



The Criterion

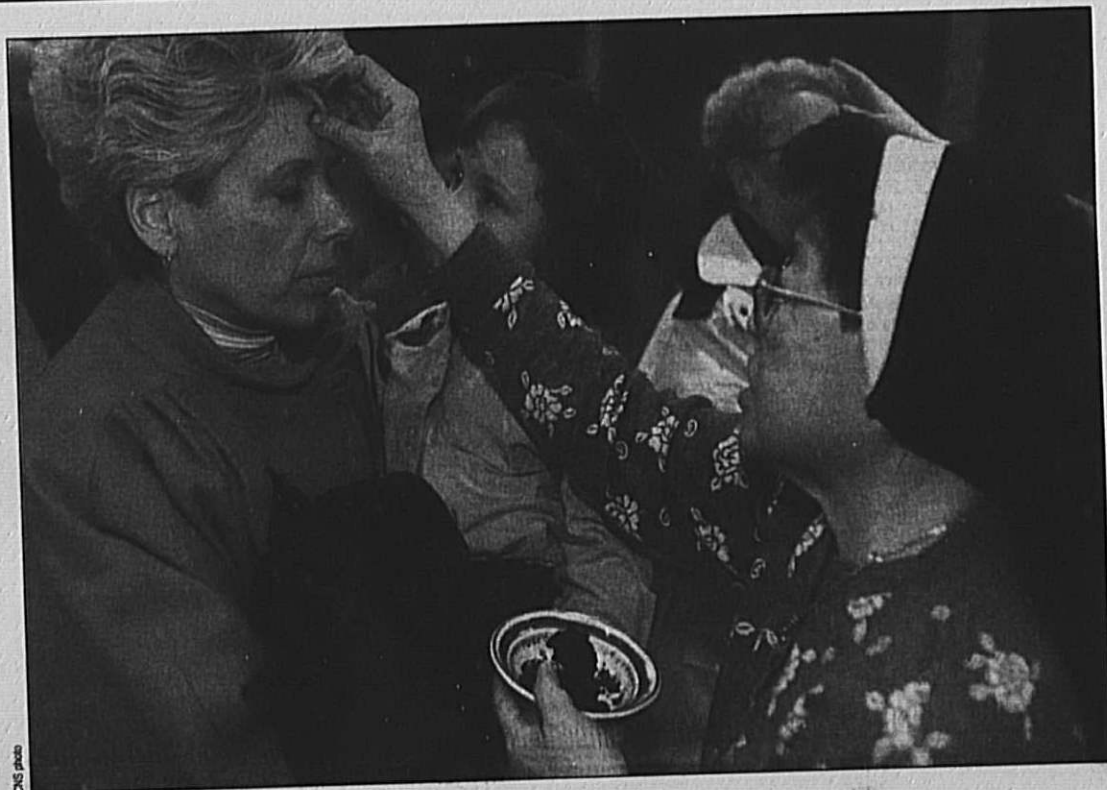
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February 20, 1998



Ash Wednesday

A woman receives ashes on her forehead during an Ash Wednesday service last year. The penitential season of Lent is marked by prayer, penance and almsgiving in preparation for the celebration of the passion, death and resurrection of Jesus.

Pope's Lenten message urges love for poor

VATICAN CITY (CNS)—In a Lenten message dedicated to the poor, Pope John Paul II called on all Christians to offer the needy a "concrete sign of love" in the weeks leading up to Easter this year.

The pope said special efforts were necessary to overcome new "forms of distancing" and the resulting suffering of refugees, targets of racial hatred and vast numbers of unemployed. His message was released at the Vatican in mid-February.

Echoing statements over the last several years, the pope strongly condemned the modern imbalance between rich and poor. He said too many lack the necessary means of survival, adequate health care, a home and a job. Others suffer from war, receive unequal salaries or are separated from their families.

"This poverty, which for many of our

brothers crosses the line to misery, is a scandal," he said.

"The individual is humiliated by the lack of these necessities of life. It is a tragedy before which those who have the possibility to intervene cannot, in conscience, remain indifferent," he said.

The pope said an equally serious form of poverty—lack of spiritual nourishment—troubles many men and women today and can bring on grave suffering, too.

"The consequences of this are right before our eyes and are often very sad, a life void of meaning. This kind of misery is mostly found in environments

where people live in comfort, materially satisfied but without a spiritual orientation," he said.

"I exhort every Christian in this Lenten season to evidence his personal conversion through a concrete sign of love toward those in need, recognizing in this person the face of Christ."

He reminded Christians that Christ identified with the poor and "God himself is present in them."

"In opulent societies and a world ever increasingly marked by practical materialism invading every aspect of life, we cannot forget the strong words with which Christ admonishes the rich," he said.

He said the church's message is clear: Those who truly love God wel-

come the poor.

The pope said the obligation to relieve

the condition of the poor extends today to millions of refugees and exiles, and many "whose only 'fault' is a search for work and better living conditions outside his own country." Others suffer from a "fear of all who are different" and are seen as a threat.

"I exhort every Christian in this Lenten season to evidence his personal conversion through a concrete sign of love toward those in need, recognizing in this person the face of Christ," he said.

While the church can sometimes help bring material relief to the suffering, it should always aim to bring "a word of hope," especially to those suffering in body and in spirit.

The correct response to poverty is the proclamation of the Gospel in word and deed, he said. †

Fast and abstinence rules for Lent

Wednesday, February 25, is Ash Wednesday, the beginning of Lent. This season is a penitential period that leads to the celebration of Easter, which occurs on April 12 this year.

Parishes throughout the archdiocese will begin the season of Lent with the blessing and distribution of ashes during or following Ash Wednesday liturgies celebrated in their churches. The faithful are advised to check with their parish bulletins to see what is being done in their parishes.

Archbishop Daniel M. Buechlein is scheduled to celebrate Mass and distribute ashes at the noon Mass on Ash Wednesday

at SS. Peter and Paul Cathedral, 1347 North Meridian St., Indianapolis.

Fast and abstinence rules

Ash Wednesday, Feb. 25, and Good Friday, April 10, are days of complete fast and abstinence. All Fridays of Lent are days of abstinence.

Fast: Binds all persons over 18 and under 59 years of age. On days of fast, only one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence: Binds all persons over age 14. On days of abstinence, no meat or meat products (e.g., gravy, broth made from meat) may be eaten.

Note: When health or ability to work would be seriously affected, the law does not oblige. If a person is in doubt concerning fast or abstinence, he or she should consult a parish priest or a confessor.

Easter duty: Catholics are obliged to perform their Easter duty at this time of year. The Easter duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent (March 1 this year) and Trinity Sunday, which is celebrated this year on June 7. †

CCF board extends terms, hears about Mother Theodore

The Board of Trustees of Catholic Community Foundation, Inc., approved a resolution of its membership committee that calls for each member's term on the board to be extended by one year. The action was taken at the request of Archbishop Daniel M. Buechlein, board chairman, in order to ensure continuity on the board for the duration of the archdiocesan-wide capital and endowment campaign, Legacy of Hope from Generation to Generation.

The action took place at the board's regular quarterly meeting, which was held Feb. 11 in the auditorium of the American United Life Building in Indianapolis.

At the meeting, Archbishop Buechlein reemphasized to the board that Legacy of Hope from Generation to Generation "flows directly from the mission of our archdiocese—to worship God, to share our faith, and to serve human needs."

"This is not a campaign that is driven by money," he said. "It is driven by the mission of this archdiocese and by the very practical goals we have set for our five-year celebration of Journey of Hope 2001. As I have said before, the legacy that we are handing on to future generations is not buildings and endowments. It is the spiritual mission of the church which we inherited from our parents and grandparents in the faith."

"Our challenge," the archbishop said, "is to strengthen this legacy and to pass it on to our children and grandchildren."

In a special presentation, Providence Sister Marie Kevin Tighe, promoter of the cause of the Venerable Mother Theodore Guérin, S.P., gave the board a brief summary of Mother Theodore's life and of the progress in the process that will end with her becoming the first canonized saint from Indiana. Mother Theodore will be beatified this fall by Pope John Paul II. Beatification is the second step in a three-step procedure of canonization. Archbishop Buechlein has named Mother Theodore co-patron, with Saint Francis Xavier, of the Legacy of Hope campaign.

Board members heard reports from Jerry Semler, vice chair of the board, co-chair of the capital campaign, and general chair of the first phase of the campaign, which is called Building Communities of Hope. This first phase con-

centrates on establishing partnerships with the Indianapolis civic and corporate communities for capital improvements and the establishment of endowments for the eight center-city Catholic schools and for social service agencies of Catholic Charities.

Semler reported that this phase was officially launched Jan. 29 with a kickoff event attended by some 200 Indianapolis area business and civic leaders. The campaign has already received \$13.1 million in pledges and matching potential toward the minimum \$20 million goal. All aspects

of the campaign are on schedule.

Patricia DeVault, Legacy of Hope campaign co-chair, also reported that the other phases—the parish, major gifts, pastoral leadership, family, and youth/young adult phases—are all on schedule.

Sandra M. Behringer, director of gift planning for the archdiocese, said that, since the board last met in August, four new endowments totaling approximately \$22,000 had been established. As of Dec. 31, 1997, the foundation's total value was nearly \$31 million. †

Pastoral council completes third retreat day

The Archdiocesan Pastoral Council met Feb. 14 to examine stewardship, the third theme of Journey of Hope 2001. The council has devoted each of its last three meetings to one of the three themes of the Journey of Hope: spiritual renewal, evangelization and stewardship. The study days are in preparation for the council's review and revision of the Archdiocesan Strategic Plan, which begins at its next meeting on June 13. The council is the archdiocese's chief consultative body for planning and is charged with the development, monitoring and revision of the strategic plan.

Last Saturday's gathering was facilitated by Sharon Hueckel, director of stewardship for the Diocese of Lafayette-in-Indiana. Hueckel is much in demand as a speaker on stewardship. She is also the author of the popular *The Disciple as Steward*, a six-week study of the U.S. bishops' pastoral letter on stewardship, *Stewardship: A Disciple's Response*. Hueckel's booklet is based on the small-group Renew process.

Hueckel told council members that stewardship "involves being called into a relationship with Jesus and invited to follow him—to try . . . to live his life as our own."

Stewardship is also a measure of our discipleship, Hueckel said. "Stewardship begins with a relationship—we are loved and called into relationship with Christ, just like those first disciples. And our stewardship," she said, "then becomes the way we measure our fidelity to that relationship—the tangible, visible result of our desire to give back to the one who has given us everything and who loves us more than we can understand or know. And the more we love him—the stronger the relationship—the more of ourselves we are willing to give."

The council welcomed two new members: Sharon Smith, of St. Andrew the Apostle Parish and representing the Indianapolis North Deanery, and John McBeath, of St. Simon the Apostle Parish and representing the Indianapolis East Deanery. †

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Pro Ecclesia et Pontifice Award Recipients

'The Lord's delivery man' assists the needy daily

By Mary Ann Wyand

"I'm the Lord's delivery man," Nativty of Our Lord Jesus Christ parishioner Lucious Newsom of Indianapolis explained Jan. 29 as he steered the Food Link van into Blackburn Terrace, a low-income housing complex in Indianapolis.

"I deliver food to the poor for Jesus," he said. "It's as simple as that. Jesus is awesome, believe me. I never dreamed I would come to this town and stay here this long feeding the poor. But when God calls you, you'd better answer."

The former Baptist minister from Memphis and Chattanooga, Tenn., is a new Catholic who has devoted his retirement years to full-time service to the poor.

Every week, Newsom said, food and cash donations to Food Link enable him to feed about 2,000 hungry people who live in impoverished areas of Indianapolis and some of the rural poor who reside in "The Holler" near Greencastle.

Newsom was among seven archdiocesan Catholics recognized by Archbishop Daniel M. Buechlein Jan. 18 at SS. Peter and Paul Cathedral in Indianapolis with the *Pro Ecclesia et Pontifice* award, a papal honor given for service to God, the church and the pontiff.

