His Jan. 30 statement was released in Washington Feb. 2.

Denver archbishop urges attention to ethics in technology room

DENVER (CNS)—The leaders of today's communications revolution must keep in mind "the larger ethical questions" raised by the explosion in available technology, said Archbishop Charles J. Chaput of Denver. In a guest column for the Jan. 30-Feb. 5 issue of *The Denver Business Journal*, the archbishop said "tremendous good" can come from "today's remarkable new tools—from software to wireless telephony to digital satellite communications." Calling them "the building blocks of a new global mentality," he said such tools "have the potential to fundamentally rewrite the way we think, the way we act, the way we believe."

College educators challenged to take lead on social teaching

WASHINGTON (CNS)—Catholic colleges and universities must take the leadership to bring the church's social teaching alive for U.S. Catholics, educators were told Feb. 3 in Washington. "We have not imparted this remarkable body of teaching," said Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., in a keynote speech at the annual meeting of the Association of Catholic Colleges and Universities. "We have not captured the hearts and minds of ordinary Catholics with the church's social teaching," he said. "In general, it is not preached well from the pulpit at our Sunday liturgies. . . . Personal experience indicates that preaching the just word is often labeled 'political' and is perceived as partisan or inappropriate in a worship service by many Catholics."

Catholic educators told to teach holocaust in broader context

WASHINGTON (CNS)—The importance of teaching the Holocaust in the broader context of the history of anti-Semitism and European history was stressed to Catholic educators participating in a Holocaust education program in Washington. "Contextualize the history you are teaching," said Warren Marcus, of the U.S. Holocaust Memorial Museum's education department. He spoke Feb. 4 at the museum, focusing on guidelines for teaching the Holocaust. Marcus suggested three contexts to consider: "the long and sordid history of anti-Semitism and anti-Semitism"; the history of Europe and Germany from the end of World War I to 1933, when the Nazis came to power in Germany; and the Holocaust period from 1933 to 1945.

World

Irish primate calls for prayers for the defeat of all 'death dealers'

ARMAGH, Northern Ireland (CNS)—Following a spate of sectarian murders, Archbishop Sean Brady of Armagh called for prayers "for the defeat of all the death dealers." In his Life Sunday homily Feb. 1, the archbishop, who is primate of all Ireland, said many in Northern Ireland were terrified by the recent increase in sectarian threats and violence. "Murders of innocent working men assail human life and dignity," Archbishop Brady said. "A way forward must be found. The memory of the dead must not be dishonored by further bloodshed," he said, adding that those involved in peace talks "must not be intimidated or deflected from their work: the search for a fair and lasting peace."

Cardinal praises response to papal letter on counseling centers

ROME (CNS)—The head of the Vatican's Congregation for the Doctrine of the Faith praised German bishops for their reaction to a papal letter on pregnancy counseling centers. During a Feb. 4 visit to the city of Hamburg in his native Germany, Cardinal Joseph Ratzinger told journalists that the bishops had responded "as we had hoped." In a separate speech at a morning Mass, the cardinal emphasized the importance of observing doctrine. In a letter published Jan. 27, Pope John Paul II asked the German bishops to ensure that church-affiliated agencies taking part in the state-controlled pregnancy counseling system stop issuing the certificates which are needed to obtain legal abortions in Germany.

Officials propose site outside Rome for jubilee events

ROME (CNS)—Young people planning to attend World Youth Day festivities in Rome in the year 2000 should pack a pair of hiking boots. Rome officials said Feb. 4 they had tentatively picked a pilgrimage sanctuary just outside the city for Pope John Paul II's meetings with the youths, as well as for two other jubilee mega-events. But because the site is not well-connected to the rest of the city by public transport, the young people—up to 1.8 million of them—may have to arrive on foot. Vatican and city officials have been debating where to hold the major jubilee meetings after agreeing that St. Peter's Square is too small to hold the massive crowds expected for several of the events.

Volkswagen pulls religious-themed ads after bishops' protest

PARIS (CNS)—The French subsidiary of the German car maker Volkswagen canceled a religious-themed publicity campaign after French bishops complained about it. Volkswagen France instructed its advertising agency Feb. 4 to take down billboards and posters in major cities around the country which depicted Jesus at the Last Supper saying, "My friends, let us rejoice, for a new Golf is born." Golf is the name of a Volkswagen car model. But the French bishops' conference said through an attorney that it would continue to pursue a legal complaint against the car company. The complaint, to be filed before a high French court, seeks \$700,000 in punitive damages.

People

Cardinal: Catholic lawyers need moral compass, tenacity

WASHINGTON (CNS)—Catholic lawyers today need an accurate moral compass and the tenacity and aggressiveness of a player in football's Super Bowl, Cardinal Adam J. Maida of Detroit told a law school audience Feb. 4. The cardinal—who holds degrees in canon law and civil law—was responding to a student's question after delivering the 30th annual Pope John XXIII Lecture at The Catholic University of America's Columbus School of Law. "Every age will have its own challenges," he said. "But you have to be like a compass—never lose your point of reference," which he said should be the truths contained in the Gospel. "But you also have to be like the Super Bowl," the cardinal added. "Go out there and fight. Keep focused, and be anxious to get in there and do your part."

Religious sister who served 78 years in education dies at 104

BUFFALO, N.Y. (CNS)—Sister Mary Annette Guzowski, a Felician Sister who excelled in managing Catholic education for 78 years, died Jan. 28 at the age of 104. Sister Guzowski entered the Buffalo province of the Felician Sisters in June 1910 and professed her final vows in August 1919. A dedicated educator, Sister Guzowski began her teaching career in the Buffalo Diocese's elementary school system. She held a bachelor of arts degree from The Catholic University of America and a master of arts from Canisius College in Buffalo.

Japanese Catholic music educator, noted violin trainer, was 99

TOKYO (CNS)—A Catholic musician who brought Japan international fame by developing his own method of training very young students in violin died in his home. Joseph Shinichi Suzuki, 99, originator of the Suzuki Method of training talented child violinists, died of heart failure Jan. 26 in Matsumoto City, northwest of Tokyo, reported UCA News, an Asian church news agency based in Thailand. Born in Nagoya, Japan, where his father was a violin maker, Suzuki graduated in 1916 from a commercial high school before going in 1921 to study under Karl Klingler in Berlin, Germany, where he would later convert to Catholicism. †

(These briefs were compiled from reports by Catholic News Service.)

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By Louise D'Angelo

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Faith Alive!

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Family discussion can link faith, pop culture

By Andrew and Terri Lyke

Sometimes the personalities and tastes of our children are major considerations in the choice of a film for the family to view together.

Our 15-year-old daughter, Andrea, is more socially conscious than our 12-year-old son, Marty. A recent movie outing was to see Spike Lee's *Four Little Girls*. Marty opted to spend some time with friends, while Andrea joined us for this special preview of the HBO documentary.

The film's topic was the church bombing in Birmingham that helped fix public attention on racism in the 1960s. The film fit the genre of documentaries of the civil rights era, using footage from newsreels as well as interviews with key figures of the era and local witnesses.

A major difference of this documentary came in its in-depth conversations with the families of the four little girls who were killed. With the interviews, Lee used graphic photos and explicit language to give voice to the victims.

We were drawn into the horror the families experienced. The girls became members of families much like ours. We envisioned our little girl in similar circumstances and felt the horror.

Our conversation over dinner with Andrea after the movie revealed how deeply she feels for others and how she thirsts for justice. This movie viewing presented us with a teaching, listening, learning and bonding moment with our daughter.

Though this example is charged with emotions, it makes a good case for centering family discussions around movies. Such discussions help us differentiate the wheat from the chaff in movies. And though our children may be exposed to morally challenging content in movies, as in life, our family discussions arm them with proper perspectives that help them make good choices.

It has been difficult to find movies suitable for the whole family—sophisticated enough for adult tastes and tame enough for children's eyes and ears. As our children have grown, the search has become more complex. Thus far we've succeeded in striking a balance between our parental responsibilities and our children's need to be morally responsive

and responsible. We sometimes allow our children to watch "questionable" movies or programs with the stipulation that we view the movie or program together and discuss content that concerns us.

At times a film's language and content have proved much more risqué than we expected, even when rated PG for parental guidance. And dialogue, though involving children, is not always fit for children.

Many argue that the language is nothing more than what children hear at the playground. We counter that the playground is a level arena in the moral challenges that children face in life.

When it comes to language, slang and jokes, children have their own culture. The moral values they bring from home are the predominant influences on what they will and won't participate in with peers.

