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Catholic Community Foundation reports growth

by John F. Fink

"The dream has become a reality. The development phase of the Catholic Community Foundation is complete. Today we mark the end phase of our development."

That is how Eugene R. Tempel, vice chancellor of external affairs at IUPUI, described the progress the Catholic Community Foundation (CCF) has made since it was begun in 1987. Tempel was one of the speakers at the CCF's annual meeting and luncheon at the University Place Conference Center on the IUPUI campus in Indianapolis on Feb. 24.

The annual report distributed at the meeting showed that CCF now has 45 endowment funds with investments-at-cost totaling \$3,966,915, with a market value of \$4,192,351. Almost \$191,000 in interest income was distributed to the endowment funds held in trust during 1991.

CCF is a nonprofit entity that provides a means for individuals and organizations to provide long-term financial stability for charitable, religious and educational organizations of the Archdiocese of Indianapolis. Endowment funds from throughout the archdiocese are merged for investment purposes in order to maximize income.

The theme that carried through all the talks at the luncheon was that CCF has

completed its development phase and is now poised for growth. Tempel said that "the long-range plan challenges us to create an endowment of \$50 million by the turn of the century and put our foundation among the leading Catholic foundations in the nation."

At the luncheon John Ryan, president emeritus of Indiana University, took over the duties of first vice chairman, succeeding John A. Hillenbrand II, who had served in that capacity since 1987. The chairman of the board is the archbishop of Indianapolis.

Ryan praised the insight and wisdom of the late Archbishop Edward T. O'Meara for establishing the CCF to serve the organizations of the archdiocese.

John M. Mutz, president of The Lilly Endowment and former lieutenant governor of Indiana, was the keynote speaker at the luncheon. He noted that the work of CCF runs parallel with that of Lilly.

Mutz told the CCF board members and representatives from some of the beneficiaries of endowment funds that there are more than a million voluntary organizations in the United States. He called it the "third sector," the other two being the profit sector and the public sector.

Mutz said that the CCF is a "safe haven for wealth." He noted that it is well-managed. (See *ENDOWMENT*, page 3)



WELCOME—Father David Coats, archdiocesan administrator, welcomes John Mutz, president of The Lilly Endowment, to the meeting of the Catholic Community Foundation. Looking on in the background is John Ryan, CCF first vice chairman. (Photo by Charles Schisla)

Parents learn about Golden Rule tuition plan

by Margaret Nelson

St. Philip Neri School in Indianapolis celebrated with an open house on Sunday, March 1. The gym was literally filled to the rafters as each class performed for the parents, neighbors and parishioners.

Timothy Ehrhott, director of the educational choice charitable trust program at Golden Rule Insurance, discussed the educational trust program his company provides for low-income families. He spoke for J. Patrick Rooney, president of the firm.

Ehrhott said that the reason behind Golden Rule's choice tuition assistance is "not all altruistic." The company is trying to assure that qualified employees will be available for the future, he said.

"We think it's a basic right of each family in America to decide" what kind of school to send its children to. He also said he hopes the company's endeavor causes legislative action, introduces competition to public schools and encourages others in the business community to help those families whose choice is limited because of income.

Some families using Indianapolis Public Schools are "in it and they want out, but there's not enough money to move to the suburbs," he said.

With 44 students using the Golden

Rule program, St. Philip's has one of the largest numbers involved. He named several other Catholic schools with parents who took advantage of the program. He pointed out that the new IPS choice program depends on the judge's ruling and "still leaves out St. Philip and all other private schools."

The Golden Rule program promises to pay half the tuition (up to \$800) for 800 children to attend private schools for three years. "We intend after that to carry them through the eighth grade," Ehrhott said. Half of those who received the grants attended public schools last year. He said, "Most of the children on the waiting list will end up in the program next year."

"The attention we've attracted has been incredible. All across the country, people want to know about it." The company plans to try the program in about six more sites in the nation next year. "I can tell you that, in education, there's no hotter place in the country than Indianapolis. We hope in the future to send even more people to St. Philip and help the school."

The students sang, read prayers they

had written, gave a history of the school, and paid tribute to the source of their education.

Open classrooms and computer lab demonstrations were featured, along with special displays. They included: Urban

Parish Cooperative; Marian College mentoring program; "Living with Your 10- to 15-Year Old"; 21st Century Scholars Program and St. Philip Neri scouts. Refreshments were served and information about school registration was available.

Five collections set from this weekend to Easter

This weekend's collection for blacks and Native Americans is the first of five collections that have been scheduled in the Archdiocese of Indianapolis between now and Easter.

In a letter to priests and religious communities, Father David Coats, archdiocesan administrator, said that "our faith commitment carries with it the practice of good works during this penitential season.

We highlight that effort during Lent through almsgiving."

A collection for aid to the church in Eastern and Central Europe and Russia will be either March 14-15 or March 21-22.

The other three collections will be the U.S. Bishops' Overseas Aid Appeal on March 28-29, the Good Friday collection for preservation of the holy places in the Holy Land, and the Easter Sunday collection for priestly and vocation development.

In his letter, Father Coats noted that "a high percentage of what is collected" in this weekend's collection "comes back to our own archdiocese to benefit our work among the blacks in the inner city."

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FAITH SONG—First-grade students at St. Philip Neri School sing "His Banner Over Me Is Love" during the open house program on Sunday. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The stations—a favorite Lenten devotion

by John F. Fink

Now that Lent has begun we will begin seeing more people "making the Way of the Cross" or the "Stations of the Cross" in our churches. It is a popular devotion, especially during Lent, that has been around for centuries.

For anyone who doesn't know, the stations are 14 depictions of events surrounding the passion and death of Christ. They are mounted in most churches or chapels, and in other places, beneath small crosses. The one making the stations stops before each one and meditates on the event depicted. If the stations are made by a group, only the leader passes from station to station. Many parishes do this on the Fridays of Lent.

The traditional stations depict these events: 1) Jesus is condemned to death; 2) Jesus is made to bear his cross; 3) Jesus falls the first time; 4) Jesus meets his mother; 5) Simon of Cyrene helps Jesus to carry his cross; 6) Veronica wipes the face of Jesus; 7) Jesus falls the second time; 8) Jesus speaks to the weeping daughters of Jerusalem; 9) Jesus falls the third time; 10) Jesus is stripped of his garments; 11) Jesus is nailed to the cross; 12) Jesus dies on the cross; 13) Jesus is taken down from the cross; and 14) Jesus is laid in the tomb.

LAST YEAR On Good Friday, when Pope John Paul II made his annual Way of the Cross in Rome, he surprised everybody by updating the stations. The new version eliminated episodes that are not mentioned in the Gospels and added some that are. The Vatican said, though, that the traditional version is still valid.

The pope's 14 stations are these: 1) Jesus in the Garden



of Gethsemane; 2) Jesus is betrayed by Judas and arrested; 3) Jesus is condemned by the Sanhedrin; 4) Jesus is denied by Peter; 5) Jesus is condemned by Pilate; 6) Jesus is scourged and crowned with thorns; 7) Jesus is made to carry the cross; 8) Simon of Cyrene helps Jesus to carry his cross; 9) Jesus meets the women of Jerusalem; 10) Jesus is crucified; 11) Jesus promises the kingdom to the repentant thief; 12) Jesus on the cross speaks to his mother and his beloved disciple John; 13) Jesus dies on the cross; and 14) Jesus is laid in the tomb.

THE STATIONS ORIGINATED from the early practice of pilgrims visiting the Holy Land and the actual sites of Jesus' passion. Representations of at least some of the scenes were known as early as the fifth century when five scenes were installed in the Church of San Stefano in Bologna, Italy. However, the devotion spread mainly because of the crusades between 1095 and 1270, when the church and European countries tried to get control of the Holy Land from the Muslims.

Returning veterans of the crusades carried scenes of sites they had seen in the Holy Land and peopled them with the characters mentioned in the Gospels. When, in the 12th and 13th centuries, a strong devotion to the Passion was prevalent, the scenes concentrated on this rather than on other events in the life of Jesus. These scenes came to be known as "Little Jerusalem."

After the Holy Land was reconquered by the Muslims, the conquerors gradually allowed Christians to maintain a presence there. In 1342 the Franciscans were given custody of the Holy Places, a role they have to this day. From then on, it was they who promoted the devotion of the stations, first in their own monasteries and churches and later in parish churches everywhere.

For a long time the Franciscans had a monopoly on erecting stations. Rome allowed them to be only in churches subject to the Franciscan Friars Minor Observant, and only religious of that order could gain indulgences for

making the stations. The indulgence was extended to others by Pope Benedict XIII in 1726, provided that the stations were erected by a Franciscan.

One Franciscan in particular is known as the greatest preacher of the Way of the Cross—St. Leonard of Port Maurice, who lived from 1676 to 1751. He is reputed to have erected 600 sets of stations throughout Italy.

Another person associated with the stations is a writer named Adrichomius. His book about Jerusalem published in 1584 set the number of station... at 12, each of which is identical to the first 12 traditional stations.

The word "stations" seems to have come from William Wey of England, the first person to use that term. He visited the Holy Land in 1458 and again in 1462.

THE NUMBER 14 also evolved through the centuries. At one time there were as many as 31 stations, including seven falls instead of three. Episodes dropped along the way include the house of Dives, the pool of Bethesda, the houses of Herod and Simon, and the "Ecce Homo" balcony scene. The non-scriptural episode of Veronica wiping the face of Jesus and receiving an imprint of his face on her veil, by the way, was not among the 31, but was added later.

The Frenchman Romanet Boffin created his 31 stations in Dauphine, France in 1515 after going to the Holy Land to count the actual number of paces that Jesus traveled on the Via Dolorosa. His stations supposedly depict the actual spatial relationship of Christ's walk to his death.

The number of stations was finally set at 14 by Pope Clement XII in 1731. Around that time, too, the Holy See made it possible to receive the indulgence in places "not subject to the (Franciscan) order."

The indulgence, by the way, is still in effect today: a plenary indulgence (remission of all temporal punishment due for sins already forgiven) to anyone making the stations, under the usual conditions—freedom from all attachment to sin, reception of the sacraments of penance and Eucharist, and prayers for the intentions of the pope.

EDITORIAL COMMENTARY

An insult to the lay leadership in our parishes

by John F. Fink

Now that the Future Parish Staffing Committee has made its recommendations, there has been the predictable negative reaction from some people who simply want to keep their parish the way it is at the present time. Some people blame archdiocesan officials for the recommendations, as if they were responsible for the priest shortage for which the committee was planning.

Nobody is trying to damage any of our parishes or takes delight in the fact that there will be fewer priests in the near future. But it's vitally important that we face the facts and plan for the time when we will have many fewer priests than we now have churches.

Besides, it's an insult to the lay and religious leadership in our parishes to think that it will be a great tragedy when parishes have to share priests, or have fewer priests. Clusters, consolidations, and more parish life coordinators should be looked on as solutions to a problem, not as something that should be avoided at all costs.

Except in the cases of actual parish closings (the recommendations call for three parishes and four missions to close, and for eight parishes to become chapels sometime between now and the year 2010), the simple fact that there will be fewer priests should not necessarily

mean that the parishes will be less vital. In fact, it could mean just the opposite if it means greater participation of the laity in the life of the parish. When priests have to pastor more than one parish it means that lay parishioners have to step up and do more.