The distinguished service award is an honor Newsom insists on sharing with the people of St. Luke, Nativty, St. Barnabas, St. Gabriel and St. Monica parishes, who support the Food Link ministry with donations and volunteer help.

"Jesus said, 'The poor will always be with you,'" Newsom said, "and this is the great part about that Scripture passage, 'Whatsoever you do to the least of them, you do also to me.' That's what I like about the Catholic Church. Catholic people serve Jesus. You can't serve him just by going to Mass. You've got to help people, too."

Newsom carries a Bible when he sets out on his seven-day-a-week Food Link ministry, and he depends on prayer to help him through difficult situations. Days begin at 6 a.m. and don't end until midnight, after he secures temporary lodging for homeless and battered people he finds on the street.

"I call Mass my 'filling station' because that's where I go to get filled up—to pray, hear God's Word and get the Eucharist," he said. "Then I can come out and serve God. During the week I stop by one church or another to pray. I've always got somebody I've got to pray for."

By 8:30 a.m. on Jan. 29, Newsom was finishing the first of many food pick-ups,

this time at an Indianapolis Kroger store at 86th Street and Township Line Road. Donations included fruit, vegetables and day-old bread. His smile widened when the bakery manager gave him an outdated cake, just in time for a 90-year-old woman's birthday.

Newsom checked the meat counter next and found marked-down hamburger which he planned to buy with money recently donated by St. Barnabas parishioners. As he calculated how much discounted meat he could buy, a store manager handed him a large box filled with free hamburger.

"The Lord always provides," Newsom said, grinning. "Now I can use the St. Barnabas money to help people pay their utility bills."

Outside the Kroger loading dock, Newsom carefully filled the donated van with groceries. The 10-year-old van looks like new and was recently given to St. Luke Parish for the Food Link ministry by Tom O'Brien Chrysler Plymouth Jeep Eagle in Indianapolis.

In eight years of delivering food to the poor, Newsom said, he accumulated more than 200,000 miles each on three other donated vehicles and continued to drive them until they were "worn out and ready for retirement." Grinning, he noted that he isn't worn out or ready for retirement, but he is training other volunteers to help with the Food Link ministry.

One loyal volunteer, William "Rick" Ricketts of Indianapolis, delivers food to the poor in the city's Riverside and Brightwood neighborhoods. Parish youth groups often help, and Pentecostal minister Mitchell Cheatham of Greencastle delivers Food Link donations to "The Holler."

"It's his heart that makes him great," St. Luke parishioner Bill Spangler said of Newsom. Spangler and Newsom organized Food Link with Dick and Wynn Tinkham of St. Luke.

"Prayer sustains me," Newsom said. "I pray, and the Lord takes care of me. He doesn't let anything happen to me, even in the bad parts of the city. I go to some of the most dangerous neighborhoods and know some of the worst kinds of people in the city, but the Lord takes care of me."

Newsom sees Christ in every person he meets, and feels badly when people make the wrong choices in life because they haven't found Jesus. He is evangelizing one person at a time, like the young mother who was working as a prostitute to support her drug habit until he found her on a street corner and prayed with her. Now he stops by her house every week to drop off food for her family and offer



Food Link coordinator Lucious Newsom of Nativty Parish in Indianapolis helps distribute food to the poor Jan. 29 at the Blackburn Terrace low-income housing complex on the east side of the city.

prayers that she will find a job and continue to remain drug-free.

With financial and volunteer help from St. Luke Parish, Newsom is coordinating assistance and home improvements for a Stringtown man whose 14-year-old daughter hasn't spoken a word since her mother left the family four years ago.

"Lucious" is the Latin derivative of "Luke," which means "light; bringer of

light or knowledge." And true to his name, Lucious Newsom brings the Light of Christ to God's poor—and to everyone else he meets—day after day after day.

"I go wherever there is hunger," Newsom said. "Until the poor can provide for themselves, somebody's got to help them. So I bring food and talk to people about God and show them a better way." †

Yes!

The Lord has been good to me, and I want to share with others.

I know my gift will help those in need even after I am gone.

It's easy to say

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Editorial

What does it mean to be Catholic and American?

A recent article in the *Los Angeles Times* raised serious questions about "the eroding identity of U.S. Jews." The author, Daniel Gordis, a vice president of the University of Judaism in Los Angeles and dean of its rabbinical school, believes that American Jews have lost their unique religious and cultural identities "because we have spent the past century trying to become exactly like the culture that surrounds us."

America has been good to its Jewish citizens, Gordis says. But it is also dangerous. "Jews are more successful here than their grandparents would ever have dreamed possible, but they are vulnerable in ways we never had cause to fear. America's culture, we now see, has become our undoing, slowly but certainly eroding American Jewish identity to the point that we no longer know who we are."

Rabbi Gordis laments the fact that "American Jews know virtually nothing about what our tradition actually says" and he predicts that "a century of intentional forgetting will not easily be reversed." According to Gordis, the survival of American Judaism depends on the ability of U.S. Jews "to reverse a century of blending in" and "to find the courage to recover our own voice and our own contributions." The rabbi concludes, "Only time will tell if America has eroded that courage as well."

These concerns about the erosion of Jewish identity should sound familiar to American Catholics who worry about the effects of modern culture on our religious beliefs and practices. For more than 100 years, Catholics have also struggled to "blend in" to contemporary society. Our parents and grandparents worked hard to be fully accepted as Americans, and their efforts were largely successful. In fact,

most observers today would readily agree that the assimilation of Catholics into the mainstream of American society has been fully accomplished.

But at what price?

Like our Jewish sisters and brothers, we Catholics must now ask ourselves some serious questions about what it means to be Catholic and American. And we should also work harder than ever to prevent the kind of religious illiteracy that can result when Catholics are fully integrated into a culture whose customs and values are predominately secular.

The *Catechism of the Catholic Church* is our best resource for combating religious illiteracy through education and formation in the Catholic faith. But because it is a universal catechism, the *Catechism of the Catholic Church* cannot fully address the particular challenges and opportunities of being Catholic and American. With the guidance of the U.S. bishops, we must look to our own resources to address the serious questions raised by our uniquely American situation.

The warning that Rabbi Gordis has issued to American Jews can also be applied to American Catholics: To survive, we need a reason to be. And to recover that, we'll need to stand for something—to be countercultural. Do we have the wisdom to know what it means to be fully Catholic and fully American? And do we have the courage "to recover our own voice" and "be different" when necessary?

—Daniel Conway

(Dan Conway, director of stewardship and development for the Archdiocese of Chicago, serves on 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.



Let's fast from TV this Lent to foster family life

Lent is coming around once more, and I want to make a suggestion. It is our custom to do special good works and acts of penance in preparation for the solemnity of Easter and the renewal of our baptismal promises. Besides the normal fasting and abstinence that the church puts before us, I propose doing something that fosters family life.

First, some background. Our family didn't have a television until I was a senior in high school. As a matter of fact, with hindsight, I count that a blessing. I learned to pass time on unoccupied evenings using my own devices. I learned to enjoy reading and writing and even drawing and painting. I listened to radio shows, letting my imagination paint the pictures. Our family played cards and had time just to be family. If nothing else, Mom would crochet and Dad would smoke his pipe, perhaps reading the paper. My brother and I might be working on requirements in scouting, if not on school homework. Conversation threaded through the evening.

A lot has changed since the 1950s. Untold progress has brought much good to our human family. Among other advances, television and cablevision and the Internet contribute greatly to the advancement of communication in our world. It must also be said that the proliferation of television programming, and now the advent of the Internet, have profoundly affected home life.

Recently, my friend at Saint Meinrad, Father Eric, sent me an article by author and speaker, Molly Kelly. She wrote, "If you did a survey and went into 100 homes a day for the next 30 days, and the hours of the survey were between 3 and 6 p.m., and 7 to 11 p.m., how many people would you find watching TV? Over the course of those seven hours each day, it would be safe to assume that an average of four people in each home would be watching TV for part of that time, which means that just in your survey alone, 12,000 minds are being fed daily by TV fare. Now multiply that by millions, and you'll have a greater realization of the influence that TV has on family life."

At this point, it would be difficult to guess how many people are surfing the Internet daily. Do parents know what is available to children on the Internet?

There are good shows on television. There is good material on the

Internet. But there is also much that is harmful to mind and spirit. Hours and hours spent surfing the TV channels or the Internet stifles creativity, dulls the mind and promotes passive family interaction at best. More worrisome, of course, is the sad fact that much of the programming promotes promiscuity and violence at the same time. The problem is compounded because our society has become desensitized to these harmful effects. One need only read the polls concerning the alleged sexual scandals plaguing the White House. Apparently whether or not the president of the United States is guilty of sexual impropriety makes no difference to the large majority of our citizens. Sin is not a big deal! How does that affect our youth?

The power of television surfaced among the bishops of the United States last November. As you may know, we have begun a discussion of the observance of Friday among our Catholic spiritual practices. The notion that, in our tradition, Friday is to Good Friday as Sunday is to Easter has faded. As the penitential nature of Friday has been lost, so has the joyful nature of Sunday been diminished. A lot of support exists to restore Fridays as days of abstinence from meat, possibly even fasting, and not just during Lent.

It was suggested that we encourage people to do some fasting from TV. I pass that suggestion along to families as a good way to do some extra Lenten sacrifice in preparation for Easter. It occurs to me that fasting from some TV might not only be sacrificial, it might even be called a good work if it promotes more positive family interaction.

In the church's experience, the liturgical season of Lent provides us with the opportunity for spiritual and moral renewal. Faith is like muscle, it needs exercise, and this season of Lent is a good time to strengthen ourselves. We pray more in order to allow the Holy Spirit to lead us. We fast and abstain more because it is a way to unite ourselves with the suffering that Christ endured for our salvation. We do extra good works because the fruit of union with Christ is a stronger love that wants to be shared. God gives special graces during Lent. Let's not pass them by. †

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.



Abstengámonos de la TV durante Cuaresma para fomentar a la vida familiar

El tiempo de Cuaresma pronto viene, y quiero proponer algo. Es nuestra costumbre hacer especiales trabajos buenos y actos de penitencia en preparación para la solemnidad de la Pascua y la renovación de nuestras promesas bautismales. Además el ayuno normal y abstinencia que la iglesia requiere de nosotros, me propongo que hagamos algo fomento a la vida familiar.

Primero, he aquí los antecedentes. Mi familia no tuvo un televisor hasta que yo estaba en el último año de la escuela secundaria. De hecho, como veo en retrospectiva, lo considero una bendición. Aprendí a pasar el tiempo libre con mis propias actividades. Aprendí a disfrutar de leer y escribir y aún dibujar y pintar. Escuchaba la radio, dejando que mi imaginación pintara los cuadros. Mi familia jugaba a las cartas y tenía tiempo estar junto como familia. Por lo menos, mi mamá hacía croché y papá fumaba su pipa, quizás él leyera el diario. Cuando mi hermano y yo no teníamos tarea escolar, podíamos seguir trabajando en los requisitos de los Exploradores. Mi familia se hablaba el uno al otro por toda la noche.

Mucho ha cambiado desde los años 50. Incalculable progreso nos ha traído muchísimas cosas buenas a nuestra familia humana. Entre otros adelantos, la televisión, el cable y la Internet contribuyen grandemente al avance de la comunicación en nuestro mundo. También, hay que decir que la proliferación de los programas por la televisión, y ahora el advenimiento de la Internet, han profundamente afectado la vida familiar.

Recientemente, mi amigo en Saint Meinrad, Padre Eric, me envió un artículo por autor y orador, Molly Kelly. Ella escribió, "Si se hace un estudio y visitas a 100 hogares al día por los próximos 30 días, y las horas del estudio son entre las 3 y las 6 de la tarde, y desde las 7 hasta las 11 de la noche, cuántas personas mirarían la televisión de la vigilia? En el curso de esas siete horas cada día, estaría seguro asumir que un promedio de cuatro personas en cada hogar mirarían la televisión por parte de ese tiempo. Esto significa que en este estudio solo, 12.000 mentes miran la televisión diariamente. Ahora puedes multiplicar esta cifra por millones de personas, y tendrás una mejor realización de la influencia de la televisión sobre la vida familiar".