No, movies won't make our children "cuss," but obscene language in movies too often normalizes bad language used on playgrounds and works against values parents teach and live in the family.

Society's obsession with sex has many parents focused on the sexual content of movies, while ignoring graphic violence in "action" films. We feel we need to be equally cautious about films in which problems are solved through violent means. In this age of gratuitous sex and violence in the media, we are very careful about what we expose our children to intentionally. †

(Andrew and Terri Lyke are the coordinators of marriage ministry to the African-American community for the Archdiocese of Chicago.)



Andrew and Terri Lyke took their 15-year-old daughter to see Spike Lee's *Four Little Girls*, a film about the heinous church bombing in Birmingham, Ala., in 1963. The Lykes said the film fit the genre of documentaries of the civil rights era. During a family conversation after the movie, Andrea told her parents how strongly she feels about the rights of others and how she thirsts for justice.

Films and TV shows can help people discuss faith

By Fr. James A. Wallace, C.S.S.R.

Movies can help people talk at home about how faith influences their lives.

Recently such blockbusters as *Titanic* (PG-13; USCC, A-III, adults) and *Amistad* (R; USCC, A-III, adults) included people of faith as part of their worlds.

Some movies portray faith as central to characters' lives and raise personal, relational, social or ethical issues that viewers can discuss from their faith perspective.

Two movies that feature people of faith are from Paulist Productions of

Mahwah, N.J., and powerfully show individuals undergoing a transformation so dramatic it can only be called a conversion.

The first, *Romero*, features a Central American Catholic bishop, the late Oscar Romero, who changed to become a great spokesperson for the disenfranchised.

The second film, *Entertaining Angels: The Dorothy Day Story*, profiles a woman who became very influential because of her tireless work for the poor. Both films are rated PG-13; USCC, A-II, adults and adolescents.

At a time when the number of convicted murderers put to death in our prisons is growing, consider viewing *Dead Man Walking* (R, USCC, A-III, adults), the story of Sister Helen Prejean and her work with a murderer on Louisiana's Death Row.

Another recent film worth viewing on video is *The Spitfire Grill*, (PG-13; USCC, A-II, adults and adolescents), a memorable story of forgiveness and healing. † (Redemptorist Father James Wallace is associate professor of homiletics at Washington Theological Union.)

Discussion Point

Movies can strengthen faith

This Week's Question

Has a film generated a discussion in your home about faith? In what way?

"*Titanic*, because of the sex scene. We decided it wasn't necessary to show the sex scene to show that they cared for each other, and with that scene in it, the movie sends a message that it was all right, and they didn't even know each other that well." (Amber Kozicki, teen, Port Edwards, Wis.)

"*In the Name of God's Poor* [about Mother Teresa] didn't actually generate discussion, but it upheld the values of our family life, and we were happy to see it in the media." (Anthony Alessi, Houston, Texas)

"After a recent episode of *Law and Order* on televi-

sion, my children and I discussed whether or not it would be right to use the law for your own purpose, even if that was bending the law to do something that seems right." (Rosemarie Olden, Roselle Park, N.J.)

"*Entertaining Angels*, the story of Dorothy Day. We talked about how she found God, and it was neat to see how she gave up everything for God." (Lisa Eichsteadt, teen, Wisconsin Rapids, Wis.)

Lend Us Your Voice

An upcoming edition asks: What would you name as a great sign of hope for the world today?

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



Perspectives

Cornucopia/Cynthia Dewes

The meaning of love

On St. Valentine's Day we ponder the question: What is love? For some reason, centuries of philosophical, aesthetic and talk show analyses of this subject have not presented us with the final answer.

Over the years, bad poets have nauseated us with their attempts to identify love, and good ones have thrilled us with glimpses of its fleeting image. Troubadours and lyricists and sculptors and painters have struggled to interpret it for us because its something we all instinctively want and need.

Love is one of the most, if not the most, elusive states of being. Or actions, or attitudes, or whatever the heck it is. Love apparently just cannot be defined. Nevertheless we keep trying.

Little Jack thinks love is being tucked into bed at night by Mom, or tooling around in the car with Dad on Saturday errands. He feels it when he's indulged by grandparents, or on the rare occasions when he's given an ounce of respect by older brothers.

When he gets about 10 years older, Jack will probably confuse love with lust. To his surprise, his affection for Michael Jordan and the NFL will be superseded by a longing to encounter Uma Thurman or the pneumatic lady lifeguards on Baywatch. In the flesh, as it were.

When (and with some folks it's "if") Jack finally grows up, he may still be

confused, but he'll realize that lust is only a part of love. And sometimes it's a part we have to deny, as in the chastity of unmarried men and women or loving consideration in marriage. A tough job, but somebody's got to do it.

Lust is a selfish thing, and even though we may not be able to define love we know that selfishness has no place in it. Parents quickly find this out the first time the first baby's needs conflict with their own. Sleep, social obligations, work, whatever—they all become insignificant when Baby cries.

Thus, it occurs to most of us sooner or later, that love includes not only ourselves and the Significant Other, but many, many Others. In fact, everyone, because God is love.

The church has always known this and taught this, although once in a while it got off the track by burning suspected heretics or systematically excluding certain groups of people from her care. But then, churches are administered by human beings and to err is human, according to a good poet, Alexander Pope. He also said that to forgive is divine, so forgiveness must be part of love.

We can no more define love than we can define God, but we know they both exist and we understand when they are present. The longing we feel to love and be loved is an expression of our need for God, to love him and be loved by him in return.

Forgiveness and concern for others. Maybe they'll finally put us on the road to the meaning of love and life with God. †

Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

Remembering with the heart

Our Office for Multicultural Ministries invited a team from the Mexican-American Cultural Center to do a series of programs around the archdiocese during the first part of this month. I was able to participate in three of them. One of the things that struck me was Marianist Father Rudy Vela's observation



that, in many cultures, remembering is using the mind to recall events and their details. In Hispanic cultures, remembering is a matter of the heart. People feel again how they were touched by a person, place, or event. They sense the ongoing influence of that experience in their lives today.

It occurred to me that that style of remembering could be a very helpful way to approach the upcoming season of Lent. This season of the church year is a time when we remember with the heart who Jesus is and what he has done for us. In their evangelization plan, *Go and Make Disciples*, our U.S. bishops stress the importance of sharing our experience of Jesus Christ. Experience is far more than information. It is even far more than talking about the teachings of Jesus. It includes both information and teachings, but it combines them with the impact our personal relationship with Jesus has had in our lives. We remember with the heart how we have been touched by Jesus.

In our archdiocese, we have an added motivation to enter deeply into a heartfelt

participation in Lent. Archbishop Daniel M. Buechlein is leading us through our Journey of Hope 2001 with its three themes of spiritual renewal, evangelization, and stewardship. Lent is certainly a prime time for engaging in all three of those themes.

Archbishop Buechlein has also encouraged us to make use of what we already have rather than piling on new programs. Lent is a time when our parishes regularly offer many opportunities for benefiting from this powerful liturgical season. But there is one particular spiritual process I want to underline—the Rite of Christian Initiation of Adults.

We may already be aware of and appreciate this way of bringing people into membership in our faith communities. But we may be tempted to view it just as a program for the catechumens, candidates, the team, and their sponsors. Yes, it does provide a powerful means for new people to connect with Christ, to nurture and deepen their relationship with him, and to embody that relationship in faithful living in community. But is that not something we are all supposed to be doing? Lent offers a chance to focus on such an ongoing renewal. And the Rite of Christian Initiation of Adults offers us a "sacrament" of such conversion through the presence in our midst of a group of people who are walking that journey in an intense way.

By becoming aware of the initiation rites in our parishes, following the journey, and participating in it when invited, we can experience Lent as remembering with the heart our own life with Jesus. †

From the Editor Emeritus/John F. Fink

To 'pray without ceasing'

St. Paul told the Thessalonians, "Pray without ceasing" (1 Thes. 5:17). And the late Father Henri Nouwen said that we must pray not "as part of life, but as all of life."



But can we really do that?

In his book *Clowning in Rome: Reflections on Solitude,*

Celibacy, Prayer, and Contemplation, Father Nouwen said that prayer must be so much a part of us that it becomes like breathing. He said that we are thinking all the time; we can't stop thinking, even in our sleep. The trick is to turn our thoughts into prayer. That doesn't mean to be constantly thinking about God in contrast to thinking about other things, but to consciously think and live in God's presence at all times. It means conducting business in God's presence, playing or watching sports in God's presence, partying in God's presence. Whatever we do, we are expected to learn to consciously do it in God's presence.