Why should we expect a parish to lose its vitality just because a lay person or a

religious is in charge instead of a priest? There is nothing about ordination that makes a priest a better administrator than a trained lay person would be. It's an insult to lay people to think otherwise.

There is no reason why clustered or consolidated parishes, or those headed by a parish life coordinator, should necessarily discontinue any of the special ministries

they now have just because there are fewer priests. They can continue to be just as much a force in the community. They can still have the various committees they have at the present time. In fact, many parishes might wish to add committees.

The only difference that most people will notice is that Mass schedules will have to be changed. If one priest has to say Masses at two parishes, both parishes will have to adjust their schedules. Parishioners might have to get used to attending Mass at a different time—or maybe travel a bit farther to go to their accustomed time.

In those parishes that will have one instead of two priests, they will obviously be fewer Masses, but even the largest parishes don't really need five Masses on weekends. Not all of them are crowded.

The 19 parish life coordinators recommended are going to be very well qualified and trained before they are appointed. The Lay Ministry Personnel Office was established to make sure that they are.

The parish staffing recommendations don't even try to take into consideration the probable increase in the number of pastoral associates (lay or religious people appointed by the parish). Many parishes in the archdiocese are now accustomed to pastoral associates and can vouch for the fact that they do an outstanding job of furthering parish ministries.

Some people seem to have a tough time getting used to having lay people do what priests have done in the past. But we're now accustomed to lay eucharistic ministers and lay lectors. We can also get accustomed to lay administrators. One of the reasons the Council of Priests recommended against the diaconate was because they wanted to give more emphasis to the development of lay ministry.

Of course we could use more priests. Of course we should continue to pray for more religious vocations. But it could be that the Holy Spirit is trying to tell us that it's now time for an educated laity to assume its proper role in our parishes, as they are already doing in many parishes.

OFFICIAL APPOINTMENT

Effective March 11, 1992

REV. DANIEL J. MAHAN from associate pastor at St. Barnabas Parish, Indianapolis, to administrator at St. Rose of Lima Parish, Franklin, with residence at St. Rose of Lima, Franklin.

The above appointment is from the office of the Rev. David E. Coats, Archdiocesan Administrator.

More contributions to missions

The Office of the Propagation of the Faith has reported these contributions in addition to those reported in the Feb. 14 issue of *The Criterion*.

Holy Rosary, Seelyville, Mission Sunday, \$127.

St. Joseph, Indianapolis, Memberships Sunday, \$1,551.

St. Peter, Brookville, Mission Sunday, \$532.21.

St. John, Guilford, Mission Sunday, \$531.50.

St. Joseph, DePauw, Membership Sunday, \$135.

St. Bernard, DePauw, Membership Sunday, \$215.

St. Francis, Henryville, Mission Sunday, \$70.

Annunciation, Brazil, Mission Sunday, \$750 and Membership Sunday, \$550.

St. Thomas More, Mooresville, Membership Sunday, \$508; Mission Sunday, \$720.50; missionaries, \$1,269.45; and Holy Childhood, \$894.75.



TERRE HAUTE CARERS—About 300 people gathered at St. Joseph Catholic Church on Feb. 25 to pray and show support for unborn children. The group walked with candles and signs to the Indiana State University student union, where Faye Wattleton, national president of Planned Parenthood, was speaking. (Photo by John Fuller)



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Madison starts 2nd capital drive

Friends of Shawe and Pope John Schools, Inc. has announced a second capital campaign to raise an additional \$500,000 for its operations which support Madison's Catholic schools—Father Michael Shawe Memorial Junior and Senior High Schools and Pope John XIII Grade School.

Larry Truax, president of the board of

directors of Friends of Shawe and Pope John Schools, said the foundation has already raised \$231,473 in gifts and pledges, 46 percent of the \$500,000 goal.

The capital campaign is the second phase of a comprehensive development program which began in 1986 with an initial goal to raise \$1 million for the two

schools. The original goal was established by the board of directors in 1988.

Phase I of the campaign successfully raised \$503,000 in gifts between December 1988 and December 1990. As a result, Friends has made direct gifts to the Jefferson County Board of Total Catholic Education of \$201,873 for the schools and established an endowment with \$217,000.

"Phase II, which we are calling 'Excellence Has Its Rewards,' will focus on the continued development of the endowment to \$500,000," Truax said. "The rewards we cite are found in the product produced in the two schools, the excellent students who take their education with them when they graduate."

In recent years, he said, over 90 percent of Shawe graduates have gone on to study at colleges and universities, nearly all having received scholarship assistance.

"Friends provides the opportunity for all people, no matter their walk of life, their religious background, nor the part of Southern Indiana or Northern Kentucky in which they live, to share in the successes encountered by the students in these Catholic schools," Truax explained.

Friends has funded a wide variety of projects in the schools in the past five years. The foundation has worked closely with the Jefferson County Board of Total Catholic Education to provide assistance

for new roofs at both schools, a modern science laboratory and classroom in the high school, matching support for grants from the Indiana Arts Commission and the National Endowment for the Humanities (which provided artists and guest teachers at Pope John), and library and classroom materials including updated maps and geography materials.

"I can't say enough about the work Friends has done for both schools," Carolyn Pagel, president of the Board of Total Catholic Education, explained, "and they continue to help in any way they can. Their assistance with the major capital improvements projects and the programs to enhance the daily curricular offerings in the schools have made a difference in the total operation of the schools."

Before Friends was organized, Pagel said, "our existence was planned semester by semester. As a result of their financial and promotional support, we are beginning to do long-range planning which permits us to concentrate on the positive aspects of all our programs."

Fred Koehler, chairman of Friends Special Gifts Committee, said the \$231,473 in gifts and pledges is the result of the hard work, generosity and devotion of many special donors.

"Some of our donors have been actively involved in support of the schools since 1952 (the year Shawe High School opened)," Koehler said. "Their continuing loyalty is fantastic. Their enthusiasm is contagious."

CATHOLIC SOCIAL SERVICES

Refugee program is affected by changes in world political system

by Marsha Schuler

Changes in the political system worldwide have brought changes as well into the refugee program administered through Catholic Social Services, the archdiocesan resettlement office of the United States Catholic Conference (USCC).

The past two years have seen governments overthrow civil wars, and political upheaval in every area of the globe. In times such as these, refugee populations swell, as people are forced from their homelands in search of a place where they can live and work in safety.

For example, in the time period just prior to the Persian Gulf War, 500,000 Iraqi Kurds were displaced by the destruction of their villages in northern Iraq. Since the war itself, thousands of Iraqis have fled to Turkey, where plans are now underway by the U.S. State Department and other western countries to begin processing these refugees out of their war-torn country.

Therefore, local affiliates, such as Catholic Social Services, are encouraging Indiana relatives of these Iraqi refugees to file the necessary paperwork, so as to be ready when processing is approved.

In the same manner, Liberia has seen two years of civil strife, resulting in many Liberians being driven from their homes by warring factions. USCC has been instrumental in assisting these refugees, and has scheduled the first flights out of West Africa this month.

Turnmoil is also present closer to home. During the last quarter of 1991, more than 8,000 Haitians were interdicted at sea as they fled their island country because of a military coup, which sent their democratically elected president into exile. The U.S. government has called for repatriation, but until a final order is issued, most of these refugees are being held in Guantanamo Bay Naval Station, Cuba, awaiting word of

where they will be sent. Only about 400 persons have been brought to the U.S. so far; others will find safe haven in Honduras or Venezuela. Still others will return to Haiti voluntarily or be forcibly repatriated. Their fate once returned to Haiti will almost certainly be persecution and the threat of death. USCC has called on Congress and President Bush to grant political asylum to those Haitians currently seeking admission to the United States.

Fortunately, conditions in certain countries occasionally improve to the point where its citizens no longer need the assistance of refugee organizations. This can be seen in the current U.S. policy, as of November 1991, not to accept Ethiopian applications for resettlement. This decision reflects an expectation that the changes within Ethiopia in recent months will lead to many opportunities for these displaced persons to return safely to their homes. This policy affects CSS directly, since the past largest refugee population served by the agency in the past two years has been Ethiopian.

In spite of these changing refugee populations, one group of people being served by CSS on an ongoing basis is the Vietnamese. Since the fall of Saigon in April 1975, the United States has admitted just under one million refugees from Southeast Asia. Many of these persons have come through the efforts and sponsorship of USCC, the oldest and still the largest of 10 U.S. resettlement agencies.

In recent months, the U.S. government has recognized a special obligation toward those South Vietnamese category persons who fought with our U.S. servicemen during the Vietnam conflict, and who were later sent to "re-education camps." These men and their families are now being offered refugee status by the U.S. government and can join relatives already living in the United States.

Endowment funds grew last year

(Continued from page 1)

aged, has a board of directors of responsible leaders, and has its funds professionally invested.

Father David Coats, archdiocesan administrator, compared the CCF to the building in the Gospel parable that was built on a firm foundation. "We have dug a good foundation," he said, "built on rock. It is very solid and able to make an immense contribution to the future of the church in Indianapolis. It will provide for Catholic schools and Catholic services for years into the future."

Father Coats paid tribute to Archbishop O'Meara and to Bishop Gerald A. Gettelfinger of Evansville for their vision in

beginning CCF. At the time Bishop Gettelfinger was vicar general of the Archdiocese of Indianapolis.

The speakers were introduced by Robert J. Ciczewski, president and executive director of CCF. In his report, he noted that assets for CCF grew by \$2.6 million during 1991, that 20 new endowments were added, and that the board of directors has been increased from 10 to 21 members.

The members of the board, introduced by Ryan, in addition to the archbishop, Father Coats, Ryan, Hillenbrand, Tempel and Giczewski, are Edwin H. Dawson, vice president of Arvin Industries; Dale L. Gettelfinger, CPA with Monroe Shine and Co.; Walter F. Grote Jr., chairman of The Grote Manufacturing Co.; Donald J. Hatke, retired senior vice president of Merchants National Corporation Affiliate Banks; and Richard G. Landini, president of Indiana State University.

Other board members are Jean A. Leising, Indiana state senator; Galen L. Miller, president of Ahaus Tool & Engineering Co.; John H. Miller, president of Miller Funeral Home; Ramon Parra, retired executive with Eli Lilly International Market Development; Guy Neil Ramsey, president and owner of Ramsey Development Co.; Richard J. Shagley, attorney; Curtis R. Sims, president of Indiana University Foundation; James M. Thornton, retired chairman of Citizens Fidelity Bank & Trust; J. William Weinmann, vice president of Bank One; and John M. Whelan, president and chief operating officer of Golden Rule Insurance Co.

New endowment for Holy Spirit

Catholic Community Foundation's newest endowment will benefit Holy Spirit School in Indianapolis. The endowment will be for \$275,000 and it is part of a bequest for \$300,000 from the estate of Mrs. Alma Hughes and \$150,000 from the estate of Miss Estelle Wiemeller.

According to Father William Munshower, pastor of Holy Spirit, the gifts are being used for debt reduction and for this endowment.

Rite of Election set in five sites

Six Rite of Election and Call to Continuing Conversion for the Rite of Christian Initiation of Adults (RCIA) ceremonies are being held for those who will be initiated into archdiocesan parishes on Holy Saturday.