En ese momento, estaría difícil suponer cuántas personas están navegando por Internet diariamente. ¿Saben los padres lo que es disponible a los niños en la Internet?

Hay buenos programas por la televisión. Hay buen material en la Internet.

Pero hay también mucho que es dañoso a la mente y al espíritu. En el mejor de los casos, demasiadas horas navegando por Internet o mirando la televisión ahoga la creatividad, entorpece la mente y promueve la interacción pasiva familiar. Lo que es aún más preocupante, por supuesto, es el triste hecho que tanto de la programación promueve la promiscuidad y la violencia al mismo tiempo. El problema está agravado porque nuestra sociedad se ha puesto desensibilizado a estos dañosos efectos. Uno necesita sólo leer las estadísticas acerca de los supuestos escándalos sexuales que plagan la Casa Blanca. Parece que no les importa a la mayoría de los ciudadanos estadounidenses sea o no sea culpable de hechas de la impropiedad sexual el Presidente de los Estados Unidos. ¿Pecado no es gran cosa! ¿Cómo afecta eso a nuestra juventud?

El poder de la televisión apareció entre los obispos de los Estados Unidos el noviembre pasado. Como quizás sepa, hemos empezado una discusión de la observancia del viernes entre nuestras prácticas espirituales católicas. Contra nuestra tradición, se fue la idea que el viernes es el viernes Santo como el domingo es de Pascua. Como la naturaleza penitencial del viernes ha sido perdida, también ha disminuido la jubilosa naturaleza del domingo. Existe mucho apoyo en restaurar el viernes como un día de la abstinencia de carne, posiblemente aún el ayuno, y no sólo durante la Cuaresma.

Se ha propuesto que alentemos a personas que ayunen la televisión. Yo menciono esa sugerencia a familias como una buena manera de hacer algunos sacrificios extra durante la Cuaresma en preparación para la Pascua. Se me ocurre que un ayuno de la televisión no sólo estaría un sacrificio, sino puede ser un buen trabajo si promueve más interacción positiva familiar.

En la experiencia de la iglesia, la estación litúrgica de la Cuaresma nos proporciona con la oportunidad de renovar nuestro espíritu y morales. La fe es como un músculo, requiere ejercicio, y esta estación de la Cuaresma es un buen tiempo para fortalecerlos. Oramos más para dejar que el espíritu santo nos guíe. Ayunamos y nos abstenemos más porque es una manera de unirnos con el sufrimiento que Jesús Cristo soportó por nuestra salvación. Hacemos trabajos de calidad muy superior porque la fruta de la unión con Jesús Cristo es un amor más fuerte que se quiere compartir. Dios nos da gracias especiales durante la Cuaresma. ¡No las dejemos pasar por alto! †

Traducción: Language Training Center, Indianapolis

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.

The Human Side/Fr. Eugene Hemrick

The reasons people give for Mass attendance

In the 1960s, Father Romano Guardini wrote a number of inspiring works on the



Mass that hold as true for the liturgy today as they did for the liturgy of his times. Those works, now collected in *The Essential Guardini: An Anthology of the Writings of Romano Guardini* (Liturgical Training Publications, Chicago, 1997), raise a soul-searching question: What exactly is it that prompts people to go to Mass?

This question isn't easy to answer because no two motivations are exactly alike. But let's examine a few responses that I'm sure we'd hear.

One response surely would be this: The Mass makes many people feel closer to God and thus makes them feel good about themselves.

Again, although some might not admit it, they enjoy the fact that the Mass puts them into contact with friends or helps them start their day right.

Many husbands and wives believe that the Mass is an important means of keeping their family together. As much as they might have to drag their children to it, they believe that the battle is worthwhile and gives religious "backbone" to their family.

Some people would say in response to our question that Mass attendance is a serious obligation; they feel they won't get to heaven without it.

Some people love the sense of the spiritual found in the Sunday liturgy's ritual, especially when it is celebrated with processions, the blessing with water, fine music, beautiful vestments and a wholesome community spirit.

Others like a certain priest's homilies, perhaps on social-justice issues or making

the Bible come alive.

For some, the Mass affords an opportunity to pour personal troubles out to God, to pray for a favor or to regain a sense of balance and focus in life.

If we fit into any of these categories, however, Father Guardini would challenge us to ask whether we are using the Mass solely for our own ego needs. If so, he would encourage us to seriously rethink those needs in order fully to experience the liturgy as it is intended.

Here is a thought-provoking observation that Father Guardini offers on the Mass: Seldom is the word "I" found in it.

This indicates that the Mass aims to help us realize we are part of God's bigger world, which stretches far beyond our little circle of friends, family, personal needs or even our need to be alone with God.

In the Mass, we are connected with the saints of all ages and with God's history of salvation. The liturgy of the Mass invites us to leave our own time zone, our own little world, and to enter into God's bigger picture.

Although we may reside in a particular parish at this given moment in time, we transcend it when we unite ourselves to the transcendent Jesus. A main reason for going to Mass, therefore, should be to enter God's world, not to maintain our world.

The purpose of the Mass is to pull us out of ourselves toward God. Of course, the result also will be that we love and serve others better than ever before. Father Guardini is quick to say that all of this is not easy. Human beings have "a tendency to spiritual intimacy and exclusiveness."

One reason I enjoy reading Father Guardini's works is because he makes it so easy to see why exclusiveness and ego needs miss the real point of the Mass. †

(Father Hemrick is a regular columnist with Catholic News Service.)

Spirituality for Today/Fr. John Catoir

Catholics and questions of salvation

A friend of mine who is a Protestant fundamentalist has a view of salvation that gives

me goose pimples. He thinks we Catholics believe that good deeds alone save the soul. He almost goes so far as to say that Catholics are not saved at all.

He exasperates me when he says that just because Mother Teresa did a lot of good deeds

doesn't mean that she is saved. Forgive me, but what arrogance to imply that the essential faith in Jesus might have been missing in her life!

Fundamentalists as a rule do not give Catholics in general credit for making Jesus central to their life of faith. If Mother Teresa is not with God in heaven, none of us has a chance. She spent her whole life drawing strength from Jesus. She didn't go about doing good deeds to earn merit badges for judgment day. She served the sick and the dying to make God's love more visible in the world.

The same is true for all Catholics who care about their neighbors' well-being. The good we do is precisely because Jesus led us to do it.

Many discouraged parents have talked to me about their children who were raised Catholics but who fell away. Later they were swept up into a Jesus cult or some fundamentalistic sect where fear and arrogance dominate. They come home to badger their parents.

My advice is this: Pay no attention to them. It was the Lord himself in Matthew 25

who said we would be judged on our good deeds as well as our faith in him: "When I was hungry did you give me to eat? What was good for the least of my brethren you do for me."

Since the Second Vatican Council, there has been a broader view of salvation in the Catholic Church. Salvation is not solely concerned with saving souls, but with the saving of the whole human person, body and soul.

St. Irenaeus summed it up centuries ago, "The glory of God is the human person fully alive." There was a wonderful little treatment of this topic by Franciscan Father Jack Wintz in the January 1998 issue of *Catholic Update*, out of St. Anthony Messenger Press.

Jesus' mission on earth was to give glory to the Father by setting us free to love one another, liberating us from oppression of every kind, particularly from the religious oppression of biblical literalists.

We profess belief in the resurrection of the body because the body is the helpmate of the soul. Neither can exist without the other. We care about our own body. We care about the hunger and nakedness of our neighbor.

This holistic view of salvation gave rise to the statement of the bishops of Vatican II in the document, "The Church in the Modern World." They wrote, "The joys and hopes, the grief and anguish of the people of our time, especially those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ. Nothing that is genuinely human fails to find an echo in their hearts."

St. Catherine of Sienna put it this way, "All the way to heaven is heaven." †

(Father Catoir is a regular columnist with Catholic News Service.)

St. Michael School hosts Multicultural Day



During the Jan. 30 Multicultural Day at St. Michael School in Indianapolis, first grader Maria Girman, stands before the altar with her grandfather Ed Ancel, dressed in Slovenia costume.

By Carrie Girman
Special to The Criterion

St. Michael School in Indianapolis celebrated Catholic Schools Week 1998 by celebrating Catholic unity and cultural diversity.

With the theme "One Family in God's Eyes" the week of celebration concluded with a multicultural day on Jan. 30, including a Multicultural Living Rosary and a Multicultural Fair, with grandparents and parents as honored guests.

Prior to the Multicultural Living Rosary, blessed rosaries were presented to each student along with a holy card featuring the Apostles' Creed.

The only lighting in St. Michael Church was focused on the statue of Our Lady of Lourdes and the prayer leader at the altar.

Students holding unlit candles and many wearing clothing of various cultures stood throughout the church as beads of the rosary.

Each recitation of the Lord's Prayer and the following Hail Mary was led in a different language by an adult holding a different cultural depiction of Mary, representing the diversity of cultures in the church.

Cultures included Spanish, French, Slovenian, Philippine, Polish and Korean. The students took turns leading the Hail Marys before lighting their candles. At the end of the rosary, as all the candles glowed in the darkness of the church, two students, Rose Soliven and Tony Kestler, sang "Gentle

Woman."

The rosary was followed by an awards ceremony honoring teachers and students for service to the school.

The Multicultural Fair included four 25-minute activities that the students attended in successive groups. Show 'n' Tell had grandparents and parents sharing their cultural and religious backgrounds in the individual classrooms. Storytelling had Day Smith, a librarian from Eagle Library, sharing multicultural creation stories.

Multicultural dancing featured physical education teacher Ty Hunt leading the students in multicultural dances he had taught them in class, as well as demonstrations of Pakistani and Philippine dancing by students.

The Multicultural Fair had displays of 11 cultures shared by parents and students of St. Michael. The displays included music, clothing, food, art, flags, poster, dolls, games, handouts, etc. The students got their passports stamped at each display to mark their visits.

The spirit of the Multicultural Day is summarized on the official notice on the back of the students' passports:

"The staff of St. Michael School requests that you allow the bearer of this passport to pass freely and without hindrance as he or she travels around the world. Allow the bearer to spread the spirit of God's love and peace from our school to every country. Pray that the bearer always remembers that we are one family in God's eyes."

(Carrie Girman is a member of St. Michael Parish in Indianapolis.)

Check It Out . . .

Dan and Judy Hoyt of Immaculate Heart of Mary Parish in Indianapolis are seeking to form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries. They envision the group gathering a couple of times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. Those interested, should call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490.

A Natural Family Planning class will be held March 1

from 9 a.m. to noon at St. Louis School in Batesville in Room B-16. The fee is \$25. For reservations, call 812-934-3338 or 812-934-4054.

"Keeping a Personal Journal," a personal growth workshop, will be held Feb. 28 from 10 a.m. to 4 p.m. at SS. Peter and Paul Cathedral rectory. The fee is \$25. Bring a sack lunch. Information: call Tom at 317-784-3400.

"Hidden Women in the Gospels," a Lenten retreat, will be held March 19-20 at the Allison Mansion at Marian College in Indianapolis. Kathy Coffey, of the Catholic

publication *Living the Good News*. The retreat schedule is March 19 from 9 a.m. to 4:30 p.m. and March 20 from 9 a.m. to noon. The fee is \$50 for both days and \$30 for Thursday only. Information: call Rev. Max Case at 317-923-4839. †



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— Most Rev. Daniel M. Buechlein, O.S.B.