One of the classics of Catholic literature is *The Practice of the Presence of God*, conversations with Brother Lawrence, who lived in the 17th century.

But is it really possible to do that in this modern age when we are so busy with just trying to get through the day? Consciously living in God's presence is a very difficult thing to do. It takes discipline and exercise to learn to do it.

The best way to achieve the sense of doing everything in God's presence is through meditation or contemplation. Perhaps this can take the form of meditating on the day's Gospel reading (they're listed in every issue of *The Criterion*) or a passage from Scripture.

Some people find "the Jesus prayer" helpful—either just thinking of the name of

Jesus or the more complete, "Lord Jesus Christ, Son of God, have mercy on me, a sinner." The *Catechism of the Catholic Church* says, "The name 'Jesus' contains all: God and man and the whole economy of creation and salvation. To pray 'Jesus' is to invoke him and to call him within us. His name is the only one that contains the presence it signifies. Jesus is the Risen One, and whoever invokes the name of Jesus is welcoming the Son of God who loved him and who gave himself up for him" (#2666).

We can all find more time for prayer and meditation, even if we think we're too busy to do so. Do you pray or meditate while taking a shower? Every adult has showered often enough that he or she doesn't have to think about what they're doing. Use that time for prayer or meditation.

St. Teresa of Avila said she would pray whenever the bell in the clock tower would ring. We could all get in the habit of saying a quick prayer whenever something that happens frequently occurs.

Milwaukee Archbishop Rembert Weakland once wrote that he says a prayer every time he opens the refrigerator door. He also said that, when he's watching TV, commercials provide a great time to pray—"especially during the last minutes of any basketball game, where there are so many commercials, you pray up a storm."

I've formed the habit of breathing "Come, Holy Spirit" before picking up the telephone and before starting to write something. Others say a prayer when they start to open a car door or while driving alone. Author and teacher Sidney Callahan wrote that she prays "when I'm running, or in the health club in the steam room."

We can all find more time to pray if we really look for those odd times of the day when our minds aren't occupied with something else. And eventually we'll learn how to "pray at all times, pray without ceasing." †

Third in a series of five articles

Part Three of *General Directory for Catechesis* (GDC) grounds the church's



human work of handing on the faith in the Trinitarian expression of the "pedagogy of God." God, in Scripture, is seen as merciful Father, teacher and sage who transforms ordinary moments of life into lessons of wisdom,

adapted to diverse life experiences and situations. Throughout history, encounters with God have been both a means of instruction and an invitation to know God better. The directory reaffirms that the model for the pedagogy of the faith is the perfect teaching life and redemptive mission of Jesus Christ. Marked by openness to all and the undiluted proclamation of the kingdom, Jesus' ministry is a call to total discipleship with an invitation to become a practitioner of the pedagogy of the faith—Jesus style.

The church, in continuing the pedagogy of the Father and of the Son, has produced a rich pedagogy in the faith through its: saints and catechists; vocational choices; catechisms; catechumenate and guides for Christian life; and the work of catechetical institutions and services. The Christian community, a living catechesis itself by the power of the Holy Spirit, is the primary focus for catechesis and the experience of the "Divine Pedagogy."

The divine and human elements of the pedagogy of the faith, blended in catechesis, echo for all time the dialogue between God and people. The magisterium of the church provides the direction for catechesis and the objectives to guide its methodology. They are:

- to promote a progressive and coherent synthesis between full adherence to God (*fides qua*) and to the content of the

Christian message (*fides quae*),

- to develop a faith that is known, celebrated, lived and prayed,
- to move a person to complete and free abandonment of intelligence, will, heart and memory to God,
- and to help a person discern God's call to a vocation.

Catechesis, therefore, carries out a complete work of initiation, education, and teaching that evangelizes by educating and educates by evangelizing. Drawing from a Christian understanding of the sciences of education, catechesis fosters an openness to the religious dimension of life and proclaims the Gospel of Jesus Christ.

Turning to methodology, the directory states that the church looks at contemporary teaching methods in light of the pedagogy of God. "She assumes those methods that are not contrary to the Gospel and places them at its service" (#148). There is a caution that content which is derived from revelation and conversion must be served by method; method cannot stand on its own.

In two paragraphs on inductive and deductive method, the directory declares both the "kerygmatic" (descending) and the "existential" (ascending) approaches "legitimate," provided factors pertaining to grace, human experience, faith and reason have been observed. Other elements of methodology, such as the place of human experience and memorization of creedal formulas, are also addressed.

The catechist, the activity of the catechized (especially adult learners), the witness of the community, and the contributions of groups all have significant roles in shaping catechetical endeavors. Finally, the directory addresses the power of various forms of modern social communication, and encourages the full and authentic use of media. †

(Karen Oddi is archdiocesan associate director of Catholic Education for religious education, sacramental, childhood and family catechesis.)

Sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 15, 1998

- Jeremiah 17:5-8
- 1 Corinthians 15:12, 16-20
- Luke 6:17, 20-26

The prophecy of Jeremiah furnishes this weekend's Liturgy of the Word with its first reading.



As was the experience of all the prophets of ancient Israel, Jeremiah confronted many individuals, and indeed at times a culture, which was moving far away from the course charted by the people's covenant with God.

God, that they would be God's people, and God would sustain and protect them.

Of the prophets, Jeremiah stands among the best-known and most frequently quoted because of his bold and highly descriptive language in calling people to faithfulness and in exposing and condemning religious infidelity.

This gift of imagery and eloquence is very evident in this weekend's reading as Jeremiah contrasts the faithful person with the unfaithful.

He writes that the person who turns from God and trusts instead in human beings becomes like a barren bush in the desert in a time which knows no change of seasons, in an atmosphere as hostile and killing as a lava flow.

Rather, the person who relies upon God is like a living tree planted beside a refreshing and fragrant stream of water.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

Attracting Christians for 2,000 years to Paul of Tarsus has been his faith in Christ, a faith as strong and as enduring as Gibraltar.

This faith soars forward in today's reading. It is a faith in the Resurrection of the Lord, an event Paul encountered at the moment of his own conversion on the road to Damascus. There, struck down from his horse, he saw the Lord Jesus alive and in majesty.

St. Paul bids Corinth's quarreling, doubting Christians to follow him in faith. If they do follow the Lord, then they too one day will rise.

The Gospel of Luke offers the third reading this weekend.

It is Luke's version of one of the most beloved and renowned of the Gospel pas-

sages, the presentation of the Beatitudes by Jesus on a hillside, or mount, overlooking Capernaum and the Sea of Galilee.

Christians today lose sight of the importance these Beatitudes had for those pioneer believers. They represent nothing less than the Ten Commandments of the new life of Christianity.

Luke then adds a series of remarks not found in the other Gospels. It warns those whose loyalties are not with Jesus that they build the houses of their lives upon a precipice.

Reflection

Jeremiah and Luke find common ground in their revelation of basic realities. Those who follow God and God's law assure for themselves eternal life in a circumstance as placid and fruitful as that in which strong trees grow.

Others, those who ignore or disobey God, one day will reap the whirlwind.

The Beatitudes offer Christians in this generation, as they have provided Christians for centuries, with marvelous insights.

None of these insights is unimportant or can be set aside here or in any discussion of Christianity.

However, the message of this Liturgy of the Word is in the contrast created by the literary skills of Jeremiah and St. Luke.

This contrast summons us all to a frank assessment of life, and indeed of ourselves as Christians as we move through life.

St. Paul's glorious image of the Risen Lord identifies for us the model and the strength of our quest to live the better part of the contrast, to be truly faithful to God as God is revealed in the message and person of Christ Jesus.

Finally, Paul reassures us, if we are true to God, then we too will rise from the doom of earthly life to live forever in the brilliance of heaven. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication.