Last night (Thursday, March 5), the celebration was held at St. Bartholomew, Columbus, in the Seymour Deanery. Father David Coats, administrator of the archdiocese, presided.

At St. Peter and Paul Cathedral in Indianapolis, the Rite of Election will be

held for the elect from the Indianapolis Deanery at 4 p.m. Sunday, March 8, with Father Paul Koetter, and again on Monday, March 9, at 7:30 p.m., with Father Coats officiating.

Three rites will be held in other deaneries on Sunday, March 8: Batesville Deanery, St. Lawrence, Lawrenceburg, at 2 p.m., with Father Rick Schneider, Terre Haute Deanery, Sacred Heart, Terre Haute, 4 p.m., Father Bernard Head; and New Albany Deanery, St. Augustine, Jeffersonville, 4 p.m., Father William Ernst.

Pre-schoolers dress like 'models'

by Margaret Nelson

Ninety-three children from Holy Trinity Community Day Care Center played "dress up" Thursday, to the delight of nearly 200 adults who attended the 1992 Black History Celebration.

The pre-school and kindergarten children, who ranged from 3 to 6 years of age, dressed like their favorite role models. After selecting their heroes and heroines, they also studied their lives. At the program, the children each gave short summaries of reasons they were famous.

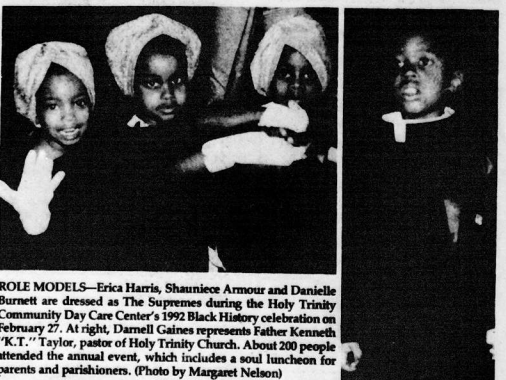
Models represented every walk of life and included some surprise inventors. Supreme Court judges included Thurgood Marshall and Clarence Thomas. Athletes included Bo Jackson, Michael Jordan, Reggie Miller, Isiah Thomas, Althea Gibson and Wilma Rudolph.

Entertainers went all the way from Marian Anderson to Cicely Tyson, Whoopi

Goldberg and Oprah Winfrey. Of course, Dr. Martin Luther King, Jr., his wife and daughter were "there" along with Rosa Parks and Sojourner Truth. Alex Haley and Langston Hughes were seen. Some local officials were represented, like IPS superintendent Shirl Gilbert and recently-retired Fire Chief James Kimbrev.

One of the parish favorites was three-year-old Darnell Gaines, dressed like Father Kenneth Taylor, pastor of Holy Trinity Church. Erica Harris, Shaunice Armour, and Danielle Burnett were flashy in gold lame turbans and matching dresses to represent the Supremes. Jonah Mann shyly whispered that he was Abraham Lincoln, but after the applause he shouted "Thank You!"

The children hosted a soul luncheon for their neighbors and family members. Some real celebrities were there to talk to the children.



ROLE MODELS—Erica Harris, Shaunice Armour and Danielle Burnett are dressed as The Supremes during the Holy Trinity Community Day Care Center's 1992 Black History celebration on February 27. At right, Darnell Gaines represents Father Kenneth "K.T." Taylor, pastor of Holy Trinity Church. About 200 people attended the annual event, which includes a soul luncheon for parents and parishioners. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

The precious writings of a fine sister-librarian

by Antoinette Bosco

This week I found a little black notebook given to me Jan. 8, 1948, by the dearest nun I ever knew, Sister Anna Theresa.

A Sister of St. Joseph of Carondelet, she was librarian at the Cathedral of the Immaculate Conception, the parochial school I attended in my home city of Albany, N.Y. Since for my libraries are a magnet, I was there every day and we became close friends, for all that she must have been nearly 60 years older than I.

Sister Anna Theresa was one of those special people who had a tremendous



sense of humor, was marvelously well read and loved to pass on her attachment to books and information to the kids in school.

I didn't realize how hard and long this truly spiritual person had struggled to follow in the path of Jesus until she gave me her little book about two years before she died.

It came with a note telling me she "cherished" what she had written in it even though it was so little. "It is years since I started this book, but just see how slow was my procedure. Surely you will secure more beautiful thoughts than I ever secured. You work on it, darling," she added.

"Darling" was her favorite name for all of us.

I probably hadn't looked at this book in nearly 40 years. It simply got lost in a box somewhere. But now I started to read what Sister Anna Theresa had put down as her discoveries about life. Let me share a few of these:

THE HUMAN SIDE

Determination could set environment right again

by Fr. Eugene Hemrick

When I was a teen-ager our home had a dirt driveway that one year needed to be dug out. It was early spring and the frost in the ground made digging near impossible. In utter frustration I found a pick and began ever so slowly to chip away at the surface.

Once I broke through the top layer the job became a snap because the frozen ground came out in big hunks quickly. That simple experience taught me that once you find the right approach, you can conquer the earth with speed and ease.

Wonderful as this fact is, it has a dark side. It means we've found approaches that destroy forests at the rate of one and



one-half acres per second and along with them thousands of living species that never can be replaced.

It means we continue to generate waste in the United States at a rate that exceeds twice the average body weight of every American every day.

It means dead dolphins wash up along the Mediterranean coast, their immune systems weakened by too much pollution.

It means we have found quick and easy ways to break through the barriers that have kept our vast forests, oceans and river systems in order. In doing so we have set in rapid motion destructive forces that may be irreversible.

In the book "Earth in the Balance: Ecology and the Human Spirit" (Houghton Mifflin), Sen. Albert Gore (D-Tenn.) tells us that the ecological destruction we are experiencing is the result of our loss of faith in the future. We are losing touch with the earth and losing the desire to invest in long-term plans for the environment.

"It takes no talent to be great. The willingness to work and serve is the key to greatness."

"A hot head seems so much more pardonable than a cold heart."

"Our vows are three nails that bind us to the cross. They cause us pain until our last breath."

"No relationship is possible either between individuals or between nations without unconditional justice."

"Many will tell you how to do what they cannot do themselves."

"The brainless criticize."

"Some people are too inactive to commit great sin."

"The deepest wounds bleed inwardly."

"Be careful never to change a good resolution when downhearted."

At the end of Sister Anna Theresa's thoughts, I wrote a good number of entries, as she had requested—quotes I loved, from St. Augustine to Shakespeare. I guess I was too young then to have the wisdom required for original observations.

There was another thought from Sister Anna Theresa that I would like to pass on for its wisdom and insight. She titled it "Separation."

"The secret of all our sorrows is separation. I cannot say loss, because we never lose anything that is good. We are separated from it only for a while, then God gives it back to us, sometimes in this life, sometimes only in heaven. So it is separation which is our deepest pain. Our whole life here on earth is a series of withdrawals and they seem cruel to us at times. We forget that we are being fashioned for heaven. . . ."



"Think of the tremendous training required for this. Everything on which we lean and in which we find delight is apt to make us less energetic unless it be our one great support—God."

"So our blessed Lord removes it for just a little space and then gives it all back to us in eternity where there is no fear of marring our beauty. . . . where our friendships of earth will be intensified. Let us be patient and trust our loving Father."

Thank you, Sister Anna Theresa, for the gift of your book, truly a legacy of wisdom.

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TO TALK OF MANY THINGS

Revolution needed to change promiscuous society

by Dale Francis

When basketball star Magic Johnson tested HIV-positive for AIDS, it was said that perhaps he would provide a lesson to our modern disaster-impelled society's lemming-like move towards destruction by AIDS.

The idea was that when it could be seen that an athletic hero with a million dollar salary came up with AIDS, it would remind us that AIDS can strike down anyone.

As it turned out, the lesson wasn't very well taught. There was a reminder that AIDS is ultimately fatal and it is possible for anyone to get it, but the lesson didn't teach how AIDS can be avoided.

What was taught was that AIDS is transmitted through sexual activity but what was really taught was that the illness can be avoided through using condoms. Once again there were those urging that use of condoms be taught even in elementary schools and that everyone who is involved in a sexual act must use condoms.



It wound up teaching that sex itself is the enemy, as if God's gift were a perversion, when it is people who provide the perversion. Sex within marriage, between faithful loving couples, is a beautiful gift of God. It is sex outside the commitment of marriage that provides the danger. It is promiscuity that is the breeding ground of AIDS.

AIDS may come through blood transfusions and the use of contaminated needles by drug addicts, but it is transmitted most often by sexual promiscuity in heterosexual and homosexual activity. The only lesson that seemed to have been taught by the tragic experience of Magic Johnson was to use condoms in whatever sexual activity you participate in, a cruel deluding response.

Now more of the lesson has come through the experience of another millionaire athlete, heavyweight boxer Mike Tyson. It was not a lesson directed to AIDS but to the sexually promiscuous society. A jury in Indianapolis said that Tyson had forced sex upon a teen-age girl and found him guilty of rape. This sexually promiscuous society, which brings deadly AIDS disease, has been in great part one in which sex has been compelled, not in the sense of physical

force as the jury said Tyson, the rapist did, but by convincing young people it is the thing that must be done.

When schools pass out condoms to their students, they are saying, in effect, that you are expected to be involved in sexual activity. When experts, by their own definition, say there's no use to talk about young people abstaining from sex until they are able to enter sex in the commitment of marriage, they are forcing sexual activity.

And physical coercion is called milder names. Date rape is one of the terms, and it is multiplying in our society. What are called groupies, hardly more than children, are victimized by men who achieve some attention as rock artists or as athletes.

The lesson taught by Tyson receiving the outrage of society is that the law will not allow brutal rape to go unpunished. And as the situation is better understood, the law will not allow young girls to be enticed into sexual promiscuity.

Sexual promiscuity has been allowed to become the expected norm and it is sexual promiscuity that is spreading the plague of AIDS. If men don't stop tom-cating around, and women don't stand for their right to chastity, and the

beauty and treasure of sex isn't confined to its proper place of commitment in marriage, not just hundreds of thousands, as now, but millions will become their own executioners, taking with them innocent victims of contagion.

We are being taught beginning lessons now. We had better learn them quickly and revolutionize our promiscuous society.

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To the Editor

Without tension, church would sag

One of the best comments I have heard about the tension in the church between conservative and liberal compares that tension to the tension which keeps a clothesline taut. Without tension, a clothesline sags and is useless. Without prophets on the extremes, we, the church, would be listless and sagging.

It would be truly sad if this archdiocese had neither Father McBrien nor Father Roberts to speak. What would be worse would be to have only one of them. What would be worst of all would be to have one of them speak and no one write a letter saying, "Father (fill in the blank) is too radical." We would then have lost the tension which gives vitality.

But we also need to be careful not to get knotted up in being followers of this faction or that. St. Paul reminds us (1 Cor 3:4-6) that we are disciples of Jesus, not followers of this preacher or that preacher. When we are unbecomingly because their message does not appeal to us, then this tension is too great and we are in danger of breaking.

One of the great strengths of the Catholic Church is the number of ways we can express our faith and still be "good Catholics." We have room for contemplatives and missionaries, for prophets and servants, for marriage and celibacy. We need saints who were educated, saints who lived very simple lives, saints who were mystics, and saints who were very pragmatic as models of Christian living. Classical music and modern music are both heard in our churches.