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Seymour Deanery

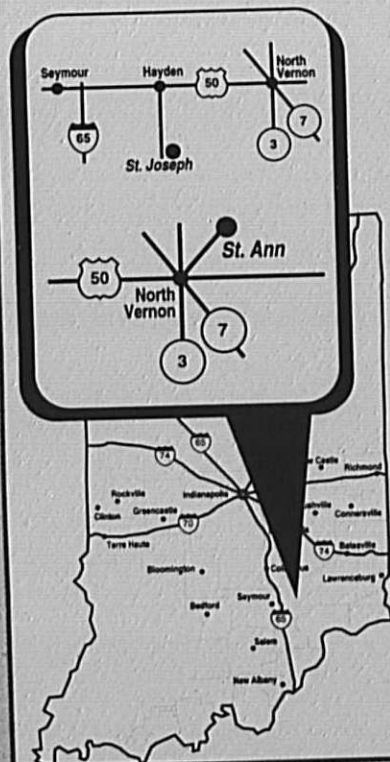
St. Joseph and St. Ann Parishes

Jennings County

Story by Susan Etter

Fast Fact:

St. Joseph Parish in Jennings County will celebrate its 150th anniversary in 2000.



Journey of Hope 2001

Jennings County parishes experience change for good

JENNINGS COUNTY—St. Joseph Parish and its mission, St. Ann Parish, are experiencing some good changes. And the changes seem to be getting people involved.



Fr. John Schoettelkotte

First Friday eucharistic adoration is something new at St. Joseph Parish in Jennings County. This has been done at the parish since last September.

"It's been a real spiritual renewal and it's gaining popularity with parishioners," said Cari Haversperger, a member of the newly-formed liturgy committee.

Haversperger said people from other parishes in the area drop in for the eucharistic adoration as well.

She said the first Friday eucharistic adoration begins with a Mass. The Eucharist is exposed during the day and then in the evening there is reconciliation followed by Benediction.

"It has been very nice and well received in the parish," she said.

Parish organist, Becky Vogel, who has been a St. Joseph parishioner for 20 years, said the parish benefits from the liturgy committee even though people have always taken care of what needed to be done in that capacity.



Fr. Paul Etienne

"The liturgy committee gets people involved, and I think that's a good thing," Vogel said.

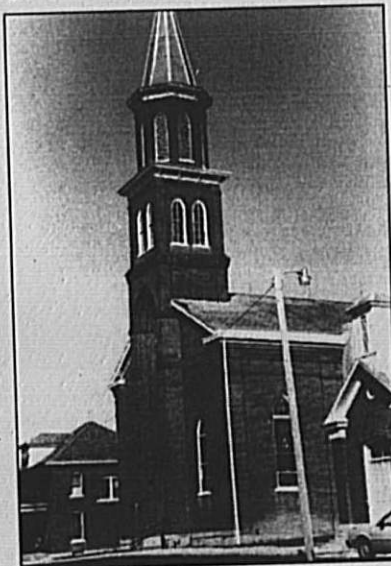
Vogel said many doors are opening at St. Joseph Parish, giving parishioners several opportunities to get involved. She said a new parishioner has recently come forth to play the guitar during Mass, while others have offered to serve as cantors. Vogel has noticed more people singing during Mass and that Mass attendance itself is increasing.

"The good Lord is looking down on us and saying, 'It's time to start, let's blossom,'" she said.

She believes that there are many factors that contribute to all the new opportunities at the 147-household parish.

"I'd like to think that the eucharistic adoration had a great part in that," she said, adding that she "sees the hand of God working."

Even though Haversperger has been a member of the parish for just a year, she believes some type of spiritual renewal is going on.



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"I am a firm believer that if you do adoration, it is going to improve the parish overall," Hayersperger said. Felicia Vogel, who is the secretary at St. Joseph as well as at St. Ann, said spiritual renewal is happening at the parish in a lot of different ways.

She believes eucharistic adoration has brought a number of blessings to the parish, especially with the way people are coming back to the church and attending Mass.

"It is an overall feeling that people do care about their parish and they seem to want to get involved," Felicia Vogel said.

Becky Vogel credits Father Paul Etienne, sacramental minister, for contributing to the spiritual renewal that is going on at the parish.

"He is definitely a spiritual person, and it radiates from him—it's almost like he glows with it," Felicia Vogel said.

Established in 1850, St. Joseph Parish will celebrate its 150th anniversary in 2000.

St. Ann, Jennings County, the mission

Established in 1841, St. Ann in Jennings County is the mission parish of St. Joseph Parish in Jennings County.

The parishes share an administrator, Father John Schoettelkotte, and a sacramental minister, Father Paul Etienne.

Even though St. Ann and St. Joseph share staff, some activities, and beliefs, they exist as separate parishes. However, like St. Joseph, there are many new happenings at St. Ann.

Three years ago, a nine-member pastoral council was formed at the parish. According to lifelong members Dan Gasper, pastoral council chair; and Rita Elmore, council member; this is the first council of this sort in the history of the 90-household parish.

"This is kind of a new interest that pulled everybody back together again," Gasper said.

Gasper recalls that prior to the formation of the council, people would come to church on Sunday and have little more to do with the parish.

"You went to church, you went home, and there wasn't much socializing here after church," Gasper said.

He believes the council has created more of a family atmosphere at St. Ann.

"By everybody's having to work together, it seems to have drawn everyone a little closer together," he said.

Gasper said that he hopes this enthusiasm continues for many years.

New youth ministry program

Last September, a new shared youth ministry program was formed among neighboring parishes in the Seymour Deanery.

St. Ann and St. Joseph parishes in Jennings County team with St. Ambrose Parish in Seymour and St. Mary Parish in North Vernon once a month for a Sunday youth Mass.

On average, about 56 youth have participated each month.

"I feel like we have had a great turnout. I am pleased with it and I hope it continues," Elmore said.

Every month the youth Mass is hosted by a different parish.

"This keeps the youth involved and active in the church," Gasper said.

A parish mission planned for next December

A parish mission to be held next December is in the planning stages for St. Joseph and St. Ann.

Felicia Vogel said the parish mission will be held during the first week of Advent and will be presented by the Redemptorist priests. She said this is the first time since 1947 that there has been a parish mission at St. Joseph, while Gasper and Elmore said they couldn't recall St. Ann ever hosting such an event.



St. Joseph Church

St. Ann, Jennings County (1841)

Address: 1875 S. County Rd. 700 West, North Vernon, IN 47265; mission is attended from St. Joseph Parish, Jennings County

Phone: 812-346-4783

Church Capacity: 188

Number of Households: 90

Administrator: Rev. John Schoettelkotte

Sacramental Minister: Rev. Paul Etienne

Parish Council Chair: Dan Gasper

Parish Secretary: Felicia Vogel

Masses:

Sunday — 10:00 a.m.

St. Joseph, Jennings County (1850)

Address: 1875 S. County Rd. 700 West, North Vernon, IN 47265

Phone: 812-346-4783

Church Capacity: 272 S

Number of Households: 147

Mission: St. Ann, Jennings Co.

Administrator: Rev. John Schoettelkotte

Sacramental Minister: Rev. Paul Etienne

Parish Council Chair: Beverly Vogel

Parish Secretary: Felicia Vogel

Masses:

Saturday Anticipation — 7:15 p.m.

Sunday — 8:00 a.m.

Felicia Vogel said the mission may bring the sacraments to those who have fallen away from them.

Gasper believes this is something that is needed at St. Ann.

"Since it is new, and we have never done it at St. Ann, it may be something that may draw people," he added. †

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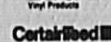
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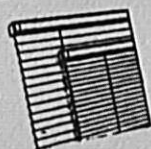
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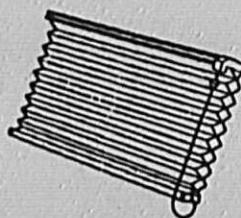
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Parents could get up to \$2,000 credit with SB 470

By Sandi Stanfield

This is the last week that Indiana voters can show support for legislative proposals that would help Catholic schools and families.

Being considered in the Senate before its imminent closing is Senate Bill 470, which would provide tax credits for qualified educational expenses, including private school tuition. The amount would be \$1,000 per student with a \$2,000 maximum per family for taxpayers earning less than \$35,000, and \$500 per students (\$1,000 maximum for taxpayers earning over \$35,000).

SB 470 would provide a refundable tax credit for qualified educational expenses: academic remediation, academic enrichment, private school tuition, and tuition transfer from one public school to another, with up to \$200 per family for materials, textbooks, computer hardware and educational software.

SB 470 has passed the Senate and is being considered in the House.

The Indiana Federation of Catholic School Families

(IFCSF), Indiana Catholic Conference (ICC) and Indiana Non-Public Education Association (INPEA) have been providing information to parents, parishioners, pastoral staffers and other voters so that they will contact their state senators and representatives.

The Indiana House telephone numbers are: 317-232-9600 or 317-232-9700; 800-382-9842 or 800-382-8942. The Senate numbers are: 317-232-9400 or 800-382-9467.

Among other measures being considered in this short legislative session is SB 94, now before the House, which would authorize non-public schools to enhance their students' educational opportunities and facilitate the exchange of educational data by using the Internet system.

SB 147 would extend the Safe Haven School program to students in accredited non-public schools. The program provides grants to help schools establish or expand before and after school programs for at-risk students.

HB 1001 is a House Democratic plan to rebate the

budget surplus. In addition to the proposed \$100 rebate to each taxpayer, the plan would provide a \$50 textbook credit for each kindergarten through 12th grade student in a state-accredited school.

The IFCSF, ICC and INPEA are also urging support for a federal bill for "A+ Education Savings Accounts," which would provide tax relief for parents of elementary and secondary students, no matter what schools they attend.

In the federal bill, families could invest up to \$2000 after-tax income yearly in a dedicated A+ Education Savings Account. The annual interest would not be taxed as long as withdrawals are used only for qualified educational expenses. These federal savings accounts would pay for tuition, fees, books, computers, transportation or other educational needs. Parents and those interested in supporting education should write to: Honorable (name); U.S. Senate, Washington, D.C., 20510. †

(Sandi Stanfield is associate director of Catholic education for government programs and public policy.)

Local briefs

Bishop Chatard gridders announce college football plans; coach earns national recognition from Nike

Bishop Chatard High School seniors DuJuan Daniels of St. Joan of Arc Parish and Andy Sahm from St. Pius X Parish in Indianapolis, key members of Chatard's 1997 Indiana High School Athletic Association Class 3A state football championship team, recently signed letters of intent to play football at out-of-state colleges.

DuJuan, a 5'11" running back who was named Indiana's "Mr. Football," will attend Boston College in Massachusetts. Andy, a 6'5" quarterback who scored the game-winning touchdown in the state finals, has chosen Bowling Green State University in Ohio.

Chatard head football coach Craig Barr of Indianapolis earned national recognition last week from Nike as Indiana's Football Coach of the Year.

Brebeuf Jesuit students earn recognition in Prelude Awards, student fine arts competition

Brebeuf Jesuit Preparatory School junior Elizabeth Dawson of Indianapolis earned a Prelude Award for literature and Brebeuf sophomore Rachel Seifert of Indianapolis won the Prelude theater contest Feb. 7 in the 14th annual student fine arts competition at the Children's Museum's Lilly Theater in Indianapolis.

Elizabeth's fictional essay, "My Sermon on the Mount," described a teen-ager's experiences as a hospice volunteer. Rachel performed parts from *Brighton Beach Memoirs* and *Moon Over the Brewery* to claim the top student acting award.

Elizabeth and Rachel each received a \$2,000 scholarship and a \$500 cultural enrichment grant for Brebeuf.

Volunteers honored by Madison Shawe and Pope John XXIII schools

Carolyn Pagel and Dr. William Stucker have been named recipients of the 1998 Golden Shamrock Awards, the highest awards for volunteers of Shawe Memorial Junior/Senior High School and Pope John XXIII Elementary School in Madison.

Pagel was honored for almost 20 years of service to the school, both as a volunteer and staff member. Pagel was school secretary and bookkeeper at Shawe in the 1980s. From 1988 to 1991, she was a member of the Jefferson County Board of Total Catholic Education, and in 1991 she was president of the board. Pagel was a member of the Archdiocesan Education Commission from 1994 to 1997. She retired last June as executive director of Friends of Shawe and Pope John Schools, Inc., a foundation established in 1986 to support Catholic schools.