Please include name, address, parish and telephone number. Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206. †

Daily Readings

Sunday, Feb. 15
Sixth Sunday in Ordinary Time
Jeremiah 17:5-8
Psalm 1:1-4, 6
1 Corinthians 15:12, 16-20
Luke 6:17, 20-26

Monday, Feb. 16
James 1:1-11
Psalm 119:67-68, 71-72, 75-76
Mark 8:11-13

Tuesday, Feb. 17
Seven Founders of the Order of Servites, religious
James 1:12-18
Psalm 94:12-15, 18-19
Mark 8:14-21

Wednesday, Feb. 18
James 1:19-27
Psalm 15:2-5
Mark 8:22-26

Thursday, Feb. 19
James 2:1-9
Psalm 34:2-7
Mark 8:27-33

Friday, Feb. 20
James 2:14-24, 26
Psalm 112:1-6
Mark 8:34-9:1

Saturday, Feb. 21
Peter Damian, bishop, religious and doctor of the church
James 3:1-10
Psalm 12:2-5, 7-8
Mark 9:2-13

Question Corner/ Fr. John Dietzen

The cross was Christ's hour of glorification



As I try to explain my Catholic faith to my 5-year-old, I get into a bind on why Jesus died. All my life I've been told he died for my sins, which sounds like payment for my sins. This makes God sound like a sadistic accountant.

I know our God is a loving God. I would appreciate whatever explanation you can give to help me discuss this topic with my child. (Illinois)

First, it is essential to remember we are dealing here with an awesome mystery, one closely connected to the mystery of the Incarnation itself.

How God can become fully human and still remain fully God is a truth we can never completely understand or adequately put into human categories and experiences.

The same is true of this incarnate God's redemptive actions as they relate to us and to his and our Father.

Mystery though it is, Jesus gives us some wonderful glimpses of what was really happening in his suffering and death.

Most important, as he repeats often in one way or another, his sacrifice was a free act of the infinite Spirit of love that flows between himself and the Father.

There is, as Jesus says, no greater love than to lay down one's life for one's friends. Thus, for neither Father nor Son was the cross a humiliation, a degradation, an imposed sentence.

The Catechism of the Catholic Church, in its treatment of the subject, says the sacrifice of Jesus "expresses his loving communion with the Father. 'The Father loves me because I lay down my life,' said the Lord, '(for) I do as the Father has commanded me, so that the world may know that I love the Father' " (No. 606; John 10:17, 14:31).

As I noted, we simply have no human experience of this kind of love to compare it with, to help us understand it.

Which brings us to your question. If it was not the suffering and pain and death for its own sake that made the cross redemptive, then what was it? Again, the Gospels give us numerous insights.

The "sins of the world" to be taken away by the Savior were all to some degree victories of the powers of evil, of the seductive insinuation that somehow human happiness and fulfillment will be found in disobedience to God, in surrendering to the

powers of vengeance and destruction rather than to those of love and life.

At least once Jesus had to rebuke the disciples themselves for wanting to take revenge on those who rejected Jesus, to kill them (Luke 9:51).

When gentiles approach the disciples, apparently hoping to provide Jesus an escape from the rising tide of hatred around him, he answers that the grain of wheat must die to produce fruit.

"When I am lifted up from earth, I will draw everyone to myself," he said. "When I am on the cross, I will attract everyone to me" (John 12:32-33).

This attractive power was the love he talked about. On the cross he absorbed all the hatred and evil of human sinfulness and turned it back, not in revenge or escape, but in love.

By some mysterious insight his taunters seemed to sense what was happening. Come down from the cross and we will believe, they said. But he did not.

This is why Jesus calls the cross his hour of glorification, his supreme fulfillment as Savior, sent by the Father. And why the church's liturgy sings "Regnavit a ligno Deus," God reigned victorious as king, from the cross.

This may be too much for your 5-year-old, but you can simplify it.

I have been a Catholic all my life. Many years ago, I married a divorced Lutheran man. It was by a justice of the peace because I felt the relationship was unstable. We divorced two years later.

I've been married now for many years to another divorced man. This marriage was before a judge.

Articles I have read about my rights to receive Communion are contradictory. One priest told me I'm still married to my first husband, who was a Lutheran.

What should I do to receive Communion? I know I'm missing something important when I attend Mass, which I do regularly. (Indiana)

From the information you give, it seems some action relating to your present marriage will probably be needed by your diocesan tribunal.

It will not help to go into detail here, but please go to your parish priest or one of the others in your area, explain the situation, and ask him to help you. †

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

My Journey to God

Hope for the Future



God, our Father, when you gave us children you endowed us with the joy of their presence in our lives and filled us with hope for the future.

Now, their innocence and happiness are threatened and in many cases destroyed by evil influences that are at work in the world.

Guide us, we pray, that we may have the wisdom to keep careful watch over their choices of companions, books and entertainment.

Help us show them that we love them. Remind us to always be there to listen. Enable us to teach them self-discipline, to help them act in accord with your will.

Inspire them with constant hope and trust in you, and guide them by our Christian example.

This, our prayer, is in the name of Jesus, who so loved the little ones.

By Arlene Locke

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

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.

February 14

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis, will hold Be-Bop Bistro starting at 6 p.m. Tickets: \$75. Information: 317-253-2146 or 317-259-4546.

February 15

At Mary's Rexville Schoenstatt, Schoenstatt Spirituality and the Holy Spirit at 2:30 p.m. with Mass at 3:30 p.m. Information: Fr. Elmer, 812-689-3551. (On 925 S. 08 mile from 421 S. 11 miles south of Versailles on US 50).

All Saints Catholic School, 337 N. Warman Avenue, Indianapolis, will host a Valentine Brunch from 8:30 a.m.-1 p.m. in Ryan Hall. Adults: \$5 Children 6-12: \$2.50.

Little Sisters of the Poor and the residents of St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, will hold a

Holy Hour of prayer starting at 4:15 p.m. with prayer, Exposition of the Blessed Sacrament and Benediction.

St. Elizabeth Seton Parish, 106th and Haverstick Rd., Carmel, will welcome Dr. Craig Overmeyer, practicing psychologist, who will speak on "Divine Upliftment: Medicine for the Soul" at 3 p.m.

February 16

St. Mary-of-the-Woods College, Office of Campus Admissions welcomes prospective students to visit campus through its "Winter at the Woods" program. Information: 800-926-SMWC.

St. Thomas Parish, Fortville, Little Lambs Preschool will hold registration for ages 18 mos.-5 years old. Information: 317-485-5106.

February 17

St. Christopher's Singles & Friends will hold a peer faith

sharing evening, 7:30 p.m. in the annex at the Church.

February 18

New Albany Deanery Catholic Charities will offer a Divorce and Beyond Workshop from 7-9 p.m. at St. Augustine Parish Hall in Jeffersonville. Information/registration: 812-948-0438.

Mary's Rexville Schoenstatt invites you to attend Baptism, the Sacrament of Regeneration and the Supernatural Life, a teleconference featuring Jesuit Father Hardon. The conference will follow Mass at 6:45 p.m. and begin at 7:30 p.m. All are invited. Location: On 925 south, .8 mile from 421 south, 11 miles south of Versailles on U.S. 50.

February 20

Natural Family Planning will be taught by the Couple to Couple League, Holy Name Parish, 89 N. 17th Ave., Beech Grove, 7 p.m. This is a series of classes. For information, call David or Jan Caito at 317-862-3848.

St. Thomas Parish, Fortville, Little Lambs Preschool will hold a Sock Hop from 6:30-8 p.m. Information: Elaine Hobbie, 317-485-5106.

February 20-21

Abbey Press Gift Shop, S.R. 545, St. Meinrad, will hold a spring cleaning sale from 10 a.m.-5 p.m. both days.

February 20-22

Mt. St. Francis Retreat Center

will offer a women's retreat, "The Holy Spirit: The First Gift to Those Who Believe." Information/registration: 812-923-8817.

February 20-22, 27, 28, and March 1

Marian College, 3200 Cold Springs Rd., Indianapolis, will perform "They're Playing Our Song" in Peine Hall. Information on performance schedule and to purchase tickets: 317-955-6387.

February 21

54th Annual Triad Concert hosted by the Columbians of the Knights of Columbus, Murat Theatre, 8 p.m. Cost: \$3. Tickets: 317-635-2433.

The annual alumni Euchre Tourney for Roncalli, Chartrand, Kennedy and Sacred Heart Alumni and friends will held from 7-11 p.m. at McQ's Pub. Information: Kathy Nalley-Schembra 317-787-8277.

The Terre Haute Deanery Catholic Singles will meet at Dobbs Nature Center for a winter walk at 3:30 p.m. followed by dinner at 8 p.m. at the Spelerville Inn. Information: 812-232-8400.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis, will hold its third annual Armchair Races starting at 6:30 p.m. Tickets: \$4. Must be 21 years old.

St. Louis de Montfort Parish, Fishers, will present "Make a



"She'll like it, but she'll count off for spelling."