Naturally, whatever has brought us close to God is good news which we want to share with others. But we have to remember that, although the exuberance of a charismatic prayer meeting awakens many to God's presence in our lives, to some it is a distraction. The simplicity and directness of the Baltimore Catechism deepens some people's faith, but to others it limits God's greatness. Again, St. Paul recognizes the diversity of human gifts and expression and reminds us that a body which is all ear or all eye is not a whole being (1 Cor 12:12-21). We need different ways of expressing our faith to be truly the body of Christ, to be all things to all people.

To be followers of Jesus who welcomed everyone, who ate and drank with Pharisees and tax collectors yet did not put down John the Baptist for his fasting and austerity (Matt 11:16-19), we need to be accepting of other expressions of faith while we share our good news. There will always be those who reject the message of salvation no matter how it is expressed, but for those who rejoice in it, there is always a place in the Catholic Church to be contemplative, to be servants of the poor, to be prophets for the poor, to preach, to teach, and to praise the Lord.

We can be thankful for all those who share their insights and for all those who challenge or defend them. We also need to discourage any who are unwelcoming, to remind them of the universality of the church. But if we try to silence other viewpoints in the name of unity or if we disparage them as not "Catholic," we are in danger of losing our vitality, our usefulness as the Body of Christ.

Betsy Henley

Bedford

Differing views not faith threatening

I hope that Mr. Fink's editorial commentary in the Feb. 21st *Criterion* will temper the way in which all combatants who have differing viewpoints react to one another about who, what and how preaching, speaking, and writing should be done. Specifically the article addressed speaking engagements of two priests, but it needs a closer look at how it affects us.

When we listen to a homily or speech and we disagree with the presenter because of the style and/or content, and if the ideas are within church teaching, then it should

not be considered as faith threatening. We have all been influenced by people, their positions and teaching concepts and many of us have held onto them unrelentingly, not only to what, but to how we learned. This puts a limit on us because a closed mind is not fertile and discerning.

What authority does one use to say that someone who is not in agreement with him is wrong, especially when you think of it in the light that they both, and all the mentors before them, were members of the same faith? Methods which draw one close to Jesus Christ may not be useful to another and we need to remain open and learn throughout our lives because hurdles unheard of today will present themselves tomorrow. Are we so tunnel-visioned as to not answer the call to reach out and find our limits of conscience so we will know in our hearts where sin and holiness begin for each one of us? Do we limit ourselves to what we have learned from a very few people and experiences?

You do not have to, of course, but to learn differing viewpoints is an opportunity to grow. It is possible that a whole new world of understanding will open up to you. The reputations of certain people and forms of worship are many times just myth, so the need to see for yourself may be presented. Why are people within the same denomination so suspicious, jealous and protective that they maintain "my way" is the only way? For example, I like some Catholics' fear of the charismatic movement to the myth that some Protestants have held, which is that confessionals have trap doors.

One of our priests referred to above was reported to have positions which are in opposition to the pope. There is such a thing as "responsible dissent." The pope has opposition to his running the church from the top down instead of from the bottom up, which takes us out of what all those Vatican II meetings decided to do to have us be effective in the modern world.

Locally there seems to be a fear of church conservatism, otherwise there would have been strong archdiocesan and priestly support on the petition drive to try to have EWTN, the 24-hour Catholic TV network, broadcast in Indianapolis. EWTN has the stigma of being called conservative, but to those of us who have seen its programming, the myriad of faith nurturing presentations far outweigh any possible arguments against EWTN, especially when you consider the other TV fare. This withholding of support is manipulative and a form of censorship in place of the tolerance which Mr. Fink called for. Yes, let all of us be tolerant, not just some of us.

Dan Logan

Indianapolis

Cannot be content with vocation effort

Father Jeff Godecker's "New Look at the Archdiocese's Priest Shortage" (Feb. 21 issue) considers the multi-faceted issue of our shortage of priests and offers support for a plan for the future based upon an analysis of current trends.

While there is much in the article to be admired, I question the complacent answer offered to the suggestion that "we have not been doing enough for vocations." Implied is the notion that as an archdiocese we have exhausted all possible avenues for promoting vocations to the priesthood, that the current level of programs offered for recruiting potential priests is sufficient, and that we really cannot bring to do any better than the rest of the American church in our number of priests in active ministry.

While I respect those who have labored tirelessly in promoting vocations over the past two decades, I cannot believe that we as an archdiocese have achieved a level of success with which we can be content. Moreover, though the discussions held concerning vocations might well be "too numerous to count," I do not believe that we have tapped the input of many of the creative minds with which we as a church

are so blessed, nor have we established an ambitious plan for vocations based upon such input.

As a church, we need vocations to the priesthood and religious life to flourish alongside of the development of a theologically competent and spiritually alive lay leadership. To ignore either facet of ministry in our church would be detrimental to the pastoral life of our archdiocese. As we pursue efforts to achieve excellence in lay ministry, let us also pledge to design and implement a creative program to foster vocations to the priesthood and religious life.

1) Let us marshal the talents of those with expertise to produce quality literature promoting the ministerial priesthood and religious life in our archdiocese.

2) Let us coordinate in a unified way the energies of all those presently involved in ministry to youth and young adults, ensuring that everyone who touches the lives of young people will be attuned to the importance of planting and nourishing the seeds of vocations to lives of service to the church.

3) Let us search out models of vocational recruitment that have shown success in other parts of the country, then, in the spirit of our archdiocese, let us place our own mark upon them and in turn make our program a model for the rest of the country.

4) Let us establish a vocation awareness committee in every parish in the archdiocese, and let us encourage those groups to deepen their appreciation of the church, lay ministry, and the priesthood and religious life, so that they might be a leaven for the sake of encouraging vocations in our parishes.

5) Finally, and most importantly, let us not be misled into thinking that efforts we might make to promote vocations are bound to be futile. Such attitudes and predictions are bound to be self-fulfilling. On the other hand, positive thinking and commitment to excellence reap their own rewards.

We should plan for the future staying needs of our parishes based upon current trends. To do otherwise would be foolish. At the same time, we are called to offer a prophetic challenge to those same trends, and not accept as inevitable the radical decline the number of priests in active ministry. Complacency on this point does not do justice to the deep faith of the people of God of our archdiocese.

Rev. Daniel J. Mahan
St. Barnabas Church

Indianapolis

How to encourage religious vocations

I have been watching with a combination of amusement, sorrow, anger and disbelief over the last four years with regards to vocations to the priesthood (and religious life) in this diocese. The committees are formed, programs are given and questionnaires answered with opinions proffered by clergy and laity alike. It would seem that everyone and anyone has an opinion about the difficulty, but no one has seemed to grasp hold of the solution.

We as the body of Christ, whether lay or clergy, have painted such a bad picture for so long that it is becoming a self-fulfilling prophecy. It is very simple, folks: "You do not have because you do not ask" (James 4:2). Let's start with the asking. When was the last time you prayed seriously for vocations to the priesthood and religious life? Have you been willing to back up that prayer with a little sacrifice, like giving up a soda once a day or a badly-needed cigarette when you need it the most? How about giving up that night out and sending the money to a seminary to help support the existing candidates?

How about you moms and dads out there? Priests and religious do not give vocations to the church, moms and dads do. What about the greatest sacrifice of all, the encouraging and giving of that son or daughter to the service of the church? I realize they may never have a home and the two-car garage and you may not have a grandchild to love, but believe me your sacrifice will be remembered for generations to come and besides they will always have job security (as one old sage has said, "The benefits are out of this world").

When was the last time you personally told someone they would make a good priest or religious? Did you encourage them by your prayers, sacrifice and gentle

nudging? Many would like to blame the lack of vocations on the fact that there is no presence, or little presence, of priests in the schools and CCD programs in the parishes. Yes, there is some truth in that good examples help people to make good choices. But I think good is (and was) made fruitful by parents, family and friends who were the example of "piety," the encouraging force and sacrificial example of giving in their church life that helped children and young adults to set their minds, wills and hearts on the course of serving Christ in his church.

There's another part of that asking that is very important. "You ask and do not receive, because you ask wrongly" (James 4:3). This is our downfall, church. Do we truly petition God for this gift (and it is a gift) without personal bias, trusting in the guidance of the Holy Spirit in these matters? Or do we have hidden agendas, wants, desires or the like that are causing us to pray or "ask wrongly"?

Again, I believe strongly that one of our sins in the church today is the lack of faith and hope. We are beginning to get love in our hearts, but we have slipped in the area of faith and hope. It is time we start praying with our whole heart "... for the life of the church," not for me or my idea of church. This includes all of us whether right, left or in between. Reason (or wisdom) would teach us that the Holy Spirit came in such power on the day of Pentecost because they were "with one heart all these joined constantly in prayer" (Acts). Another translation says, "with one accord." If we are praying as we have been accustomed to pray, asking rightly, and that prayer is in one accord for the good of the church as God in the person of Jesus Christ through the Holy Spirit sees it, we will be given full measure overflowing, pressed down.

One final thought: Pray for faith, ask for the gift of hope and try giving up those chocolate-covered raisins.

Judith A. Ayers

Indianapolis

Reinforcing what she tries to teach

A belated note to thank Our Lady of the Goodwood parish for inviting Father Ken Roberts to Indianapolis last November.

I attended the youth rally at the Hoosier Dome with three of my children. It was such a welcome relief to have a priest stand up there and emphatically reinforce things that I've been trying to teach my children all these years: that premarital sex is wrong, that abortion is wrong, that there are such things as the Ten Commandments, that we are expected to obey them, that there is such a thing as sin, that prayer is important, and that devotion to Our Blessed Mother and/or the saints is to be cultivated on our journey to Christ.

We have spent thousands of dollars on "Catholic" education, and the teachers who have exposed our children to such things as I have mentioned have been few and far between. I'm sure I speak for many parents when I say I have felt like the "Lone Ranger" for many years as I struggled to go beyond that which is not taught in school or said from the pulpit, apparently for fear of offending those who wish to compromise our religion.

Many thanks to Kathy Denney for her letter of Feb. 21st. She stated the case very well. As to your remark concerning the distribution of the scapulars, perhaps you weren't there to see the priest and his witness, and to credit the crumpled as a sacred scapular, kept in his pocket for years, with reminding him that there might be a world beyond that of prison, drugs and crime. So what that his mother had given him that scapular, not in an investiture ceremony and lived with it for years? It is not! It is nonetheless served to inspire Bill to reject his long lost prayer life and spiritual relationship with Jesus Christ, and to finally reject the sin that had imprisoned this soul for so long.

It says in the Bible that those who lead children astray will be subject to the severest tribulation. I was taught that this can be done by omission as well as commission. Father Ken Roberts is alarmed about what is being omitted from the "Catholic" education of our youth and rightly so. He is doing something about it. Why is he being reviled for doing so? That is the question.

Stephanie Paquette

Indianapolis

CORNUCOPIA

Good ol' fire and brimstone

by Cynthia Deves

Little Francis was struggling visibly. He squinted, frowned, checked out the ceiling and then the floor of the church, and sighed every other breath. He was having a terrible time trying to examine his conscience, especially with Sister Meade scorching the back of his neck with a vigilant gaze.