Stucker has served the schools for more than four decades. Along with three friends, he led the capital campaign in the mid-'60s that resulted in the building of the consolidated elementary school. He has served as a member of the Parent Teacher Association and the Catholic Board of Education. Since 1986, he has been a member of the board of directors of Friends of Shawe and Pope John Schools, Inc. A tennis player, he worked with the city and Catholic schools to make land available for the Michigan Road Tennis Courts. He has recently served as the varsity girls' and assistant varsity

boys' tennis coach at Shawe Memorial.

The names of the award recipients were announced at a special student Mass in honor of volunteers on Jan. 29, held as part of Catholic Schools Week. The plaque

will be presented to the honorees during Shawe Memorial graduation day ceremonies in May. It reads: For commitment and contributions in service to the students in the Catholic schools. †

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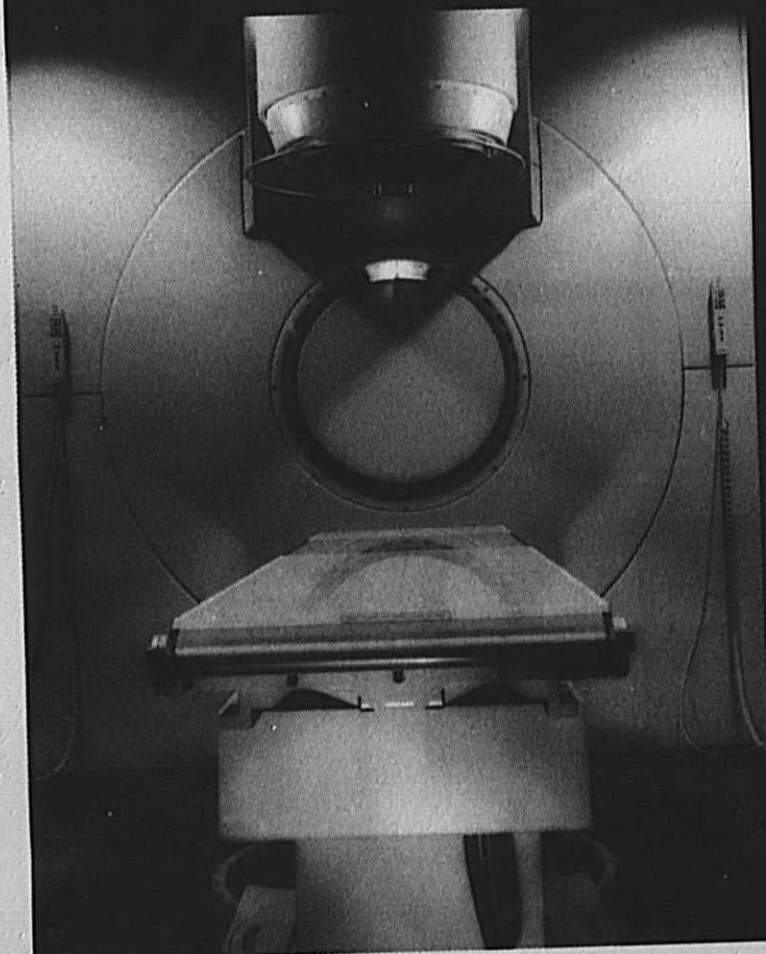
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Oldenburg offers series on women's spirituality

"Women's Spirituality" is the theme of the 1998 Lecture Series sponsored by the Sisters of St. Francis in Oldenburg.

Four lectures on the Thursdays between March 5 to March 26 will help participants explore and better understand a new tradition of spirituality introduced by women, but intended for all.

Topics include "How our Image of God Affects our Lives, our Prayer and our Spirituality," "Women in Church Ministry," "Women in the Scripture," and "Women at Prayer."

The speakers are women representing different church traditions. Benedictine Sister Antoinette Purcell, director of programs at the Benedict Inn and Conference

Center, Beech Grove; and Franciscan Sister Barbara Leonhard, spiritual director, writer and lecturer from Batesville; will join the Rev. Sue Reid, rector of St. Alban Episcopal Church, Indianapolis; the Rev. Ione Boodt, vicar of St. Mary Episcopal Church, Martinsville; and Julianne Hipskind, a lay spiritual director, among others.

Franciscan Sister Helen Eckrich, chair of the lecture series, said, "The series addresses an approach to spirituality that

is needed in today's world—a spirituality that offers to both men and women an approach that operates out of a God-view and a world-view that focuses on God's love and mercy and the action of the Spirit in today's world."

The 2 p.m. presentations will be held in the convent, then repeated at 7 p.m. in Olivia Hall. Admission is \$20 for the series. For more information, call Sister Helen at 812-934-2475. †

Noted family advocate to speak at Right to Life dinner March 10

Internationally-known family advocate Mercedes Arzu Wilson of Washington, D.C., is the keynote speaker for the "A Celebration of Life" dinner Tuesday, March 10, at the Indianapolis Convention Center.

The annual fund raiser sponsored by Right to Life of Indianapolis (RTL) benefits the volunteer organization's work for the unborn. Reservations are \$35 a person. For information, call the RTL office at 317-582-1526 before the Feb. 23 deadline.

Wilson is president and founder of the Family of Americas Foundation and founder and chairman of the board of the World Organization for the Family. She currently presides over the Culture of Life Foundation in Washington.

Pope John Paul II appointed her to the Pontifical Academy for Life in June 1994. She was a Guatemalan delegate to two United Nations conferences, including the Fourth U.N. Conference on Women held in Beijing, China. †

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Faith Alive!

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By fasting, we empty ourselves before God

By Fr. Richard Rice, S.J.

"Even now," says the Lord, "return to me with your whole heart, with fasting" (Joel 2:12). This is the first reading on Ash Wednesday.

"One full meal and two smaller meals that do not equal the full meal" was the first one of the Lenten household commandments I grew up with. I am certain we had a scale in the kitchen that Mom and Dad used to weigh the food and stay within the confines of that command.

Suddenly, in 1966, the law and the scale disappeared because neither had much meaning for us anymore.

Ironically, almost as quickly as we Catholics dropped the practice of fasting, others picked it up. During the '70s and '80s, newspapers featured pictures and articles of activist Dick Gregory fasting against the Vietnam War and prisoners in Northern Ireland fasting unto death for their cause.

Fortunately, we Catholics have been humble enough to realize that we had a treasure in fasting, and slowly we are reclaiming it.

In the Archdiocese of St. Paul/Minneapolis, Archbishop John R. Roach wrote a pastoral letter in 1991 urging all to fast for peace as the United States declared war on Iraq.

The community of St. Olaf in downtown Minneapolis presently is leading an ecumenical effort of prayer and fasting for an end to violence in that city.

We are remembering the inspired reasons we long had for fasting, and we are again choosing it.

Fasting is universal in world religions. Jews fast on Yom Kippur; Muslims fast by day during the month of Ramadan.

The motivation for fasting is rich and varied. People fast:

- as a petition for a profound desire, as David did for the health of his son (2 Samuel 12),
- as an expression of sorrow for sin and of desire for conversion,
- as a statement of mastery over one's compulsions,
- and as a slight taste of identification with the hungry who are forced to fast involuntarily.

Common to all these inspired reasons is the desire to empty ourselves before God, who alone can fill us; the willingness to wait in that emptiness for God to act; and the commitment to finding the resurrected Jesus in our midst.

When Catholics hear the word "fast-

ing," we always associate it with food. But Father John Catoir, formerly director of The Christophers and now executive director of Eva's Village in Paterson, N.J., has been particularly helpful in awakening us to the realization that we might be called to a more appropriate fast: from criticism or anxiety, from depressing thoughts or from resentment.

The invitation from God might well come in any area where we are filled with ourselves and where we are not at peace.

Like most every other Catholic, when we no longer had to fast, I no longer did fast. I was quite unaware of the rich tradition that supported fasting. I watched with puzzlement the protesters who fasted in the '70s and early '80s.

In 1987, I was invited to speak as part of a Lenten series. In my research and reflection, I realized that prayer, fasting and almsgiving are three aspects of the same reality: when I fast, I hollow out my space; when I pray, I hollow out my time; and when I give alms, I hollow out my closet and my bank account.

They are connected ways to embody two great commandments: prayer as love of God; fasting as appropriate love of self and almsgiving as true love of neighbor.

No wonder Jesus groups them together in Matthew's version of the Sermon on the Mount, the Gospel for Ash Wednesday (Matthew 6:1-6, 16-18).

Gradually, in the last 10 years, I have also come to realize that the more I pray, the more I fast, and the more I give.

The fasting I have been called to and have been able to sustain is a fasting of solidarity and petition. I now fast with and for people I care about: a couple who went to Colombia to adopt a baby and a friend who had a biopsy for possible cancer.

God knows whether God takes my petitions more seriously when I fast. I couple my fast with calls to the Poor Clares and the Visitation Convent, begging their prayers and fasting as well.

I think God takes more seriously those who take God seriously, in contrast to those who fire an occasional spiritual 60-yard "Hail Mary" pass.

The word "Lent" means springtime in its Anglo-Saxon roots. This season offers the possibility of becoming a delicious springtime for our spirits if we choose to fast during Lent. †

(Jesuit Father Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.)



When Catholics hear the word "fasting," they generally associate it with food. But people might be called to fast from criticism or anxiety, from depressing thoughts or from resentment, during Lent.

Fasting serves as a reminder to people to focus on faith, values

By Dan Luby

Last year, on Ash Wednesday, a couple decided to commit to a television-free Lent. After all, they didn't watch much on TV anyway—just the news, a few PBS programs, and an occasional movie.

However, fasting from television turned out to be harder than they expected!

The first night, the husband noticed in the newspaper that a basketball game would be televised. Then he remembered their television fast, and he groaned.

During the next few weeks, the couple became painfully aware of how much television they had watched together and individually. However, as the days and nights passed, they began to miss television less acutely.

The benefits of their fast began to come into focus. Now it was easier to go to the Lenten mission at the parish. They started walking together in the evening, opening up more time to talk. They also read more and wrote letters to old friends. Their correspondence led to plans with people they

had lost touch with over the years.

When they saw an article in a church magazine about couples praying together, they decided to try it. Their shared prayer seemed a little awkward at first, but it blossomed into a meaningful nightly ritual, enriching their relationship with God and their own closeness.

They came to see that giving up television was a true fast: voluntarily doing without something that in itself is not bad, but can assume too large a place in a person's life. When Lent ended, they realized that their lives were freer without television, so they gave their TV set away.

Fasting, whether from food, television, recreational shopping, or other things, offers a wake-up call to sleepy disciples. It interferes with our routine, frees us up and gives us a chance to think more carefully about how we spend our resources of time, money and personal energy. †

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

Discussion Point

Fasting inspires positive action

This Week's Question

What form(s) of fasting are practiced in your faith community?

"While giving something up as a form of fasting can bring us to our roots, many times we need to practice sharing what we have—through giving to our food pantry, for example—to better the lives of our neighbors. Another way can be a form of positive action, to be more informed of our faith and its responsibilities." (Jan Slattery, Chicago, Ill.)

"Actually, what I talk to my kids about is not giving up something they weren't interested in [doing without] in the first place—plus trying to give up some-

thing that can make a difference and that they can achieve." (Sharon Kincaid, Rudolph, Wis.)

"My family and parish fast and abstain on Ash Wednesday and abstain from meat every Friday during Lent, and, of course, fast and abstain on Good Friday." (Brenda Cantella, Live Oak, Fla.)

Lend Us Your Voice

An upcoming edition asks: What do people value about the sacrament of penance? As a priest, how would you answer from your experience?

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

Blame it on El Niño

Anyone who reads history has to wonder why God made us creatures with free will. I



mean, we seem to freely will the darnedest things against all reason and sense, divine or human.

Give little Adam a choice between coke and milk, and coke will win every time. Same with peas vs. ice cream or watching TV vs. going to bed. Later on, he's likely to choose play over homework, pizza over pot roast and gravy, the in-crowd over nerds on the brain game team.

To heck with nutrition or other righteousness.