© 1998 CNS Graphics

Moral Miracle Happen

Conference starting with 9 a.m. Mass and concluding at 3 p.m. with Benediction and the Rosary. Tickets: \$5. Information: 800-842-2871.

February 22

At Mary's Rexville Schoenstatt, Instrument Spirituality at 2:30 p.m. Mass at 3:30 p.m. On 925 S., .8 mile from 421 S. 11 miles south of Versailles on US 50. Information: Fr. Elmer 812-689-3551.

February 25

Secena Memorial High School, 5000 Nowland Ave., Indianapolis, will hold its Ash Wednesday Fish Fry from 4:30-7:30 p.m. in the school cafeteria. Tickets: \$4.50.

Benedict Inn Retreat and Conference Center, Beech Grove, will hold "Spiritual Journey Part I: Introduction to Centering Prayer" from 8:30 a.m.-4:30 p.m. Fee: \$55 includes lunch. Information: 317-788-7581.

New Albany Deanery Catholic Charities will offer a Divorce and Beyond Workshop from 7-9 p.m. at St. Augustine Parish Hall in Jeffersonville. Information/registration: 812-948-0438.

February 26-28, March 1

Saint Mary-of-the-Woods College will present The Wiz a musical adaptation of The Wizard of Oz in Cecilian Auditorium. For schedule and reservation information: 812-535-5212.

February 28

Terre Haute Deanery Pastoral Center will present "Where is the Spirit in Your Lent" from 1-4:30 p.m. to be held at St. Ann Parish House, 1440 Locust, Terre Haute. Information: 812-232-8400.

Benedict Inn Retreat and Conference Center, Beech Grove, will hold "Balancing Work and Prayer: A Benedictine Experience" from 8 a.m.-8 p.m. Fee: \$50 includes lunch. Information: 317-788-7581.

February

Recurring

Daily

Saint Mary-of-the-Woods College faculty members will display their works during the 1998 Faculty Art Exhibition in room 132 of Hulman Hall. The gallery will be open daily Mon-Thurs and from noon to 4 p.m. on Sunday. Information: 812-535-5137.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Low Mass daily (except Sunday), 8 a.m.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., parish center building, will hold perpetual adoration daily, 24 hours.

Weekly

Sundays

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

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., will hold a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet, 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the Parish reception room, 7:30-8:30 p.m. For information call 317-299-9545

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

Holy Name Parish, Beech Grove, 89 N. 17th St., will hold Marian prayer group, 2:30-3:30 p.m.

Thursdays

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather, 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary.

St. Francis Hospital & Health Centers will offer Caterpillar Kids, a bereavement support group for children ages 5-12, to meet on Thursdays, through March 5, 4-5:30 p.m. at Christ United Methodist Church, 8540 U.S. 31 S. Cost: Free. Space is limited so call early. For information, call 317-865-2092.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, will hold adoration of the Blessed Sacrament every Friday, 8 a.m.-6:30 p.m.

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday, 7 a.m.-5:30 p.m. Mass. Benediction before Mass.

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

Saturdays

A pro-life rosary will be prayed every Saturday, 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group will meet in the church, 7-8:15 p.m. For information, call 812-246-4555 or 812-246-9735.

First Tuesdays

Divine Mercy Chapel, Indianapolis, next to Cardinal Ritter High School, will hold Benediction of the Blessed Sacrament, 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., will hold First Friday rosary and Benediction, 7-8 p.m.

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

St. Joseph Parish, St. Joseph Hill, Sellersburg, 2605 St. Joe Rd. West, will hold First Friday eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold exposition of Blessed Sacrament following 8 a.m. Mass, closing with Benediction at 5:15 p.m.

St. Vincent de Paul, Bedford, celebrates exposition of the

Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The Sacrament of Reconciliation is available from 4-6 p.m.

First Saturdays

St. Nicholas Parish, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED Gathering will follow in the parish school.

Apostolate of Fatima will hold holy hour, 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis.

Our Lady of the Greenwood Parish, 335 S. Meridian St., will hold First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

Holy Angels Parish, Indianapolis, 28th and Martin Luther King Jr. St., will hold exposition of the Blessed Sacrament, 11 a.m.-noon.

Second Wednesdays

The archdiocesan Family Life Office, Natural Family Planning Classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7:30 p.m. Cost: \$20. For information, call 317-236-1596 or 1-800-382-9836, ext. 1596.

Second Thursdays

Focolare Movement meets at 7:30 p.m. at the home of Millie and Jim Komro. For information, call 317-257-1073 or 317-845-8133.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. For information, call 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For information, call 317-887-9388.

Holy Family Parish, Oldenburg will hold a support group for widowed persons at 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass, 2:00 p.m.

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass, 2:00 p.m.

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold Family Rosary Night, 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana will gather for a healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis. Teaching will begin at 7 p.m. followed by Mass at 7:30 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, Indianapolis, 3922 E. 38th St., will have a Mass for Life, 8:30 a.m., followed by a prayerful



Blessing

Catholics bless themselves at a new baptismal pool in the center of Holy Angels Cathedral in Gary. A Mass of dedication was held in late January after \$360,000 of new improvements were completed by the Diocese of Gary.

walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

Fourth Sundays

The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, 3 p.m. Benediction and Franciscan service followed by business meeting and social. For information, call 317-547-6651.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian,

6 p.m. THURSDAY: Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C

Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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Cardinal seeks response from Mother Angelica

Cardinal Roger Mahony of Los Angeles has asked EWTN founder for an apology for her criticism of his recent pastoral letter

LOS ANGELES (CNS)—Cardinal Roger M. Mahony is still seeking a satisfactory response from Mother Angelica of the Eternal Word Television Network for her nationally broadcast attacks on his pastoral letter on Sunday Mass, said the cardinal's press spokesman, Capuchin Father Gregory Coiro.



Cardinal Roger Mahony

He said Feb. 3 that he knew of no new developments since early December, when Cardinal Mahony, who heads the Los Angeles Archdiocese, wrote Mother Angelica a five-page letter demanding a straightforward apology and retraction.

The cardinal said if that did not happen he would be forced to pursue a complaint through the Holy See because "I could not allow my teaching authority and good name in the Archdiocese of Los Angeles to be impugned publicly."

He sent a copy of his letter to the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

The conflict began last Nov. 12 when Mother Angelica, on her nationally syn-

dedicated cable television show, *Mother Angelica Live*, accused Cardinal Mahony of denying the real presence of Jesus Christ in the Eucharist.

"I'm afraid my obedience in that diocese would be absolutely zero. And I hope everybody else's in that diocese is zero," she said.

When Cardinal Mahony demanded a public clarification and apology, she responded Nov. 18 with a one-hour TV commentary in which she apologized at the beginning but went on to criticize the cardinal's pastoral at length, repeatedly saying that she found it confusing.

In his Dec. 1 letter, Cardinal Mahony said he would have been "quite satisfied" with the apology had she stopped there.

"However," he said, "I believe that your apology was so diluted by your continuing commentary that any ordinary viewer would have found my pastoral letter to be at best confusing and at worst somehow a dangerous teaching document."

"You yourself used the words 'confused' and 'confusing' at least 30 times during the course of that segment, leaving no doubt that you disapproved of the pastoral letter."

Father Coiro released the text of the cardinal's letter to Catholic News Service (CNS) Feb. 2. He said the cardinal gave permission to release it to journalists who asked for it after *The Wanderer*, a national Catholic newspaper, quoted portions of it in a story in January.

In the letter, Cardinal Mahony asked Mother Angelica to work with Bishop David E. Foley of Birmingham, Ala., where EWTN is located, to draw up "a brief, written statement of retraction and apology that would be read without any further comment or commentary."

He said "essential elements" of the apology would include an acknowledgment that she misjudged the pastoral letter "and you do not question my firm belief in the full nature of the Eucharist, nor my teachings about the Eucharist."

He said it was also essential that she say she does not invite people to disobey their bishop and that it is not within her competence to do so.

"The Holy Father is the only competent authority in the church empowered to do that," he wrote.

Father Coiro told CNS that it is a violation of church law to incite Catholics to disobey their bishop. He said that in

Mother Angelica's "so-called apology program, she didn't seem to realize the seriousness of the violations."

In light of the wide dissemination of Mother Angelica's earlier criticisms, Cardinal Mahony said he expected that an apology and retraction would be broadcast "on at least four different occasions" before Christmas.

"It is my fond hope and desire that this matter can be handled in this way, discreetly and without further public comment by you or by me," he said.