Meanwhile, kindly old Father Smiley listened patiently to Prunella's lisp-ing recitation of "this. He composed an entire homily on guilt and innocence in his head while waiting through the laborious pauses in her confession.

It was pre-Vatican II. It was Lent, and it was time for heavy-duty penance. Not necessarily reconciliation, just penance. We used to split hairs a lot about sin. Was it venial? Was it mortal? Did we allow ourselves to dwell on a sinful idea once it popped into our heads? Did we linger at it after we realized something we were doing was wrong?

Lent was the time we really hunkered down and got scrupulous about sin. It was

the major effort, the preliminary purge, before the catharsis of Easter.

This custom may seem a bit quaint today. But hey, pardon me, in some ways we miss it.

We miss the sense of relief, of cleansing, that "making a good Lent" could bring. We miss the angst of digging into our naughty maneuverings and the thrill of putting them behind us "forever." Somehow, the current emphasis on feeling good about ourselves no matter what just doesn't give us the same kick.

Having lived through more Lents than we care to count, we may be a bit cynical about the lasting qualities of these Lenten orgies of penance. We know it's a lot to assume each year that we will be free from sin from now on, but we also know we've been given a Gospel imperative to keep trying to make that happen.

Whatever the motivation, a good fire-and-brimstone inspection of our life seems to be in order at least once a year. And for children and youths, probably more often if parents have anything to say about it.

We won't destroy our self-image or lower our self-worth by admitting that some things we've done are just wrong, and acknowledging that we know better than to do them. We won't destroy our

children's confidence in themselves by pointing out these verities in their lives, either.

We can and will destroy our image and our worth before God if we go into denial about sin and our participation in it. We would be derelict as parents if we allowed our kids to do the same.

Little Francis isn't denying his sins, he just can't think of them right now. Ditto for Prunella. But we older folks know deep down that we really can't fool ourselves or God about our sins. Not only that, it's right and fitting that we should feel sorry about them.

Lent is, in the end, a time of hope. We hope we can be honest with ourselves about our sins. We hope we will change for the better. And we hope one day to see the glorious perfection we keep on trying to model.

vips . . .

Linda Long has been named project coordinator of the Community Youth Leadership Collaborative program which includes New Albany Deane Catholic Youth Ministries and three other southern Indiana youth agencies. As coordinator, she will be responsible for managing a funding grant from Lilly Endowment, training youth leaders, developing a volunteer services network and creating a referral system for youth services.



Bishop Norbert F. Gaughan of Gary is recovering from a mild stroke which he suffered Feb. 27 at his home in Valparaiso. Bishop Gaughan, 70, has been bishop of Gary since October, 1984.

check it out . . .

St. Rita Parish will sponsor a Pilgrimage to Our Lady of the Snows shrine in Belleville, Ill. on Friday and Saturday, July 17-18. The event will include a one-night stay at the Inn, meals, bus transportation (one bus only) and gratuities. The cost is \$100, payable in four installments of \$25 each in March, April, May and June. Make checks payable to "St. Rita Church" and send to: Clara Blackburn, 3045 N. Delaware St., Indianapolis, IN 46205. For more information call Lillian Stevenson at 317-632-2641 or Joan Johnson at 317-638-5677 mornings.

Trinity Mission Father Tom Stepanski will present a two-part workshop on "Transitions in Families and Marriages" from 7 to 9 p.m. on Wednesday, April 7 and Tuesday, April 28 at Beech Grove Benedictine Center. Topics include: coping with change in family life, deepening communication between spouses, day-to-day family spirituality, and re-discovering a spouse when the "nest" empties. The costs is \$20 per person or \$30 per couple, with registration due by March 24. Call 317-788-7581.

Indianapolis Deanery Council of Catholic Women will hold its Third Quarterly Meeting beginning at 9:30 a.m. on Thursday, March 12 at the Benedictine Center, 1402 Southern Ave., Beech Grove. Father Jeff Godecker, assistant chancellor of the archdiocese, will speak, followed by lunch at 12 noon. Reservations for lunch are \$8.

Contact: Pat Snyder, 37 Vermont Street, Brownsburg, IN 46112-1247, 317-852-2195.

The Notre Dame Club of Indianapolis will sponsor a live-interactive teleconference on "Parenting the Elementary School Child: How to Nurture a Positive Self" from 2 to 4 p.m. on Sunday, March 8 at Cooling Auditorium in St. Vincent Hospital's main building. A \$2 optional donation is requested, and free babysitting will be available by calling in advance. Call Ken Kern at 317-842-1166 or 317-253-1067.

Holy Angels School, 2822 Dr. Martin Luther King Jr. S.W., will hold a 22nd Annual Soul Celebration 1992 at 4 p.m. on Sunday, March 22. Featured speaker will be Dr. Asa G. Gilliard III, professor of urban education at Georgia State University. Admission is \$10 per person. Call 317-299-5211 for tickets.

The Lenten Menu at St. Joan of Arc Parish, 42nd and Central will include Mini-Lenten Retreats from 3:30 to 5:30 p.m. on Saturday, March 21 and from 7:30 to 9 p.m. on Monday, March 23. Sunday Morning Scripture Sessions will be held from 9:40 to 10:20 a.m. from March 8-April 11. Three Sunday Night Specials on "Discovering Wholeness Through Gospel Attitudes" will be held after 5:30 p.m. Mass on March 15 and March 29.

St. Francis Hospice Program seeks Volunteers to assist with clerical duties, transportation, fund-raising, companionship, childcare and other professional services to terminally-ill patients and their families. A training program is provided. Call Patty Bridges at 317-781-3125 for more information.

A Benefit Night for Mount St. Francis will begin at 5:30 p.m. on Monday, March 16 at Derby Dinner Playhouse. Tickets are \$20 each. Call 812-447-9497 for more details or reservations.

A Birthline Luncheon/Fashion Show will be held at 11:30 a.m. on Saturday, April 11 at Ritz Charles. Fashions by Tarkington Tweed and hats from Sheryl's Millinery and Accessories will be featured. Suggested donation is \$18. Call 317-251-4176 or 317-251-7111 for reservations before April 6.

Seminars on Homophobia in Religion and Society will be held from 8:30 a.m. to 3:30 p.m. on Wednesday, April 1 at St. Mary of the Woods and on Monday, April 6 at Beech Grove Benedictine Center. Homophobia is an unwarranted fear of homosexuality in oneself or others, usually based on ignorance, stereotyping or other psychological factors. Registration will be \$35 payable to "Center for Homophobia Education." Contact the Center at P.O. Box 1985, New York, NY 10159, 212-884-8228.


A conference on "Jews in the Family" will be held from 9 a.m. to 4 p.m. on Saturday, March 14 at Our Lady of Mt. Carmel Church, 1045 W. 146th Street, Indianapolis. Topics include growing together as a Catholic family, vocation as wife and mother, fatherhood and our faith, and tough family issues. Call 317-846-3475 for more information.

Santa Maria Circle, Daughters of Isabella, which was organized in New Albany in 1933, seeks new members to join in their charitable efforts. Meetings are held on the second Monday each month at the K of C Home. On April 10-12 the group will attend spiritual enrichment events at Our Lady of Perpetual Help Parish. For more information contact Frances Day, trustee, at 812-945-6290.

The Class of 1972 at Holy Name School, Beech Grove will hold a reunion on Saturday, September 12. Former classmates and teachers who attended the school between 1964 and 1972 are asked to call Carol (Miles) Canada at 317-253-8881, Mary Ann (Hammill) Stanley at 317-882-7312 or Elaine Fisher at 317-881-3525.

GRANTED—Mary Rose Nevitt accepts a \$5,000 check from Al Fennwald, store manager for Target South, as his store employees look on. This marks the third year Target has helped St. Elizabeth's. The 1992 grant will support the agency's Parent and Child Together program, which helps the young mothers to become self-sufficient and responsible parents.





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Seek & Find

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled the previous puzzle:

Angie Russell Eri Berger Pita Phillips James Leaser Kathleen Bussing Mary Theobald L. Fischer Barbara Polman Becky Blum Patricia Riley J. Fischer Theresa Harris Cate Prickett Helen Wilson Mary Jo Jarboe Betty Richardson Elizabeth Bardon Paul Hirschauer Cathy Annihan Lise Donabach Pauline Schiolette Jan Prickett Jean Knuthaupt Harold Pukamp Elizabeth Gaermer Martha Reichen Robert Huxley Sally Bruce Miroslav Akers Robert Hurst Robert Weaver Jo Ann Angela First Paul Lindsey Paul Stahl A. Stagnada Fred Erber Aurelia Wohlhaber Margaret Hancock Margaret Wiese	Bernadette Fry Jeb Sloan Joseph Gilles Maggie Withem The Maers Dean Hickley Barbara Polman Matt Withem Florence Tscholch Vera Schopp Frances Fredrick Nelle Steenburgh Helen Wilson Julia Parker Winnie Jansing Thomas Logan Gregory Brunner Mary Hoaglin Marge Weiger Melvin Lodoff Shirley Lindenmeyer Chris Ranecker Trudy Peak Barbara Gallenore Karen Allen D. Blake Anne Nease Norma Jones Mary Schoettner Al. Goben Amanda Ducheneau Ed. Lobel Francis Wanicki Stanley Lamperski Mary Sharp Amelia Picchio August Sell Janette Gaudoff Kathy Sauer Pat Swinford	Margaret Sanders Jana Batsell Pat Sullivan Carol Moore Marian Parrott Irwin Speth Debra Seabubs David Helleich St. Melina Schenk Debra Lynn Mary Richardson Carolyn Drake Colleen Nelson Andrea de Calonne Dane Whits Daniel Myers Ann Litwicki Leroy Riemann Anna Walker Gray Watson Pat Walsh Minnie Onstoft Mary Komlanc Emma Wilhelm Harry Russell Fr. Joe Kos Carole Williams Norma Jones Anna Zimmer Mary Sabotin John Leach Francis Wanicki Stanley Lamperski Mary Sharp Amelia Picchio August Sell Janette Gaudoff Kathy Sauer Pat Swinford	Heleen Forster Nanette Maurer Selma Meier Leonarda Schubert Anne Sanders Carl Sauer Donna Baumann Becky McCurd Mary Henley John Kieple Mary Horton Diane Wierick Bill Selvy Bernice Lamping Mary Menker Goldie Sprinkle Mary Wheatley Martha Sands Patti Lecher Howard Resselman Marie Rhodes Dorothy Suler Regina Kunkel A. Spauld Margaret Senses Mary Kunkel Bill Smith Jenice Oboemeyer Carrie Otto Jennie Wright Lita Utzinger Claudia Goffinet Mary Menker James Carico Linda Baumann Mary Egbert Arletta Warner Veronica Salendes
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But since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week . . .

Andre de Calonne, St. Bernadette
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "Seek & Find" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "Seek & Find" in
Next Week's Criterion!

- ANSWERS TO "SEEK & FIND" —
- PAGE 5 — **Marlen College**
- PAGE 8 — **Westside Retirement Village**
- PAGE 12 — **HQ Builders**
- PAGE 13 — **Accessability Products**
- PAGE 15 — **Christus Mortgage**
- PAGE 15 — **Millers Merry Manor**
- PAGE 19 — **Fishermans Cove**
- PAGE 21 — **Fallma Retreat House**
- PAGE 24 — **Phillip Stewart**

Batesville area adults in pilot religious program

by Margaret Nelson

Adults in the Batesville Deanery are spending the nights learning more about their faith in the Leadership for Ministry program. Some 50 talented lay persons are now completing 14 weeks of formal training so they can better serve in parish ministries.