But that's kid stuff. Free will takes on more ominous connotations as we mature. In the beginning when the world was young, all our choices centered on fundamentals like scrounging something to eat or finding a place to shelter ourselves from thunder and lightning. It was beetles vs. grubs, a cave with critters scurrying in the corners vs. the woods filled with predators meaner than we were. No great moral or ethical dilemmas there, all choices being equally unsavory.

Then we came to more complicated decisions, but still involving survival. Stuff like: Should we follow this stranger, or run him out? Is he leading us to certain death or to a better life? Is it in our self-interest to share our food with him and his buddies, or to warn them when we sense danger?

Quick studies that we are, after a few centuries we realized that we could make choices beyond this everyday stuff. Besides assuring ourselves enough to eat, we could cheat our neighbor out of his food to have more for ourselves. We could mistreat our families in private and our social inferiors in public.

On the other hand, we could be generous to people we weren't related to by blood or affection, and lobby for the common good. We might even spend more time making music than making money. We could opt for cooperation rather than distrust.

Today we're faced with even more complex choices. We can make babies when and how we want them, in several creative ways. We can also kill them if they don't fit our specifications.

We can go to war out of greed or hubris instead of self-defense, and entertain ourselves with sleaze rather than beauty. We confuse morality with legality and justify the choices we make with rationalizations and excuses. We practice big time denial.

All our choices as primitives were pretty unsophisticated compared to what goes on now. But, as civilizations rose and fell, the popular notion evolved that we humans were advancing steadily in the direction of physical, moral and spiritual perfection. Over and over again we experienced enlightenment that was supposed to lead us to peace, happiness and comfort.

So how come we're still waiting? Somehow I don't think we can blame it

From the Editor Emeritus/John F. Fink

Vocation and Henri Nouwen

This column is about "vocation," but I want to start by saying something about



Father Henri Nouwen, who died very unexpectedly at age 64 on Sept. 21, 1996, in his native country, the Netherlands. The connection between him and "vocation" will become apparent.

Perhaps you don't have to be introduced to Father Nouwen, since he was probably the most popular author of Catholic spiritual books in modern times. His 37 books, plus a couple published after his death, were usually short, and therefore inviting, and they dealt with very human subjects: grief, prayer, spiritual living, love. Several of the books were spiritual journals. (His collected works are being published by Continuum in New York, and any bookstore or library should have some of his books.)

There was a great restlessness about Nouwen. He was a priest and an author, a public speaker and a retreat leader, but he was always searching for his vocations (plural)—his callings from God. He taught theology at the University of Notre Dame, spent time in a Trappist monastery, returned to teaching at Yale, lived among the poor in Guatemala, taught some more at Harvard, and ended up doing pastoral work in an organization in Canada that provides homes for the mentally and physically handicapped, all the time continuing his work of writing spiritual books. He never did discern just one vocation, but he continued throughout his life to ask what God wanted him to do.

All of us must do that.

I think that we all have many vocations—many calls from God. All of us are called, above all, to obey the two great com-

mandments: to love God and our neighbor. Then God calls us to specific ways to do that at different stages of our lives, and I think that we must spend our lives asking ourselves, "What is God calling me to do now?" God continues to issue calls to us; he doesn't do it only once and leave it at that. Therefore, we have to constantly discern his call.

Nouwen wrote once: "God is always active in our lives. He always calls, he always asks us to take up our crosses and follow him. But do we see, feel, and recognize God's call, or do we keep waiting for that illusory moment when it will really happen? ... To follow Jesus, therefore, means first and foremost to discover in our daily lives God's unique vocations for us."

Nouwen distinguished between vocation and career. "A career disconnected from a vocation divides," he wrote; "A career that expresses obedience to our vocation is the concrete way of making our unique talents available to the community."

Each of us has his or her own unique talents and, in discerning our vocations, we must be frank in discerning our strengths and weaknesses. St. Paul wrote that all of us members of the Mystical Body of Christ can't do the same thing because the Holy Spirit has given each of us different gifts. But God calls us to use the gifts he has given us. As Mother Teresa told me and other Catholic journalists once, "You cannot do what I do, but I cannot do what you do. Each of us has his or her own work to do. The important thing is that we do something beautiful for God."

Jesus told us, "Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more" (Lk 12:48). The more gifts or talents God has given us, the more he is going to demand that we use them. †

Be Our Guest/Karen Oddi

New catechetical directory calls for adaptation to people's needs

Fourth in a series of five articles

Part IV of the *General Directory for Catechesis* (GDC), "Those To Be Catechized," calls for catechesis adapted to the needs of people in their diverse life situations.



Two broad approaches, initial catechesis to serve catechumens and neophytes and developmental catechesis to deepen or recover the faith of the baptized, ground the specific directives of its four chapters.

Chapter one states the primary responsibility of the church to provide an adequate catechesis to all the baptized, always mindful that "those to be evangelized are both concrete and historical persons" as well as active and co-responsible participants in the process. As the recipient of catechesis, the whole Christian community energizes it and depends upon it for the church's ongoing correspondence with God's plan. By continuing its long-standing practice of adapting its preaching of the revealed Word of God to the diversity of persons, cultures and circumstances, the church can provide genuine, healthy and adequate content that speaks to the questions, aspirations and interior needs of human beings.

In Chapter Two, adult catechesis is designated as the reference point for other age related efforts. Adults are to be provided with the Christian faith in a whole and authentic fashion to: foster life in the Risen Christ; guide evaluation of societal changes; clarify religious and moral questions; clarify the relationship

between temporal actions and ecclesial action; understand that truths of the faith are in harmony with human reason; and assume responsibility as witnesses for the church's mission in the world. This section concludes with suggestions for "particular catechesis" related to the ordinary events of individual, family, church, and community life.

In relation to children and youth, the directory distinguishes between those formed in the faith through the mutual efforts of family and parish and those "gravely disadvantaged" children with little or no religious formation. The community must make a special effort to come to the aid of this latter group. While youth in general need particular catechesis and pastoral care, the preadolescents are the object of most concern. They are a "negated age-group" at risk of abandoning the practice of their faith following the reception of confirmation and as such should be catechized in light of their very real needs and gifts.

Overall, the directory recommends a "missionary" rather than "catechumenal" approach in youth catechesis, one that would involve youth in humanitarian activity to lay the groundwork for more structured catechesis. Youth catechesis must be profoundly revised and revitalized for global service to an age group that is both "hope" and "challenge" for the future of the church.

Catechesis for the aged should meet particular needs while maintaining family and community bonds. It should be a catechesis of hope, helping the aged to discover riches within themselves and building up the community through the witness they bear.

Chapter Three covers catechesis for special situations. The pastoral care of

the developmentally or physically disabled should be the same as the whole faith community yet personalized to meet their special needs in light of educational research and practice. This catechesis should involve family, community and very competent catechists.

Other special situations include the marginalized—immigrants, nomads, traveling people, chronically ill, drug addicted, and prisoners. Again, it is the situations of the individual believers that guide the catechetical efforts for the marginalized. Catechists who serve this extensive group are assured of support for their dedication.

A short section on environmental catechesis completes Chapter Three. In this case *environmental* denotes an urban or a rural environment and the varied catechetical needs that arise from the elements of one's concrete existence.

The last chapter in Part IV makes note of several socioreligious contexts in which appropriate catechesis should take place. These contexts include: the pluralistic and secularized world in which some people are forced to live; communities at risk because of misunderstandings surrounding expressions of

"popular piety; ecumenism and different Christian confessions; Judaism and overcoming anti-Semitism; multireligious situations and inculturation; and the proliferation of 'new religious movements.'"

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

Cardinal Count

The consistory adds 20 new members to the College of Cardinals, bringing the total number to 165 with 122 eligible to vote for a new pope.

Countries with the most cardinals	Electors
Italy 41	22
U.S.A. 12	11
Brazil 6	6
France 6	5
Spain 6	4
Germany 6	4

Naming the electors...



College members range in age...



Youngest
Vinko Puljić, age 52
(Sarajevo, Bosnia)



Oldest
Ignatius Kung Pin-mei, age 96
(Shanghai, China)

Source: CRS reports

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Seventh Sunday In Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 22, 1998

- 1 Samuel 26:2, 7-9, 12-13, 22-23
- 1 Corinthians 15:45-49
- Luke 6:27-38

The First Book of Samuel is the source of this weekend's first reading.



Once the First and Second Books of Samuel were united. At some point in the process of biblical editing, the book was divided.

Samuel was not the author of this book. In fact, the author's identity is unknown.

Samuel was the first of the great prophets of Israel, after Moses himself. He was a Levite, of the tribe that produced the ancient Hebrew priests.

The title of these two books in the Bible imply that he is the central figure. To an extent, he is. However, strong in these two books of Samuel are other figures of importance at the time, usually Samuel's contemporaries.

In this weekend's reading, the prophet himself does not appear. Rather, the story focuses upon two kings of Israel, Saul and David. Saul was Israel's first king. Under him, the nation took shape as a separate entity. His reign provided cohesion and unity.

Compared to David, his successor, however, Samuel was lackluster. Indeed, in this weekend's passage, the youthful David finds Saul asleep, encamped with his troops. David is urged to assassinate the king. David refuses, protesting that Saul was God's anointed.

Nevertheless, David is saluted as the next king, also God's anointed. St. Paul's First Epistle to Corinth is the source of the second reading.

Paul, the great apostle who was so critical in the early development of Christianity, is the great source for the church's doctrine of the Incarnation, that in the person of Jesus of Nazareth the natures of God and of humanity perfectly bonded.

This holy union intrigued and enlivened Paul. He saw the great vista of meaning for all humans which the doctrine contains.

Humans are merely mortal. However, in the Incarnation, and in their own link with Jesus through human nature and then finally, magnificently in Christian faith and

love, humans taste the eternity and strength of divine life itself.

St. Luke's Gospel offers this liturgy its Gospel reading.

This compelling story generally is the same in Matthew's Gospel. It does not appear in Mark's Gospel, the other Synoptic, nor in John's Gospel.

In both Matthew and Mark, this story occurs after the passage in which Jesus presents the Beatitudes.

No one ever can say that a reading of Luke's Gospel suggests Christianity to be an easy path to follow through life. For example, in the Gospel of Luke at this point, Jesus has given the lovely and inviting Beatitudes. He states that those who love mercy, or are peacemakers, will be blessed.

The reading for today recalls that loving mercy and making peace are more than pleasant frames of mind. They are demanding in the utmost. They require disciples to love, to forgive enemies, indeed to love enemies.

Reflection

St. Luke's Gospel probably was written around 1,920 to 1,925 years ago. However, it is as current as this moment. It is universal in its human meaning, and challenge, because it addresses feelings and realities which enter human experience at any time and in every life.

It is profoundly demanding. Nothing goes so much against the grain of survival as its appeal, in the words of Jesus, to love enemies, to do good in the face of mistreatment and even evil.

This is the call of Jesus, spoken to any who would aspire to discipleship.

Understandably, the church in this Liturgy of the Word precedes this daunting invitation with the assurance that Jesus, the master and teacher, is no less than God's anointed. God came into the lives of his people through David. He comes completely in Jesus, the son of David in human descent.

Paul's epistle consoles and reinforces us in our Christian resolve. Not only has God come among us in Jesus, but we unite through our Christian discipleship with God through Jesus. This is no casual or incidental link. Through it flows the strength and wisdom of God. In it is eternal life, which no earthly power can overwhelm and which awaits all who, despite the demands, are truly disciples of the Lord. †

Daily Readings

Sunday, Feb. 22
Seventh Sunday in Ordinary Time
1 Samuel 26:2, 7-9, 12-13, 22-23
Psalm 103:1-4, 8, 10, 12-13
1 Corinthians 15:45-49
Luke 6:27-38

Monday, Feb. 23
Polycarp, bishop and martyr
James 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Tuesday, Feb. 24
James 4:1-10
Psalm 55:7-11, 23
Mark 9:30-37

Wednesday, Feb. 25
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6, 12-14, 17
2 Corinthians 5:20 - 6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 26
Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Friday, Feb. 27
Isaiah 58:1-9a
Psalm 51:3-6, 18-19
Matthew 9:14-15

Saturday, Feb. 28
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Question Corner/Fr. John Dietzen

Girl seeks advice in discerning God's call

QI know Pope John Paul II says women cannot be ordained. But my problem is that I really think I have a vocation to be a priest and help people the way priests can.