But he added that if a satisfactory apology and retraction were not forthcoming, he would have "no

choice" but to "pursue the case before the Holy See."

EWTN President R. William Steltmeier, contacted by telephone Feb. 3 for comment on Cardinal Mahony's complaint, said he had "no comment, no comment whatsoever." †



Mother Angelica

Mother Angelica reports healing of leg, back infirmities

BIRMINGHAM, Ala. (CNS)—Mother Angelica, founder of the Eternal Word Television Network, reported that leg and back pains that have kept her in braces for the past 40 years were healed after a prayer session that included a recitation of the rosary.

Mother Angelica, 74, disclosed the healing Jan. 29 on *Life on the Rock*, a youth-oriented talk show shown on the EWTN cable channel. The healing took place the day before the program was broadcast, she said.

On her own EWTN show, *Mother Angelica Live*, she always has been seen seated. On *Life on the Rock* she was seen walking a few steps unaided as she was introduced to a standing ovation from the studio audience. She also stood with program host Jeff Cavins for the length of the show's first segment.

Mother Angelica, head of the Poor

Clares of Perpetual Adoration, also reported having no asthma attacks the day following her healing, adding that she could not get through a meal in the previous two months without an attack.

Born Rita Rizzo in Canton, Ohio, in 1923, Mother Angelica suffered spinal injuries affecting her back and legs in an accident involving a scrubber when she was a nun in Ohio.

Despite successful surgery, she had worn a brace on her left leg for 40 years. She started using crutches, and other braces on her right leg and back, four to five years ago, she said. Because the braces stayed hidden underneath Mother Angelica's habit, Cavins said some may not have been aware she had worn them.

A spokesman for EWTN said Mother Angelica was not available for an interview. †

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Analysts foresee change in Cuba after Pope's visit

Biographer of pope, Castro thinks profound change in Cuba began before pontiff's trip

WASHINGTON (CNS)—Pope John Paul II's recent visit to Cuba will accelerate changes that were already taking place in Cuban society, said a panel of policy analysts discussing the visit Feb. 6.

Despite differing views on the U.S. embargo against Cuba, three of the four panelists agreed that an in-depth review of U.S. policy is called for in the wake of the papal trip.

The discussion, held at the Brookings Institution in Washington and hosted by the Inter-American Dialogue, drew about 200 representatives of government offices, embassies, higher education, the media and various international and non-government organizations.

"A process of profound, fundamental change in Cuba had already begun before the visit of the Holy Father," said author Tad Szulc, whose books include biographies of Pope John Paul II and Cuban President Fidel Castro.

"I think from now on the church (in Cuba) will play an absolutely critical role in the economic, social and political change which is going on," he said.

He called pope's Jan. 21-25 visit "a most extraordinary historical occasion" and compared it with the pope's 1979 visit to Poland—a visit many view as having set the stage for the end of communism in Eastern Europe.

Thomas Quigley, U.S. Catholic Conference policy adviser on Latin American and Caribbean affairs, said the pope opened doors for more religious freedom and a wider church role in Cuban life by stressing that religion means more than prayer or worship.

The pope underscored the church's threefold "liturgical, prophetic and charitable mission in society," he said, and emphasized that they cannot be separated.

Jorge I. Dominguez, director of the Weatherhead Center for International Affairs at Harvard University and a member of the Inter-American Dialogue, described the visit as "an accelerator of a process of change that was already under way."

He said the change is "very slow," but there are many indications that "the state is losing its grip on" the tight control it used to exercise over Cuban society.

Changes, he said, ranged from large events, such as permissions for large outdoor Masses before the papal trip or the archbishop of Havana being given a half-hour on Cuban television to explain what the papal visit would mean, to small incidents people witnessed all over Cuba.

He said he went down with a plane-load of pilgrims from Boston, and at the hotel where they were staying a local children's choir—from a church the Boston Archdiocese had helped restore—came over to serenade the Boston group in the hotel lobby.

He said he overheard two hotel employees discussing what to do about the gathering. As he recounted it, the first said, "This is not an authorized meeting. We should report it to state security."

The second said, "Maybe it is. But I like it, don't you?" The first said, "Yes, I like it too. Maybe we shouldn't report it."

Jose Sorzano, a former special assistant to the president for national security affairs and former U.S. ambassador to the U.N. Economic and Social Council, said the outdoor papal Masses in Cuba were the first mass gatherings he could recall there "at which the center of attention was not Fidel or another communist leader."

Even Castro's wearing of a business suit instead of battle fatigues in his public appearances with the pope was significant, he said. It was a sign of respect which "conveyed the message that there is something higher than the revolution," he said.

Sorzano described Cuba as governed by "a regime based in fear," in which people who disagree draw into themselves because they do not know which neighbors they can trust.

He asked the group to imagine a person in Cuba who has been afraid to speak out attending a papal Mass, seeing thousands of others around him responding enthusiastically to the pope's calls for freedom, and saying to himself, "There are a lot more of us than I thought."

He said he thought the visit's lasting impact would be to "instill a prophetic mission" in a Cuban Catholic Church that until now has been largely "accommodationist."

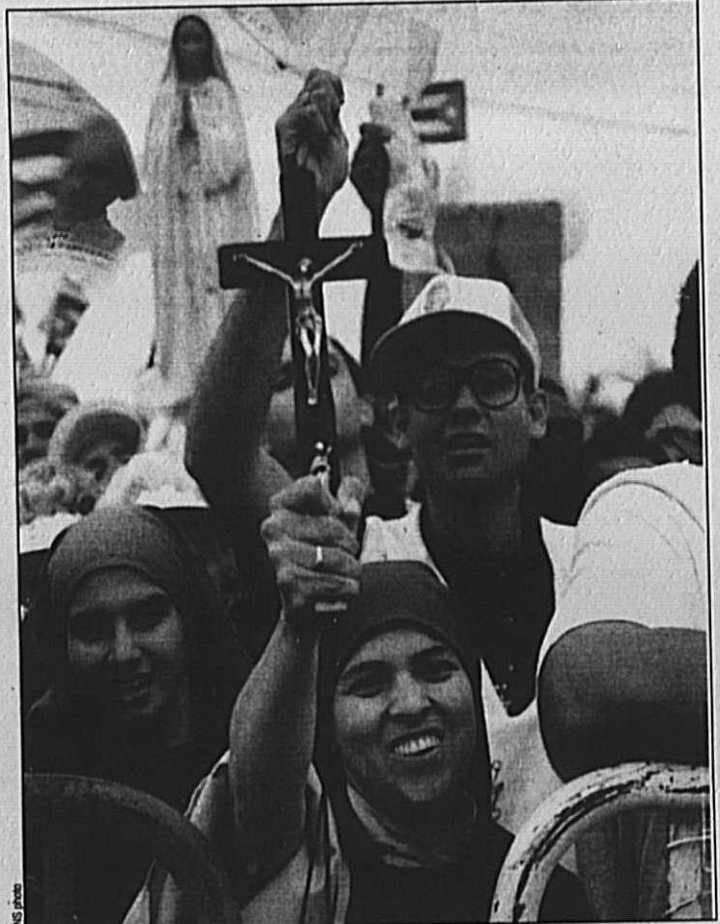
Sorzano continued to support the U.S. embargo strongly, but the other three panelists called for a review of the policy with an eye toward responding to new openings.

The panelists noted that the pope's call for an end to the trade embargo and Cuba's isolation from the international community was two-edged: He called for internal changes to restore human rights and open Cuba to the outside as well as an end to the international isolation imposed from without by the embargo.

Quigley pointed out that in advocating an end to the embargo the pope was reiterating the position held by the Cuban bishops and the U.S. bishops.

The Inter-American Dialogue, composed of 100 business, academic, civic and nongovernmental leaders in the Americas, is a U.S. center for policy analysis and dialogue on Western Hemisphere affairs.

Its activities include efforts to reduce hostility and encourage a rapprochement between the United States and Cuba through changes in the political and economic policies of both governments. †



Nuns and other worshipers hold religious symbols and statues at Mass with Pope John Paul II in Havana in January. Policy analysts meeting in Washington said the pope's recent visit will accelerate changes that were already taking place in Cuban society.



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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.

ALBANO, Fannie, 96, St. Mary, Richmond, Jan. 26. Mother of Seldon "Red" Albano. Grandmother of seven. Great-grandmother of 11. Great-great-grandmother of five.

BUCKMAN, Catherine, 72, St. Anthony of Padua, Clarksville, Jan. 24. Wife of Robert Buckman, Sr. Mother of Robert, Jr., Timothy Buckman, Ellen Click. Sister of William Parsons, Margaret Weber. Grandmother of four.