In late February, Franciscan Father Fred Link, chaplain and youth minister at Marian College, led the discussion on "Youth Ministry." To conduct the small groups, Father Fred brought four outstanding students who are active in youth ministry on campus: Jen Herre, Matt Stoeld, Donna Moorman, and Rob Hamilton.

Father noted, "My whole ordained life has been ministering to young people," at the high school level until two years ago "when I finally graduated." And of that ministry the priest said, "You entrust them (the youth) to us, and us to them."

The group discussions centered around the names of youth organizations that they consider successful; the qualities of those organizations; and what leaders of these groups bring to make them successful. Later, these were written on the board so that the common links could be seen.

Father Link presented an overview of the 1976 USCC vision of youth ministry, with emphasis on the seven major components: community, guidance, healing, enablement, advocacy, worship and prayer, and justice and service.

After Father's talk, the adult lay leaders watched a video about the basic needs and life tasks confronted in early adolescent and late adolescent youth ministry. The students served on a panel to interact with the participants. They responded to the video and asked the adults to share personal experiences with teens.

Other 1992 sessions have included talks by four Franciscans: Sister Olga Wittekind on personality types; Sister Diane Jamison on the Eucharist; Sister Norma Rocklage on communications skills; and Sister Catherine Schneider on group facilitation.

Donna Proctor led the group on a religious education overview; Lois Jansen, on adult formation; and Jan Herpel presided at the final seminar, which was a discussion of the major ideas from this year's sessions.

The first unit of the pilot program featured sessions on spirituality, the post-Vatican II parish, personal prayer and meditation, scripture, personal profile inventory, and leadership styles.

Those who participated varied in their opinions of the program. Mary Margaret Lynch, who registered the participants at the Feb. 20 session said, "This is important because of the priest shortage, especially in the rural areas. We need people who have some basic knowledge so they can lead groups. They need some ideas to improve their own spiritual lives and bring spiritual growth on their part. Most of the sessions have been excellent. For myself, I hope to get into church ministry in some capacity."

"I got the most from the communication

session by (Franciscan) Sister Norma Rocklage," said Lynch. "That was very good. I can use it a lot in what I do in the parish. In the RCIA (Rite of Christian Initiation of Adults), I can find out better what's going on. And in general, it helps me just to be able to talk with people. Most of the meetings have been excellent."

Mike Page, from St. Mary Church in Aurora, is on the Batesville Deanery board of Catholic education, teaches catechists and serves in that capacity himself. "Over the years, I've attended a lot of seminars and workshops and this type of thing. This is probably the most practical, outstanding series of workshops I've ever attended. The quality of the speakers has been excellent."

The material is extremely well laid out so that we can just go out and use it. I thought to myself, "Why didn't they do this before I started teaching, before I had kids?" The diocese could well consider doing it on a regular basis throughout the diocese," said Page.

Janet Hansen has taught RCIA for more than six years. Before that she taught Confraternity of Christian Doctrine. "First of all, a lot of people need this kind of program. For my own benefit, I have already gone through so many of the self tests. I didn't want that because I've done that 10 times before."

"I looked for the class to broaden my base of knowledge about things I might teach in RCIA," Hansen said. "I was looking for topics that have a basis of morality and Catholic philosophy. I was disappointed in the content."

Hansen said she had problems with the talk on the Eucharist. "Sister Diane said we can experience Christ's presence in the Word and in the parish community just the same as in the Eucharist. I agree that we can experience Christ's presence in each other—that is a beautiful thought—but don't tell me it's the same."

"Both of Franciscan Sister Norma Rocklage's prayer sessions were very good," Hansen said.



Mike Page



Janet Hansen

Two share one job at St. Pius

Mary Pat Sharpe wanted the best of both worlds. She wanted to use her teaching talent and 10 years of experience. But she also wanted to have more time to spend with her husband and two children.

Because of a new program at St. Pius X School in Indianapolis, Sharpe is able to accomplish both goals. And 28-year teaching veteran Judy Howie can work at a little slower pace, now that her children are grown.

The two women share the job of teaching one fifth-grade classroom. And they are teaching their students the importance of cooperation and sharing.

Sharpe wants to share their story, too, so that other parents and educators in their predicament can enjoy both worlds.

The job-sharing schedule works like this: Howie leads the class on Monday, Tuesday and Wednesday morning of each week. Sharpe teaches for the remainder of the week.

Sharpe had taken a year off to catch up at home and enjoy more time with her children—one in elementary and another in high school. But she missed the classroom.

Howie didn't want to leave the classroom, but was ready to slow down and have more time to spend with her parents and traveling with her husband.

The two thought of using the job-sharing program, which had been used successfully in other Catholic elementary schools in Indianapolis. They received the approval of the St. Pius principal and the board of education.

The teachers each receive the equivalent of half-time pay based on their experience.



Judy Howie



Mary Pat Sharpe

At present, they are covered on their husbands' insurance policies, since these details have not been worked out yet.

Just as they did when they were full-time teachers, the women put in more than the required hours. But they now have time to create special projects—and the energy to see them through.

Howie and Sharpe meet with Robin Moss, the other fifth-grade teacher, every Wednesday at lunchtime. They use the time to converse and to organize their program. The three women also talk on the phone regularly to keep up to date, and to help each other with the behavioral or academic concerns of their students.

Sharpe and Howie agree that communication and common goals for their students are the keys to a successful classroom experience.

They feel the job-sharing brings many benefits to their students. One of the benefits is that they have an energetic and enthusiastic teachers five days a week.

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Educators told how to keep students in school

by Margaret Nelson

About 70 Catholic school educators heard a talk on "Keeping Them in the Fold—Maintaining Enrollment in our Schools" at the third annual development workshop presented by the Office of Catholic Education. The meeting was held the evening of Monday, Feb. 10 at Our Lady of the Greenwood Parish, Greenwood.

The two-session presenter was Robert Tully, development director at Roncalli High School in Indianapolis who has also served as teacher, coach and administrator there.

Tully advised the principals, teachers, board of education members and secretaries to recognize that all students do not come from what was once considered the typical family. "When they do come through your doors, they are ready to do great things," he said.

Many of them emulate their sixth-, seventh-, or eighth-grade teachers, Tully said. "You are their hero or heroine," he said. "Great, beautiful things happen when God mixes with human beings."

He said that they also follow the example of secondary teachers and coaches and other people they see. "Teachers have class all the time, not just during the school day," he said.

When schools have teachers like this, "people want to send their young people there. It makes them want to go there and take part in some of that," he said.

In talking of some public institutions, he said, "Some schools are afraid to gather their student bodies together. We, of the Catholic schools, have the audacity to bring our students together to pray."

Tully talked about the availability of co-curricular activities at Roncalli and other Catholic secondary schools. They include such groups as history club, French, German, Latin and Spanish clubs, math club, science group, and the religion club.

And he said, "The availability of extra-curricular activities outside of the academic realm makes a big difference to a kid when he is going to high school."

Tully pointed out that sixth-graders make the decisions on whether they want to go to school, rather than their parents. "Joe is sold," he said. "But I need to sell all the other folks Joe comes in contact with."

He pointed out that most people who judge schools by their exterior appearances "don't even know what Catholic school is all about."

Catholic education is not judged by outsiders on what it is doing, he said, "but on what people perceive we do. We need to change that perception."

He said that Catholic schools do not have extra rooms to use for luxuries and air conditioning. But it costs public schools \$3,700 to educate children and the Indiana non-public schools average \$1,800 per student.

Schools need to spend promotional money to make money—as in the billboards, he said. The October promotional rally at Ritter High School is a "giant leap for Catholic schools," he said. "I was sure proud to be a Catholic Christian at that time."

Tully said that Catholic schools foster imagination, enthusiasm, caring and concern for persons, and teach young people how to use that concern. But he said, "We can do all the beautiful things we want in that building," but they won't know about it "unless we tell people what we are doing and that we're doing it best."

"Let them know what's going on," Tully said, suggesting the use of bulletin boards in the back of parish churches. "It's not what we do with what we have, but what people perceive we do with what we have."

"We have a great thing going because God is mixing with human beings in our classes," he concluded.

The workshop participants received folders containing Roncalli's recruitment and development pieces. A brochure with the title "Roncalli Rebel Renaissance: Daring to be More," provides a new look at the "3 Rs."

In the folder, the letters stand for rationale (to continue to provide the very best for our students), renewal (its sense of commitment to the education of its students), and responsibility (shared by students, parents, and teacher).

A slick, four-color handout with the theme "Discover the Tradition" spells out the mission statement, the purpose of Catholic school as stated by Pope John Paul II, and a statement from Archbishop Edward T. O'Meara.

The promotional booklet also includes an historical sketch, the coat of arms and its meaning, an article explaining the way "spiritual formation permeates the life of the whole school community," facts about the counseling program and where students attend college, the academic offerings and graduation requirements, as well as a typical freshman schedule.

The 12-page booklet also shows the variety of activities and athletic programs that students may become involved in.

Tully shared his multi-faceted recruitment calendar with the participants. Each month, from four to 13 practices are slated to center around bringing students to Roncalli and keeping them there.

Among the endeavors are the planning of brochures, calendars, posters and ads. Tully also makes sure that he or others representing Roncalli attend events at deanery parishes, schools and in the community at large. Efforts are made to affirm students at Roncalli and those in the upper grades of the parish schools.

Last September, Roncalli held an inventory of brochures, calendars, posters and recruitment and retention endeavors. Those who attended received training in the recruitment efforts the school is practicing. The participants also shared their ideas for future efforts.

The development event at Our Lady of the Greenwood was also sponsored by the steering committee for Catholic school development.

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Olga Ruiz here from Arizona to help urban kids at St. Philip

by Margaret Nelson

Last August, Olga Ruiz came all the way from Florence, Arizona, to serve the children of center city Indianapolis for a year.

Ironically, the young woman who taught in her high school alma mater for seven years left Arizona "knowing" she never wanted to work with kids again.

But her work in the Volunteers in Ministry (VIM) program brought her to St. Philip Neri Parish, where she is in charge of the before- and after-school care program for "latchkey" children.

"It was a response to a call from the Lord. After being here, my attitude is so entirely different," Ruiz said. "Now there is no way I could ever leave working with children."

She learned about VIM from a spiritual director of the Benedictine sisters in Tucson. Ruiz had thought about entering the order there. She decided to use this year for discernment.

"I decided late in the school year that, by serving others, I would serve the Lord," said Ruiz. "I figured that donating a year of my life to this would help in discernment about my life. I have been directed a lot by the Lord since December of last year. When you love God so much, there is no limit to what you'll do."

Ruiz does not feel she has a religious vocation at this point. She plans to return to Arizona at the end of the year to seek employment. She knows there are opportunities there and here. But she does want to continue working "in the realm of the church. Something like what Catholic Social Services does—I would like to do counseling and still continue to work with youth."

Ruiz lives with four other volunteer center city ministers in a part of a downtown convent. The VIM's food and housing is provided, along with a small monthly stipend.