One of my teachers said I shouldn't feel that way since the pope says no, but I do. I want to do what God wants, and I pray about this a lot. But what should I do?

I am 14 years old. My mother suggested I write and ask for your help. (Pennsylvania)

AYou deserve congratulations for reflecting and praying so much, and looking for God's will about what you will do with your life. You and your parents should be happy about that.

I would suggest at least two important facts for you to think about.

First, there is nothing at all wrong with your wanting to be a priest. Other great and holy women have had the same desire.

Surely you have heard of St. Thérèse of Lisieux, one of the most popular and influential women of modern times. It is well known that she wanted desperately to be a priest. She could never understand why that was not allowed.

According to her sister Céline, the source of much of our knowledge about her, even as Thérèse was dying (at the age of 24), she told her sister, "If I could have been a priest I would have been ordained at the June ordination."

As she spoke of the "wonders we shall see in heaven," Thérèse said, "I have a feeling that those who desired to be priests on earth will be able to share in the honor of the priesthood in heaven."

St. Thérèse, incidentally, was never shy about protesting laws and policies she thought were wrong. She disagreed strongly, for example, with church regulations of that time severely restricting reception of holy Communion.

Some years after she died, when Pope Pius X greatly relaxed those regulations and encouraged frequent and even daily Communion, he acknowledged St. Thérèse as the one who inspired and enlightened him to do so.

Second, it is important in our spiritual

lives to remember that sometimes we may have strong desires, for really good and holy things, that for whatever reason are impossible to fulfill.

In those situations, we simply have to bypass that desire, accept in love the hurt that results, and go about our work of becoming a saint in other ways. There is nothing weak or second-rate in acting this way. We do what we can to change what we believe needs changing, but we don't let these limitations make us bitter or keep us from being useful and happy.

St. Thérèse is a perfect example. She made clear, more than once, her disagreement with the various restrictions placed on women, but she didn't let that stop her. She went on doing what she could do and became a saint who accomplished more good during her life and after her death than most of the rest of us dream of.

Late this past year, on the 100th anniversary of her death, Pope John Paul declared Thérèse a doctor—a pre-eminent teacher and saint—of the church. So she is an excellent model.

Be courageous for those things you believe are right. Since this is the only life you have, keep exploring how to use your talents as best you can in every way open for you. Perhaps God is calling you to religious life as a sister. Many nuns serve as parish life coordinators or in other pastoral roles in service to God and the church.

QIs St. Patrick still honored as a saint by the Catholic Church? (Illinois)

ASt. Patrick is among a group of saints whose feast days were dropped from the universal church calendar for automatic observance by Latin Rite Catholics.

Many saints' feasts were eliminated, or otherwise de-emphasized, in order that more liturgical attention might be given to the seasonal celebrations of the mysteries of Our Lord—Christmas, Lent, Holy Week, Easter and others.

Though not in the general church calendar, these feasts can still be celebrated, as St. Patrick's Day is observed on March 17 in the U.S. †

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

My Journey to God

My Guardian Angel

Angel of Love, watching over me,
ever accepting and knowing,
faithful spirit of God.
Believer of truth, guide me,
show me the way.

Angel of Peace, holding my heart,
contentment, patience, trust,
forever present in my sight,
teach me to see.

Angel of Light, awaken me,
fill me with the Holy Spirit,
eliminate the darkness,
lead me to Jesus,
the eternal light of life, my friend.

Angel of God, give me courage,
strength, humility, to follow you.
Lead me to the path of heaven;
remind me that he is with me always.

By Linda M. Beatty

(Linda Beatty is a member of St. Joseph Parish in Shelbyville.)



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 20

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

Catholic Widowed Organization will see *Decades* at 5 p.m. at the American Cabaret Theater in Indianapolis. Information: 317-786-2021 or 317-784-9135.

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 and 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 be 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 Spelterville 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.

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

St. Mark Parish, 535 E. Edgewood Ave., Indianapolis, will sponsor a Monte Carlo Night from 6:30 p.m.-12:30 a.m. Information: 317-787-8246.

February 22

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

February 24

St. John Parish, 126 W. Georgia St., Indianapolis, will sponsor its fourth annual Shrove Tuesday-Mardi Gras Dinner at 7 p.m. at the Old Spaghetti Factory, southwest corner of S. Meridian and Georgia streets. Meet at the rectory at 6 p.m. Reservations: 317-635-2021 by Feb. 20.

Reservation deadline for "Guided Retreat on the Cloud of Unknowing" March 1-6 at the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Fee: \$375. Information: 317-788-7581.

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.

Roncalli High School, 3300

Prague Road, Indianapolis, will sponsor a fish fry from 4:30 p.m.-8 p.m. in the school cafeteria. Fee: \$4 or \$5. Information: 317-787-8277.

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.

St. Christopher's Singles & Friends will go to dinner at the Red Lobster following the 6:30 p.m. Ash Wednesday liturgy at St. Christopher Church, Indianapolis. Information: 317-879-8018.

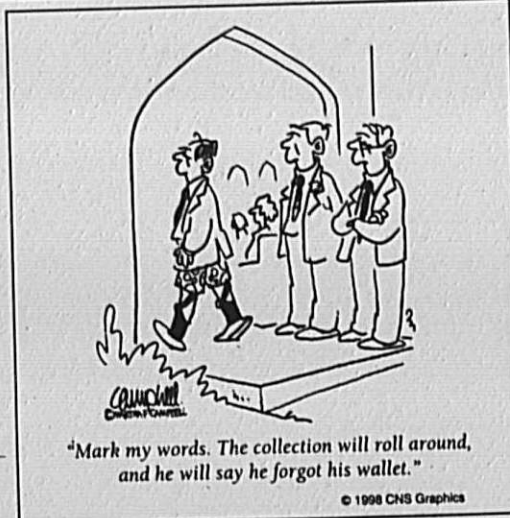
February 26-28, March 1

Saint Mary-of-the-Woods College will present *The Wizard of Oz*, a musical adaptation of *The Wizard of Oz*, in Cecilian Auditorium. Schedule and reservations: 812-535-5212.

February 27

Registration deadline for a Saint Meinrad School of Theology weekend course, "Ministry to Families," offered March 7-8, April 4-5 and May 2-3 in Benet Hall at Saint Meinrad. Fee: \$224 for graduate-level class with three credits. Information: 812-357-6561 or 800-634-6723.

St. Simon the Apostle Parish, 8155 Oakland Road, Indianapolis, will sponsor a six-part Lenten series exploring



basic Catholic beliefs, beginning with "Our Hearts Are Burning," presented by Franciscan Sr. Norma Rocklage, from 7:45 p.m.-9 p.m. Information: 317-826-6000, ext. 113.

February 28

The archdiocesan Office of Worship will offer a seminar on "Music in Catholic Worship" from 9 a.m.-12:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Fee: \$10 for one session or \$30 for four sessions on Feb. 28 and March 7, 14 and 21. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Terre Haute Deanery Pastoral Center will present "Where is the Spirit in Your Lent?" from 1-4:30 p.m. 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.

The public is invited to register for a short course on "Keeping a Personal Journal," from 10 a.m.-4 p.m., at St. Peter and Paul Cathedral rectory, 1347 N. Meridian St., Indianapolis. Fee: \$25 for materials. Information: Tom Brehm, 317-784-3400.

St. Christopher's Singles & Friends will attend the Indianapolis Ice game at 7:30 p.m. at Market Square Arena.

Information: 317-879-8018.

Recurring

Daily

Saint Mary-of-the-Woods College faculty 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 from 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,

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

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.

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

Wednesdays

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will offer bingo beginning at 6 p.m. in the school.

Thursdays

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

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather at 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 until March 5, 4-5:30 p.m. at Christ United Methodist Church, 8540 U.S. 31 S. Cost: Free. Space is limited; call early. Information: 317-865-2092.

Fridays

Knights of Columbus, Council 541, will host a fish fry from 5 p.m.-7:30 p.m. at the St. Benedict Church Parish Center, Ninth and Walnut streets, Terre Haute. Fee: \$5 for adults and \$3 for children under 12. Information: 812-533-1048.

SS. Peter and Paul Cathedral will offer eucharistic adoration from noon-7 p.m. and Stations of the Cross at 7 p.m. on Lenten Fridays beginning Feb. 27 in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

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

St. Lawrence Parish, Indianapolis, will have adoration of

the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Benediction and Mass.

A pro-life rosary will be prayed at 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 at 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 from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Tuesdays

Divine Mercy Chapel, Indianapolis, next to St. Michael Church and Cardinal Ritter High School, 3354 W. 30th St., will hold Benediction of the Blessed Sacrament at 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. W., 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 communion service at noon.

St. Vincent de Paul Parish, 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 & 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 7:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Cost: \$20. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

Second Thursdays

Focolare Movement meets Thursdays at 7:30 p.m. at the home of Millie and Jim Komro. Information: 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 at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 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 at 2 p.m.

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

Third Thursdays

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

Third Fridays

The Catholic Charismatic Renewal of Central Indiana will gather 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 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. Information: 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, 6:00 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.

The Northside K of C Club is now accepting memberships for the pool for 1998!

The fun begins Memorial Day weekend! Don't wait too long because memberships are going fast. For membership information on the Club and pool, please call Brad Elson at 317-253-3471.

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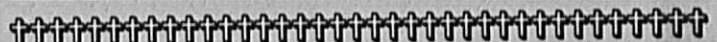
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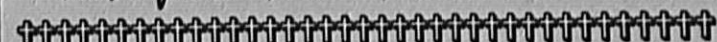
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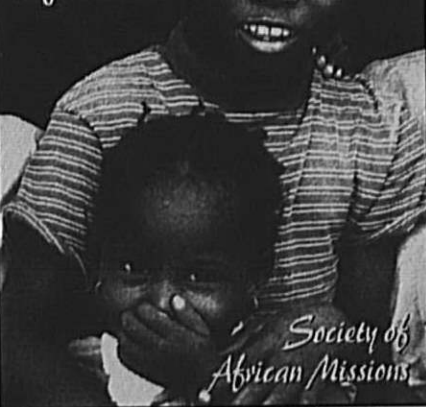
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News briefs

U.S.

U.S. cardinals urge Clinton to use diplomacy with Iraq, avoid force

WASHINGTON (CNS)—U.S. cardinals called on President Clinton to renew diplomatic efforts and to avoid the use of military force in urging Iraqi government compliance with U.N. resolutions. "We view with grave concern the stated position of the U.S. administration indicating a readiness on the part of the United States to use military force to compel compliance by Iraq," said a Feb. 12 letter to Clinton signed by seven U.S. cardinals and the president of the National Conference of Catholic Bishops.

Pro-life groups unhappy with surgeon general's confirmation

WASHINGTON (CNS)—Pro-life groups expressed their displeasure with the Senate's confirmation Feb. 10 of Dr. David Satcher as surgeon general. Pro-lifers had tried to derail the Satcher nomination principally on the ground that he supported partial-birth abortion. Despite pro-life opposition, the Senate confirmed Satcher by a 63-35 vote. He was sworn in Feb. 13. "It is a dark day in American history when the Senate confirms as 'America's doctor' a man who condones killing babies as they're being born," said a Feb. 10 statement by Judie Brown, president of the American Life League. Satcher, as surgeon general, "should represent the views of most Americans, and should certainly not advocate procedures that destroy life," said a Feb. 10 statement by Carmen Pate, president of Concerned Women for America.

World

Cardinal Hume writes to British prime minister on Iraqi crisis

LONDON (CNS)—Cardinal George Basil Hume of Westminster told British Prime Minister Tony Blair that he has strong personal doubts about the use of force against Iraq. Cardinal Hume said the history of the Middle East showed that armed conflict rarely, if ever, solved anything and usually led to suffering of innocent people and deeper enmity among people. The text of the letter to Blair was released Feb. 12 in London. Cardinal Hume wrote: "I am aware that there is considerable unease in the Catholic community" in respect to "possible military action against Iraq."