CHILDERS, Freida, 75, St. Mary, Aurora, Dec. 27. Wife of Ed Childers. Mother of Ruth Pfister, Doug Childers, Debbie Reith.

CLEMENS, Frank H., Jr., 87, St. Paul, Tell City, Jan. 18. Husband of Marie Clemens. Father of Peter, Paul, Steve Clemens, Mary Becker, Jane Stiles, Peg Kellems, Ruth Herre, Angela Thatcher. Grandfather of 20.

CZOSANOWSKI, Clara T., 82, St. Malachy, Brownsburg, Dec. 25. Mother of Barbara Kowalski. Grandmother of three. Great-grandmother of three.

DAY, Prisca M. (Tighe), 86, Holy Family, New Albany, Jan. 31. Mother of Stephen T., John E. Day. Sister of Ruth T. Waters, Mary Russell, Providence Sister Marie Kevin Tighe. Grandmother of six.

DUSTHIMER, John R. "Jack", Sr., 69, St. Jude, Indianapolis, Feb. 4. Husband of Janet (Fralich) Dusthimer. Father of Dennis L., John R. Jr., Thomas J.,

Mary Ann Dusthimer, Terese Kennedy, Kathleen Warner, Susan Dreber. Brother of Charles, Joseph, Thomas Dusthimer, Mary Rita Unica. Grandfather of 14.

EGBERT, Mary L., 79, St. Vincent de Paul, Bedford, Feb. 4. Wife of Maurice Egbert. Sister of Lloyd, William V., John J. Morris, Helen E. Baker. Half-sister of Betty Hall.

ESAREY, Clarence E., 87, St. Christopher, Indianapolis, Jan. 28. Father of Louise E. Craig. Grandfather of two. Great-grandfather of two.

FOREMAN, Florence, 87, St. John the Baptist, Osgood, Jan. 31. Mother of Warren, Larry D., Richard D., Frank E. Foreman, Ann Marie Black.

FULLER, Jeanne S., 83, St. Luke, Indianapolis, Feb. 5. Mother of Charles, Frank P., John C. Fuller. Grandmother of six. Memorial contributions to St. Luke Church and St. Vincent's Hospice.

GOEBEL, Josephine M., 87, Holy Family, Richmond, Jan. 30. Mother of Carol Goss, Joe Goebel. Grandmother of six. Great-grandmother of five.

GYORKOS, Peter S., 79, Holy Name, Beech Grove, Jan. 27. Father of Lynda Welles, Bob Gyorkos. Stepfather of David Martin. Brother of Richard, Irma Gyorkos. Grandfather of six. Great-grandfather of two.

HARBISON, Mary E., 85, Holy Name, Beech Grove, Feb. 3. Mother of Connie S. Lillioch, Joan Pruitt. Sister of Rita Davis, Dorothy Combess, Catherine Harbison. Grandmother of 13.

HERRMANN, Leveva Mary, 81, St. Paul, Tell City, Jan. 12. Mother of David, Gary Herrmann, Jane Gullick.

HESTER, Joseph A., 71, St. Mary, North Vernon, Jan. 28. Husband of Marilyn Hester,

Father of Ed, John Hester, Jody Ebinger, Jan Matern, Jean Kirchner. Brother of Bob Hester, Anna Mae Mege, Margaret Reinhart, Betty Yount. Stepfather of Gary, Terry Castor, Cathy Norton, Judy Cooper, Angela Lamaster, Christina Clark. Grandfather of 28. Great-grandfather of two.

HILBERT, Beatrice E., 86, St. Mary, Greensburg, Feb. 4. Mother of Dale Hilbert, Dorothy Ann Emerson, Janet Schaefer. Grandmother of 10. Great-grandmother of six.

HUBERT, Anna, 75, St. Paul, Tell City, Jan. 23. Wife of Edward M. Hubert. Mother of Ida Holtzman, Margaret Dunn, Eileen Crow, Alvina Poehlein, Mary Wade, Maurice, Tony Charles, Randy, Ronnie Hubert. Sister of Veronica Goeke, Lorena Zoglman, Marie Flannagan, Dolores Ackerman. Grandmother of 30. Great-grandmother of 17.

NEFF, Margaret Frances, St. Barnabas, Indianapolis, Jan. 25. Sister of Sr. Carolyn Louise, Sr. Mary Helen, Bertha, Otto A., Anthony A. Neff.

PATRICK, Arthur H., 80, St. Paul, Tell City, Jan. 19. Husband of Mary L. Patrick. Father of Gary A., Lawrence H., Paul F. Patrick, Mar L. Blythe. Grandfather of six. Great-grandfather of 12.

RILEY, Charles K., 83, St. Anthony, Indianapolis, Jan. 20.

Father of Delores LaRosa, Donald K. Riley. Grandfather of seven. Great-grandfather of seven.

SCHEDLER, Barbara M., 96, St. Mary, Greensburg, Feb. 3. Mother of Rev. Alfred SCHEDLER, Ruth Blankman, Sr. Dorothy SCHEDLER. Sister of Anna SCHEDLER. Grandmother of four. Great-grandmother of six.

SCHMIDT, Bertha L. (Devine), 84, St. Mary, New Albany, Dec. 19. Mother of Mary Kavathas, Betty Threlkel, and one son. Grandmother and Great-grandmother of several.

SMITH, Terry Edward, 54, Holy Family, Richmond, Feb. 8. Husband of Kathleen Smith. Father of Christopher Smith. Brother of Tim Smith. Uncle of two nephews and one niece.

SPRAY, May, 84, St. Ambrose, Seymour, Jan. 18. Mother of Edward Spray. Grandmother of two.

STRANGE, Evelyn B. (Thompson), 72, St. Alphonsus, Zionsville, Jan. 26. Wife of Glenn F. Strange. Mother of LaRena McKee and Glenn V. Strange Jr. Sister of Maxine Hershey and Ruth Campbell. Grandmother of 6.

STURM, Hollis, 67, St. Thomas the Apostle, Fortville, Jan. 16. Mary Louise (Schubert) Sturm. Father of David, Raymond, Jeff, John Sturm, Elaine Worland, Janice Hazelbaker, Brenda

Bodkin, Julie Leveridge. Brother of Marie Park, Edith Swager. Grandfather of 24. Great-grandfather of six.

THOMPSON, Nellie, 94, Our Lady of Lourdes, Jan. 25. Aunt of several nieces and nephews.

ULLRICH, Mary Rita, 78, St. Mary, Aurora, Jan. 16. Sister of John Ullrich, Justina Ross.

VIERLING, Lawrence E., 55, St. Louis, Batesville, Jan. 23. Father of Michael Vierling, Sue Myers, Christy Kessens. Brother of Meredith "Bud" Vierling, Viola Fullenkamp, Betty Stein. Grandfather of one.

WALKER, Elsie M., 91, St. Paul, Tell City, Jan. 24. Aunt of several nieces and nephews.

WELCH, Charles S., 71, St. Augustine, Jeffersonville, Jan. 19. Father of Ernest E., Robert L. Welch. Brother of Paul Virgil Welch, Leona E. Martin, Sherion N. Barrett. Grandfather of six. Great-grandfather of 12.

WHEELER, Louise B., 54, St. Vincent de Paul, Bedford, Jan. 29. Wife of Herbert Wheeler, Sr. Mother of Judy Hall, Herbert Wheeler, Jr. Daughter of William and Catherine (Colvin) Spaulding. Sister of Silas, Frank, Jim, Tony Spaulding, Margaret Bridgewater, Martha Cox, Pat Crane, Clara Batchlor, Mary

Reed, Carolyn Blake.

WILKINSON, Audrey M., 69, Holy Family, Richmond, Jan. 30. Mother of Richard Wilkinson, Cynthia Kattau, Monica Culver, Linda Balaskovits. Step-sister of Ronald, Charles Heinzl. Grandmother of three.

WILLIAMS, Thomas Pearce, 55, Indianapolis, Jan. 24. Son of Oren R. Williams and Rosemary Pearce. Father of Julie Gravens, Leslie Balding. Brother of Marge Messang. Grandfather of one.

WILSON, Lisa Renee (Young), 36, Little Flower, Indianapolis, Jan. 16. Wife of George M. Wilson. Mother of George M., II, Joshua L., Sasha D., Tara R. Wilson. Daughter of Magdeleen A. Young. Sister of Shelly L. (Young) Wilson.