She credits Diane Orr, VIM director, for her decision to come to Indianapolis. "She kept in touch. She made me feel wanted," Ruiz said.

"I was excited. I didn't know what to expect, but I looked forward to the challenge. I have been working with different age groups. I spontaneously deal with each day. The beauty of it all is



Olga Ruiz

really where my direction is coming from," she said.

"I'm able to give without receiving a paycheck. It is so much more meaningful. Before, I was giving for my paycheck. But the little children there are just so loving."

"I have made some very good friends. I have many friends among the parishioners—it's like they've known me all my life. They are very accepting of me. I really am an outsider and that parish is so traditional. I feel like one of the family."

"The area I came from was very, very rural," she said. "It was hard for me to get used to."

"The biggest support has been Father Michael (O'Mara)," Ruiz said. "He really gave me the ball and let me run with it. He trusted me. He knew I could do it. So did the staff here," she said. And well they might, since Ruiz has a masters' degree in education.

"I haven't entirely buried the idea of doing this (VIM) a second year. For me, it would mean nothing to donate that. You always get so much more than you give," she said. "When I first mentioned this idea to friends, they couldn't understand how I could work, work, work and not get any money."

"I think it is unfortunate that more people don't get to experience something like this," said Olga Ruiz. "It is a gift for me just to be here."

Faith Alive!

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Personal changes are difficult because they involve loss and pain

by Fr. David K. O'Rourke, OP

Can people change? When someone they love is heading down the road to nowhere, people often ask that question. To see a person in difficulties, especially difficulties of his or her own making—whether simple distress or real trouble—can make us wonder about the human ability to change.

People can and do change. But the bigger the change, the harder it is.

And some people don't change because of personal rigidity. There is the reality of original sin, and its effects are seen in the unwillingness to change what needs changing in us.

I want to look at real change, and the first thing I want to say is that with most of us dramatic change comes about only when we're forced to it.

The push to change can come from external circumstances or it can come from within us. But in either case what happens is that we come to a point where we know that things can't keep going the way they are. Something has to give.

What is it that moves us to this point?

External circumstances can move people to change. For example, trusted family members or resources we count on may no longer be there. New and possibly overwhelming responsibilities may fall to us, often quite suddenly.

Job changes or a significant rise or fall of income, the birth of a child or the death or departure of a loved one are all powerful enough events to push us to a turning point.

Internal forces also can be a factor. Then people may be forced to change for reasons coming from within.

Personal pressures may be left untended too long.

Decisions we know we should make can be postponed once too many times.

Important life-agenda items can be neglected.

A loss of self-respect is an example of an internal pressure that fosters change.

Whatever the cause, the inner pressure for a change builds up.

One of my friends worked in a financial office at a responsible job he never really liked, but he put up with it because of the good pay and talk of advancement.

In those days he described himself as a company man. After a dozen years the routine began to get to him. Then he was offered the big promotion.

"I realized that I was looking my future in the face," he explained. "As a reward for doing such a good job being

bored stiff managing our California accounts, I was going to spend the best years of my life being bored stiff overseeing the entire West Coast!"

He knew he couldn't go on as he was. Something had to give. He had to either change his attitude, or change his job.

My friend had felt trapped between boredom and a good salary. To become happy, he first had to recognize this. What needed to change was his sense of being trapped. He needed to reach the point of knowing he had options.

Another friend had devoted her youth and many years to being a good wife and a good mother. She was content with that role and very good at it, and would have been happy to have it go on forever.

Naturally, however, the children grew up, left home, and started their own lives, in this case many miles from home. They simply did not need her in the same old ways anymore.

"It's not just that I have to figure out what to do with the next 30 or 40 years," she said. "I'm not a mother in the same way anymore, and I don't know how to think of myself."

These friends of mine did change. But what is important here is that the change first required a push.

Change is an important part of life. If changes affect the course of our life we can call our experience a conversion. And if a change involves a renewal of our faith we can call it a religious conversion.

Change is difficult, however, even for people willing to change. For all change involves loss, and loss involves pain. And we flee from pain.

Change is difficult, too, because we're so attached to the way we do things. Even troubles can be like old friends.

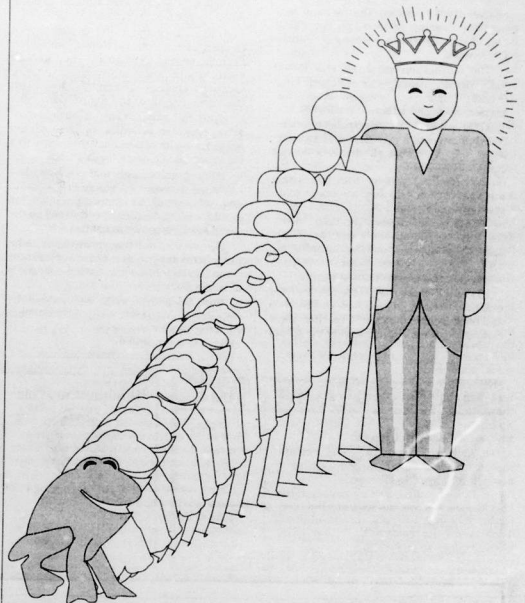
A lot of people depend on their way of doing things even when it doesn't work.

Of course, it is when we realize our way of doing things isn't working that we may be pushed to change.

In any event, change—even serious change—usually is written in very human terms. It deals with families and jobs and our hopes for ourselves and those we love, all of which are things life is made of.

That is why the possibility of change merits our serious attention—because it can affect us so intimately, because it offers hope to us.

(Dominican Father David K. O'Rourke is the pastor of St. Dominic's Parish in Benicia, Calif., and is a free-lance writer.)



DIFFICULT—Change is difficult, even for people willing to change. For all change involves loss, and loss involves pain. And we flee from pain. (CNS illustration)

To make changes, a person must recognize the need for change

by David Gibson

Step 1 in making a significant change in your life is recognizing the need to change.

But it is difficult for a husband to admit that the role he assumes at home needs reassessment and transformation; for parents to acknowledge that current patterns of adult-teen interaction in their home must be remodeled; for a successful teacher, doctor, or homemaker to admit that her attitude toward herself and her work has degenerated and needs an overhaul.

So we tend to say, "It might be nice to change, but..."

Change entails the willingness to act in

new ways or to alter one's outlook on people, work, leisure, success.

Also vital is acknowledging that it is up to you to want to change, not up to others to create ideal situations that make change on your part unimportant.

Naturally, the path toward significant change does not run straight uphill. Along with steps forward, we may find ourselves taking some steps backward or standing still at times.

Thus, commitment and patience are required.

Obviously, then, personal change isn't easy. It might not be accomplished unless we seek support and insights from others.

But change—conversion—is possible. Isn't that what Lent is about?

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Change may mean facing regrets

This Week's Question

What is the greatest difficulty faced when a person attempts to change in some significant, positive way?

"Risk. None of us likes to take risks, trying to fathom whether the change is really God's will. Also, to make a positive change you first have to see that you've been doing something wrong and deal with the regret." (Brian Deschack, Glen Burnie, Maryland)

"The commitment. You have to make up your mind to do it and to stick to what you have decided." (Mary Ellen Brooker, Wrightstown, New Jersey)

"The greatest challenge lies in realizing that I myself can do nothing... It is all grace. I even have to keep praying to accept the grace to change." (Peggy Knibbs, Bend, Oregon)

"Giving up something else, balancing your time and resources to make room in your life for the change. The

business of our lives makes it hard to change." (Christopher Kaufman, Lubbock, Texas)

"The challenge is the presuppositions of those around us—especially those closest to us. The impetus for change comes from inside us. But we are surrounded by people who love and accept us as we are and might be afraid of the impact our change might have on them." (Mary Fails, Glenview, Illinois)

Lend Us Your Voice

An upcoming edition asks: In a life-threatening situation in a hospital affecting a close relative, how did you or your family reach a decision on the use of a life-support system?

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



Grace transforms lives

by Br. Cyprian L. Rowe, FMS

Life is transformation.

Not even our skin is the very same from day to day. But underneath the skin, spirits change too.

It was transformation when a woman brought herself up from a childhood of drugs and prostitution. Coming through the rigors and the terrors of the Civil Rights movement, she obtained a higher education and became a senior faculty person at a great university.

This woman had to say to herself at some point, like every person who wants to make an important, worthwhile change: "I am worth more than this. I can do better than this!"

It is magic that this woman, Endesha Ida Mae Holland, was able to make such a life into art. Her play—"From the Mississippi Delta"—now is amazing New York theaters every night as they behold the reality of grace transforming a person who, by every social measure, should have died dirty and alone.

Transformation is the message of the universe. Most of the time it is not so dramatic. It is normal like the movement of the seasons, the growth of children, and the resurrection of addicts who decide that heaven is not in wine or nicotine, or in sex, crack, pot or beer.

Remember the young thug in Scripture who held the others' cloaks while they stoned Stephen to death because Stephen was a follower of Christ? And that wasn't enough for Saul.

To satisfy his bloodlust, Saul needed more Christians to kill. He put together a posse and rode off to Damascus.

Saul was terrified when a mighty force knocked him from his mount. But that terror prepared his soul—prepared it to listen when the voice said: "I am Jesus whom you are persecuting."

With this Saul began the transformation into Paul—into an apostle who bore the Christ-message to the gentle stretches of the empire.

Sometimes transformation is imperceptible. It is unlikely that anyone noticed a difference in Dismas after he asked Jesus to remember him and Jesus said that he would be in paradise with him that day.

No one noticed, but a soul had been transformed.

No one necessarily recognizes the old who finally understand that years do not dictate the ending of their missions on earth, or the young who make a decision for God even as they are surrounded by pot, fine cars, fancy companions and the "aristocrats" ever made.

Such transformations, subtle markings of a constant grace, happen all the time.

A student wrote to me that she had never before thought of herself as racist. Then she saw "Eyes on the Prize" and read "Bury My Heart at Wounded Knee."

She knew then that though she never had actively hated anyone, hurt anyone or cursed anyone because of race or anything else, she had never really loved "the stranger." She had never really wept when she heard that those "not of her household" were brutalized in their bodies and souls.

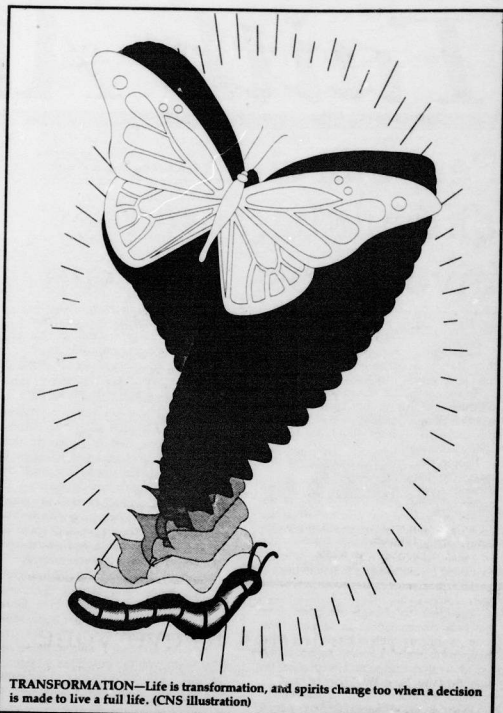
She was transformed.