Canadian bishops reiterate opposition to force in Iraq

OTTAWA (CNS)—The Canadian bishops reiterated their opposition to Canada's pledge to support U.S. military operations against Iraq. In a letter to Canadian Prime Minister Jean Chrétien, Bishop François Thibodeau, chairman of the Canadian bishops' Commission for Social Affairs, said the bishops supported Pope John Paul II's position that there was still a possibility of dialogue in the situation.

Filipino tells of abuse by Saudis who thought he was a priest

MANILA, Philippines (CNS)—A Philippine overseas worker has told Philippine bishops of being physically abused and imprisoned in Saudi Arabia because he was falsely believed to be a priest. Donato Lama Sr., a father of three, said his faith and the support of friends and letter-writers from the Netherlands helped him survive the torture and depression he suffered while unjustly incarcerated for more than a year.

Chinese Catholic leaders meet U.S. religious delegation

HONG KONG (CNS)—Chinese Catholic leaders in Beijing told a U.S. religious delegation of the need for the church to adapt to Chinese customs and culture and the importance of formal China-Vatican relations. Recalling the 700 years of development of Christianity in China, Bishop Michael Fu Tieshan of Beijing, the newly-elected chairman of the government-recognized Chinese Catholic Patriotic Association, told the delegation that the church in China must adapt to the local culture and customs. Bishop Fu, Bishop Tu Shihua of Hanyang and the patriotic association vice chairman and secretary-general, Anthony Liu Bainian, met with Archbishop Theodore E. McCarrick of Newark, N.J.; the National Association of Evangelicals president, the Rev. Don Argue; and Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation.

Southern African bishops accept limited eucharistic sharing

CAPE TOWN, South Africa (CNS)—Southern Africa's bishops have accepted recommendations that Christians from other churches be allowed to receive the Eucharist on special occasions. The *Directory on Ecumenism in Southern Africa*, accepted by the Southern African Catholic Bishops' Conference at its plenary meeting in Pretoria, South Africa, in January, recommends that "a special need" for eucharistic sharing "can be said to exist on occasions when Christians from other churches attend a eucharistic celebration for a special feast or event. On these occasions,

eucharistic sharing may be both meaningful and desirable, expressing the degree of unity that the participating Christians already have with each other," the document said.

People

FBI chief visits his former Catholic high school

WEST NEW YORK, N.J. (CNS)—The halls of St. Joseph of Palisades High School haven't changed much since Louis Freeh walked them as a bright-eyed student in the mid-1960s. The Christian Brothers no longer run the school, and Freeh's graduation year of 1967 has long passed. But Freeh, now director of the Federal Bureau of Investigation, told students that the school's combination of great education and sharp moral training hasn't faded. Freeh walked the familiar school halls again in January for the second time since his swearing-in as the nation's top law enforcer.

Lawsuit over abortion protests in Puerto Rico settled

WASHINGTON (CNS)—The Catholic priest who heads Human Life International and the Center for Reproductive Law and Policy agreed Feb. 6 to settle a five-year-old federal lawsuit stemming from protests at abortion clinics in Puerto Rico. Redemptorist Father Richard Welch, a defendant in the case, agreed to give three days' notice to the plaintiffs before engaging in protests within 100 yards of the clinics involved. And on behalf of its clients, the New York-based center dropped all claims of damage and voluntarily dismissed charges against the remaining defendants. †

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

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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.

ADAIR, James, 73, St. Simon the Apostle, Indianapolis, Feb. 5. Husband of Mary Katherine (Getz) Adair. Father of J. Michael, Mark T., John D., Christopher A., Gary J. Adair, Mary Katherine Molly. Brother of William T. Adair, Regina Alburger. Grandfather of seven.

BITTLE, Carl W., 90, St. Luke, Indianapolis, Feb. 1. Husband of Mary Downs Bittle. Father of James D., Gregory D. Bittle, Mary Jane Lyons. Grandfather of five.

BOTT, Evan "Dan" Victor, 69, St. Anthony of Padua, Clarksville, Jan. 24. Father of Rebecca Bott Johnson. Brother of Marie Glover.

CAVALLARO, Anthony John, 77, Nativity, Indianapolis, Feb. 3. Father of John B., Mary E. Cavallaro, Karen Ann Shepperd, Gina M. Rivers. Brother of Orlando, E. Peter Cavallaro. Grandfather of six. Great-grandfather of two.

COLLINS, Helen B., 85, Holy Trinity, Indianapolis, Feb. 7.

Mother of Steve F. Collins. Grandmother of one.

CORDER, Marilyn A., 68, Holy Family, Richmond, Feb. 4. Mother of Mark, Michael J. Corder. Sister of Dorothy Foreman, Joan Taylor, Ruth Pearson. Grandmother of three.

COX, Linda K., 50, Holy Family, Richmond, Feb. 2. Wife of Jack L. Cox. Stepdaughter of Jack U. Cox. Daughter of Joan T. Marsh Minner. Sister of Debbie Gary. Grandmother of one.

CUMMINGS, Ralph L., 44, St. Ann, Indianapolis, Feb. 4. Father of Chris Cummings, Shawn Schwartz. Son of Mary Rita, Ralph L. Cummings, Sr. Brother of Barbara White, Carol Schubert. Grandfather of two.

GADING, Dolores, 63, St. Malachy, Brownsburg, Feb. 6. Wife of Charles Gading. Mother of Douglas, Steve, David Gading, Theresa Fletcher, Karen Latta. Sister of Doyle, Ron Roth, Arvilla Thornbury, Charlotte Berger, Phyllis Foerg. Grandmother of 17. Great-grandmother of two.

GRAF, Ferdinand G., 93, St. John, Indianapolis, Feb. 7. Husband of Loretta Wanner Graf. Father of Sharon Keilman, Mildred "Millie" Arvin. Brother of Clarence Graf, Anna Moore. Grandfather of seven. Great-grandfather of one.

GREEN, Russell W., 82, St. Louis, Batesville, Feb. 13. Husband of Mary C. Green.

Father of Janice Wespiser, Rick Green. Brother of Ethel Adams, Marie Green. Grandfather of eight. Great-grandfather of four.

JONES, Dina, 74, St. Joseph, Indianapolis, Feb. 3. Mother of George L. Mitchell, Ben J. Jones, Rose Ann Pasciak, Christine Orr. Grandmother of 10. Great-grandmother of five.

KLEIMAN, Leonora, 82, Holy Spirit, Indianapolis, Feb. 7. Wife of Elmer Kleiman. Mother of Keith Hartman. Sister of Sylvester Alhering. Grandmother of two.

LEPPERT, D. Richard, 69, St. Pius X, Indianapolis, Feb. 12. Husband of Jacqueline Leppert. Father of Cyndy Hummel, Debbie Swope, Cheryl Schwab, Linda Denney, Rick, Gregg, Steve, Bob Leppert. Grandfather of 12.

MCCOURT, Emory M. Jr., 68, Our Lady of the Greenwood, Feb. 8. Husband of Patricia McCourt. Father of Emory "Matt" McCourt, III, Gregory J., Charles G., Kenneth R. McCourt, Catherine F. Duke, Mary P. Colliliori, Margaret G. Kress. Brother of Francis, Gerard McCourt, Ellen Peters. Grandfather of 13.

MCINTIRE, Mary Amelia, infant, Our Lady of Perpetual Help, New Albany, Feb. 4. Daughter of Pam and Louis McIntire. Granddaughter of Kathleen Taylor McIntire, Frank and Doris Thieneman. Sister of Morgan McIntire.

MOORMAN, Frances M., 88, St. Maurice, Feb. 10. Mother of Paul, Donald, Jerry Moorman, Anna Mae Kramer, Rose Marie Wolter, Shirley Bevers. Grandmother of 21. Great-grandmother of 14.

MOXLEY, Eunice, 87, Our Lady of the Greenwood, Jan. 26. Mother of Robert Moxley.

MURELLO, Rosario Michael, 84, Our Lady of the Greenwood, Jan. 30. Husband of Helen E. Murello. Father of Tony Murello, Judy Owens. Brother of Rita Heusel. Grandfather of five. Great-grandfather of five.

QUILL, Leonard John, 72, Our Lady of the Greenwood, Feb. 6. Husband of Rosalyn Quill. Father of Thomas E. James, U. Quill, Beth DelConte. Brother of Thomas E. Quill. Grandfather of four.

RUST, Thomas W. "Tommy" III, 22, Mary Queen of Peace, Danville, Feb. 8. Son of Thomas W. Rust II, Geraldine "Jeri" Nahas Rust. Brother of Jody Lee, Nicole Dinise. Grandson of Margaret Nahas. Great-grandson of Amelia Haboush. Nephew of several aunts and uncles.

SCHMIDT, Winifred "Winnie", 67, Holy Spirit, Indianapolis, Feb. 4. Wife of Donald L. Schmidt. Mother of Donald J., William M., James A., Catherine, Ann E. Schmidt. Sister of Jim Matthews, Martha Aull, Bernarda Simendinger.

Grandmother of eight. Step-grandmother of four.

SCHWERING, Christopher R., infant, Our Lady of Lourdes, Indianapolis, Jan. 29. Son of Bernard J. and Mary Theresa Schwering.

SIBERT, Alma L., 86, St. Anthony of Paudua, Clarksville, Feb. 4. Sister of Ethel Brewster. Aunt of several nieces and nephews.

STRAUB, William E. Jr., 72, Our Lady of the Greenwood, Jan. 26. Father of Michael M., Joseph D. Straub. Grandfather of two.

Business leaders encouraged to be ambassadors of Christ

SAN DIEGO (CNS)—Catholic business leaders should be Christ's ambassadors in the marketplace, said a Franciscan priest during a keynote speech to a Legatus conference in San Diego.

Speaking to more than 300 Catholic business leaders and their spouses, Father Michael Scanlan urged his listeners to "make an appointment with God every day, even if only for five minutes, and ask him to use you."

"Turn your lives completely over to God and let him use you to reconcile people in your lives to Christ," said the priest, who is president of the Franciscan University of Steubenville, Ohio.

"Though you may fear doing this and think that God will ask too much of you, just the opposite happens," he said. "Based on my experience, God will streamline your agenda and send the Holy Spirit to guide and help you."

It was Father Scanlan who suggested *Legatus*, which means ambassador, as the name of the organization when Thomas Monaghan, founder of Domino's Pizza, was forming it.

The group, which strives to help top corporate executives bring their faith into the workplace, was begun in 1987.

Expanding on the meaning of ambassador, Father Scanlan told members that their mission was like that of a representative of the United States to China, living in a foreign culture yet commissioned to speak on behalf of the nation.

Similarly, he said, "Your citizenship, as St. Paul noted, is in heaven and while you are here, you represent your native country and speak through the power of the Holy Spirit."

This year's Legatus conference, held Feb. 5-7, drew participants from across the nation to attend sessions on spiritual growth, family enrichment, social exchange and meaningful contact with peers and church leaders. Much of the focus was on how to carry out the Legatus mission to study, live and spread the Catholic faith.

Speakers included federal Judge Robert Bork, Bishop Charles Grahmann of Dallas, columnist Cal Thomas, U.S. Rep. Chris Smith, (R-N.J.), Phyllis Schlafly and World Bank representative Alfredo Sfeir-Younis.

At one conference Mass, the celebrant, Cardinal Anthony J. Bevilacqua of Philadelphia, urged members to commit themselves to being more Christ-like and to sharing the Catholic faith with everyone.

The cardinal is the ecclesiastical adviser to Legatus.

San Diego Bishop Robert H. Brom, who celebrated the closing Mass Feb. 7, also stressed the importance of responding to Christ.

"We are asked to have a personal fidelity to the truth as the basis for lives of love and compassion," he said. "This fidelity will cost us; it is never less than a sacrifice, but we can achieve it through deeper communion with Christ."

Nationwide, Legatus has more than 1,000 members who meet monthly for activities that support spiritual growth. †

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