WINT, Otis, 79, St. Paul Tell City, Jan. 25. Husband of Henrietta S. Wint. Father of Patricia Jellison, Carolyn Murphy, Jacqueline Cail. Brother of Preston Wint. Grandfather of six. Great-grandfather of eight.

WOODSIDE, Helen Marie, 80, St. Luke, Indianapolis, Feb. 6. Wife of John M. "Jack" Woodside. Mother of Kathy Youny, Susan LeMay, Paul, Richard, Jack Woodside. Sister of Paul Hesper, Grandmother of six.

Catholics help retell story of assisting fugitive slaves

CINCINNATI (CNS)—The more than century-old story of enslaved blacks winning freedom through the Underground Railroad is being retold, thanks in part to Catholics in the Cincinnati Archdiocese.

Plans are in place to commemorate the entire circuitous route to freedom by establishing the National Underground Freedom Center in downtown Cincinnati on the banks of the Ohio River, the waterway straddling the Mason-Dixon Line, which separated the slave states from the free states.

Ed Rigaud, a member of St. Francis de Sales Parish, is executive director of the Freedom Center. He is on loan from his position as a vice president at Proctor & Gamble. Raymond Lane Jr., a member of Assumption Parish, is a part-time clay sculptor whose work may end up on permanent display in the center.

C. Walker Gollar, an assistant professor of American religious history at Jesuit-run Xavier University in Cincinnati, is working to map sites of the Underground Railroad, whose "passengers," he believes, came through the port of Cincinnati more often than any place else. He's on the center's history committee.

The "railroad" set up by abolitionists took slaves through streams, bayous and forests to get them away from bondage in the South to freedom in the North.

The Freedom Center is scheduled to open some time in the year 2003 as the first national museum to commemorate that legacy.

"The Freedom Center as a cultural center is going to have educational programs geared to history and will also serve to extract the principles important to the quest for freedom," Rigaud told the *Catholic Telegraph*, Cincinnati's archdiocesan newspaper.

The goal of the center is to foster reconciliation among people of different cultural backgrounds by emphasizing the positive aspects of flight from oppression to freedom.

Rigaud, who graduated from Xavier University in New Orleans in 1965, credits his Catholic education for giving him the tools to develop his vision of what the center should be.

"My Catholic education has had a bearing on my entire life, starting with elementary school under the Sisters of the Blessed Sacrament and continuing with the Josephite priests at my high school," Rigaud said.

"Three things I learned particularly in high school, are the importance of vision, leadership and academic achievement. I learned those things and looked for the opportunity to apply them. This assignment is perfect for those skills," he said.

Completion of this assignment, which has demanded 16 and 17 hours a day from Rigaud, is so vivid that he says he can "taste, feel, smell and touch it."

Site negotiations for the 125,000-square-foot Freedom Center are still under way. Funds are being solicited for \$70 million to build it and \$10 million to endow it.

Meanwhile, Rigaud has entered the third year of his on-loan status from Proctor & Gamble. What happens if he must return to his position before his vision has materialized?

"I will do everything I can to see it through," said Rigaud. "It's that good Catholic training."

Lane the sculptor has worked for six months in his donated studio space in his church basement, creating a sculpture called "Harriet Tubman's Experience in the Underground Railroad."

Harriet Tubman, born 1820 in Dorchester County, Md., herself escaped slavery from the South. She became known as the "Moses of her people" for later leading hundreds of escaped slaves to freedom through the Underground Railroad.

While Lane was working on the Tubman display, he learned from parish members that tunnels below their church were possibly used to shelter fugitive slaves. He said the information inspired him to add more figures to the display.

Now completed, the sculpture exhibit is being featured at a local gallery until Feb. 28, and planners for the Freedom Center were considering making Lane's work a permanent exhibit.

Lane labored five hours a day on the exhibit while holding down three part-time jobs.

"I try to stay focused," he told the *Catholic Telegraph*. "Things pull me down like the need for rent money and food. I blot it out because I know that I have to do this." †



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Positions Available

Elementary School Principal

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Professional Qualifications:

- demonstrate exemplary leadership and knowledgeable in curriculum and instruction, staff and program development;
- skilled in long-range planning and systematic evaluation of programs and staff;
- must be an active member of a Roman Catholic parish;
- hold or be eligible for an Indiana School Administrator License.

Personal Qualifications:

- child-oriented and compassionate to student needs;
- possess strong communication skills, capable of establishing rapport with staff, parents and children;
- flexible and energetic.

Please submit letter of interest, résumé, transcripts, and references by March 1, 1998, to: Steven Kuhlman, Sts. Joan of Arc and Patrick School, 1230 N. Armstrong St., Kokomo, IN 46901.

Secretary/Office Manager

Saint Lawrence Parish is establishing the position of full-time secretary/office manager. Responsibilities will include maintaining parish census data using the ACS system, generating memos and letters, scheduling Masses, editing the weekly bulletin, furnishing computerized reports, scheduling meetings, maintaining the parish calendar, ordering office supplies, supervising a part-time secretary and office volunteers, receiving visitors, and taking messages. Applicants must be experienced in parish operations, dictation, advanced computer skills, and demonstrate an ability to establish office procedures, work well with staff and volunteers, and have attention to detail.

Saint Lawrence offers a pleasant environment, competitive salary, excellent benefits, immediate and long-term employment. Send résumé and references to: Rev. Mark Svarczkopf, 6944 E. 46th St., Indianapolis, IN 46226. Fax: 317-543-4926.

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Director of Religious Education

Holy Redeemer Parish (Evansville's north side) is accepting applications for director of religious education serving both our K-8 school and our religious education program. The religious education program includes programs for preschoolers, and students in grades 1-12. Application deadline: April 1. Obtain applications and ministry description and/or submit résumé at the Holy Redeemer Parish Office, 918 W. Mill Rd., Evansville, IN 47710. 812-424-8344.

Coordinator of Youth Ministry

We are looking for a vibrant, faith-filled individual interested in the spirituality and growth of youth in our parish. St. Michael's Catholic Community is a mid-size parish in the Indianapolis archdiocese. In this full-time position, you will be supported and encouraged while responsible for a ministry serving grades 7-12. Preferred qualifications include a bachelor's degree or related experience in youth ministry and completion of, or willingness to complete, youth ministry certificate program. A decision hoped to be made by May 1, with a start date by July 1. Send résumé by March 15, to Ray Bruck c/o St. Michael's Catholic Community, 519 Jefferson Blvd., Greenfield, IN 46140.

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Positions Available

Principal K-8

St. Martin School, a Catholic elementary school (K-8) in Cheviot, Ohio, with 530 students and 27 teachers, is accepting applications for principal for the 1998/99 school year. Applicant must be a practicing Catholic with three years successful teaching and/or administrative experience in a Catholic school, and hold or meet the requirements for an Ohio Principal's certificate. Applicant should send résumé with three character references and three professional letters of recommendation by Feb. 27, 1998, to: Principal Search Committee, St. Martin Parish, 3720 St. Martin Place, Cincinnati, OH 45211.

Elementary Teaching Position

St. Maria Goretti School in Westfield, IN, is now accepting applications for elementary teachers for primary, sixth and seventh grades for the 1998-1999 school year. Seeking outstanding educator with high expectations and work ethic, and strong Christian, Catholic values. Appropriate license/certification for the State of Indiana is required. Please send cover letter and résumé to: Mrs. Bonnie Stevens, Principal, 17104 Springmill Rd., Westfield, IN 46074. Phone: 317-896-5582.

Part-time Administrative Assistant

St. Thomas Aquinas Church has a part-time (9-12 hrs./wk.) administrative assistant position available. Responsibilities include extending hospitality to callers and visitors, providing clerical support, accounts payable, maintenance of census and contribution information, and assisting with budget development.

All applicants must be high school graduates or equivalent with at least 2-3 years experience in an office environment. Other requirements include ability to work independently, ability to perform highly-detailed work with accuracy, and a working knowledge of computers and Windows95.

Please send résumé and salary history to: Marcha Bennett, St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis, IN 46208. Position available immediately.

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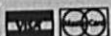
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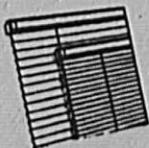


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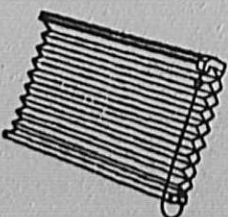
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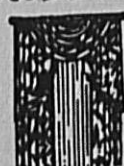
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