Plants and animals have the law of transformation written into their beings. Humans do, too. We can learn.

The woman of "Mississippi Delta" did not get to be a professor just by getting off drugs. The decision to transform her life was not only a decision against drugs, it was a decision to live a full life. That decision meant hard work beyond the fight for sobriety.

Grace makes all things possible we are told, but on the rigors of the journey!

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore, Md.)



TRANSFORMATION—Life is transformation, and spirits change too when a decision is made to live a full life. (CNS illustration)

Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener

Q What are childbirth education classes?

A Childbirth education classes prepare you for the BIG EVENT. You'll learn the facts about how your body will change during your pregnancy. You'll learn about the baby growing inside of you. AND you'll learn about what you've been worrying about—what to expect during labor and delivery. You'll learn from trained instructors who welcome all questions. You'll have the opportunity to make friends with other parents-to-be who have questions and fears, too.

Q Who goes to these classes?

A Childbirth education classes are for mothers-to-be and their partners. It makes no difference if this is your first baby or your fourth. It makes no difference if you are in your teens or your forties. It makes no difference if you are single or married. You will be asked to bring a childbirth partner who is willing to be with you during your delivery. Most mothers bring the baby's father and make childbirth education a family affair. That doesn't work for all mothers (or fathers), but when it does, it gives the family a nice start. If your baby's father will not be your childbirth partner, you may choose to bring some other person (male or female) who is close to you and with whom you want to share this special time. Classes are usually limited to six or eight couples so you will get a chance to know the other couples in your class.

Q What is taught in these classes?

A Classes may differ slightly depending on where they are taught, but these things are usually true. There are usually six to eight sessions, one

CHILDBIRTH preparation classes are a great way to learn about pregnancy, childbirth, and family life after the baby is born.

of which will include a tour of the maternity unit where you will deliver. The classes teach about:

- changes of pregnancy
- labor and delivery
- relief of discomfort and pain
- hospital routines
- what to expect after the delivery
- newborn care and safety

Q Why should I go to childbirth education classes?

A Childbirth is an event that makes all women feel at risk. We feel at risk of being in pain, being embarrassed, being alone, not being a good mother, not having a healthy baby and not being able to cope. The more we know about what is happening to our bodies during pregnancy and what we can expect during our stay in the hospital, the more comfortable we are that we can cope. Childbirth education classes are the time to ask ALL your questions. The other mothers will be asking questions too. The great thing about childbirth classes is that you can learn from the instructors and from your classmates. Someone else may ask the very question you wanted to ask but were afraid to. This is also true for your childbirth partner.

Q Where are the childbirth education classes taught?

A All of the hospitals that deliver babies have in the community that offer classes taught by trained instructors. Usually the classes taught away from the hospital will arrange for you to tour the maternity unit of the hospital where you plan to deliver. You can find out where classes are being offered by asking your physician, calling the hospital where you will deliver, or calling the Mother/Baby Healthline at 541-2229. You need to make plans for classes early in your pregnancy. Classes fill up early, and you want to be able to take the class when it will do the most to take away your fears.

Q Do the classes cost?

A Many of the classes do have a charge that covers the materials you use. When you call to get information about class openings and class schedules, be sure to ask about the cost. Also be sure to ask if there will be a charge for parking. There are free childbirth education classes so no one should ever let cost be a barrier to going to childbirth education classes. Some of the programs will help with transportation. If you need help in finding a childbirth education class, call the Mother/Baby Healthline at 541-2229.

Q Are these classes really important?

A Yes! These classes are an important part of preparing for your role as parent. The time you and your partner spend learning together about childbirth and being new parents will make you closer. The plans you make will prepare you to be better parents who are much more likely to have a healthy pregnancy, an easy delivery and a healthy baby. The Indianapolis Campaign for Healthy Babies wants the best for you and your baby. We know that your participation in childbirth education classes is one very important thing you can do to make your blessed event a healthy event.

— NOTE TO DADS —

Childbirth education classes are one of your first responsibilities as a father-to-be. Mothers (and scientific studies) will tell you that labor and delivery are actually easier for a mother who has a partner to support her. Learn all you can do to support your baby's mother during the pregnancy and through the labor and delivery.

"Ask the Doctor" is supported by a community education grant to the Indianapolis Campaign for Healthy Babies, Inc. from the Lilly Endowment, Inc.

FIRST SUNDAY OF LENT

The Sunday Readings

Sunday, March 8, 1992

Deuteronomy 26:4-10 — Romans 10:8-13 — Luke 4:1-13

by Fr. Owen F. Campion

For the Liturgy of the Word in its celebration of the First Sunday of Lent, the church provides as its first reading the ancient Book of Deuteronomy.

Among the sacred first five books of the Old Testament, Deuteronomy is an elaboration upon certain basic understandings of the relationship between God and his people. Moses continually reminded the people of all that they owed God and his mercy. He rescued them from slavery in Egypt, con- founded Pharaoh and his legions in their pursuit of their fleeing slaves, fed them when they were hungry and guided them to a spring when they were without water, and finally led them to a promised land.

The purpose of these writings, of course, is to build a closer bond between God and his people.

St. Paul's Epistle to the Romans is this weekend's second lesson. The environment in which this epistle was written was not care-free for Christians. The prevailing

culture, even the best of human wisdom, thought Christianity foolish and comical. The political authority also stood grimly opposite the new religion professing belief in a Jewish carpenter who was crucified for supposedly challenging the status of the emperor. It was a time when Christians had many reasons to worry. It was an ideal time to tempt Christians to forsake their Lord and Savior.

In this environment, Paul relentlessly encouraged Christians to hold fast to their faith. His encouragement often said, as this reading says, that Christians may rely upon the strength and mercy of God to fortify them in any test. God's mercy is limitless, and it knows no distinction, neither birthright, nor gender, nor nationality, nor age. It is there in abundance for anyone humbly asking for it.

St. Luke's Gospel is the source of this weekend's Gospel reading. This reading is among the dramatic passages in the Third Gospel. It recalls the temptation of the Lord, when the devil urges him to change stones into bread to relieve his hunger.

Several points may be made. First, there is the fact, once again, of the devil's pride. It led Satan to assume that even God himself, in the person of Jesus, could be swayed. Second, the humanity of Jesus is

Daily Readings

Monday, March 9
Lenten weekday
Leviticus 19:1-2, 11-18
Psalms 19:8-10, 15
Matthew 25:31-46

Tuesday, March 10
Lenten weekday
Isaiah 55:10-11
Psalms 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 11
Lenten Weekday
Jonah 3:1-10
Psalms 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 12
Lenten weekday
Esther C.12, 14-16, 23-25
(New American Bible)
Psalms 138:1-3, 7-8
Matthew 7:7-12

Friday, March 13
Lenten weekday
Ezekiel 18:21-28
Psalms 130:1-8
Matthew 5:20-26

Saturday, March 14
Lenten weekday
Deuteronomy 26:16-19
Psalms 119:1-2, 4-5, 7-8
Matthew 5:43-48

clear. He experienced hunger when he deprived himself of food, just as any other human would be hungry if much time had passed since the last meal. Third, the Lord rebuffed the devil. The devil had no mastery over him.

That there is a personal devil is a traditional Catholic belief. This reading is one scriptural passage supporting the claim.

Reflection

This week, the church begins to observe Lent, that period of 40 days before Easter when Christians sharpen their sense of devotion to God and seek to refine their lives so that truly they resemble the Lord.

The church begins the process of Lent, when through penance and more intense prayer, we conform ourselves to Jesus. It is easy to make the decision to follow Jesus, to imitate him in everything we say or do, but it is not always easy to achieve that. We misperceive events, persons, and indeed our own capabilities and limitations. We are weak.

On the other hand, the devil and temptations are real. The church has historically taught the reality of Satan and also said that temptations come from the flesh, or human instincts and wants, and from the world as it surrounds each person.

The first lesson this weekend is in the message that all of us are tempted. Hindering our ability to withstand temptation is our own pride. We are proud, as Satan is proud. It is a burden we carry.

Temptations come to us very often under the assumption that we cannot live without an enticement they offer, or that possessing the enticement is the only thing that matters.

The church warns us to beware of evil, for we will be tempted. Perhaps temptation will not come to us in so vivid a confrontation as that between Jesus and Satan, but it will come. We are vulnerable.

However, in its warning, the church does not lead us to panic and then abandons us to our plight as weak human beings, subject to temptation. Instead, the church reassures us of the power behind us when we turn to God in faith and humility, admit our faults and inadequacies, and ask his help.

God mercifully rescued his people in the Old Testament as they fled Egypt, and God supports those who turn to him in any time or circumstance.

For Christians, God's support, protection, and guidance come through identification with Jesus, who is the Son of God. Our union with him, our reliance upon him, bring us the insight to see through any temptation and to discover the harm it presents to us. This union and reliance also connect us with the very power of God himself, alive in Jesus, who saw Satan for what he was and scored him.

This weekend, we begin in earnest the season of Lent. This year, as always, it is the church's structured time to call us to perfection and to lead us in the process of perfecting ourselves. The church reminds us that we all will be tempted by some us that from some source. But no one is powerless before temptation, certainly not the Christian humbly relying upon Jesus and his divine power. Jesus subdued Satan and rejected him. So can we. In touch with the Lord, no one needs to say, "The devil made me do it."

POPE JOHN PAUL'S LENTEN MESSAGE

Creation belongs to everyone

by Pope John Paul II

Creation belongs to everyone. Yes, as Lent draws near, when our Lord Jesus Christ calls us in a particular way to conversion, I wish to address each one of you and invite you to think about this truth and to do good deeds which will show your sincerity of heart.

This same Lord, whose supreme proof of love we celebrate at Easter, was with the Father from the beginning, preparing the wonderful table of creation, to which he meant to invite all without exception (cf. John 1:3). The church has understood this truth, made known since the dawn of revelation, and she sees it as an objective to be proposed to people as a way of life (cf. Acts 2:44-45; 4:32-35).

In more recent times, she has repeatedly preached the universal destination of the goods of creation, both material and spiritual, as a central theme of her social teaching.

Continuing this long-standing tradition, the encyclical "Centesimus Annus," published on the occasion of the centenary of my predecessor Leo XIII's "Rerum Novarum," is meant to encourage reflection on this universal destination of goods, which comes before all particular forms of private property and which should give them their true meaning.

However, it is sad to see how, in spite of the frequency with which these clearly expressed truths have been proclaimed, the earth with all its goods—which we have compared to a great banquet to which all the men and women who have lived or will live have been invited—is unfortunately in many ways still in the hands of a few minorities.

Wonderful are the goods of the earth, both those which come directly from the generous hands of the Creator and those which are the result of the activity of human beings, called to cooperate in the work of creation through their intelligence and labor. Moreover, all human beings need a share in those goods in order to reach their fullness. It is thus all the more painful to note how many millions of people are excluded from the table of creation.

For this reason, I earnestly invite you to concentrate your attention on this year commemorating the fiftieth centenary of the evangelization of the American continent, which in no way should remain a mere historical anniversary.

Our vision of the past must be complemented by a look around us and toward the future (cf. "Centesimus Annus," § 3). We

must try to discern the mysterious presence of God in history, where he engages us and calls us to give him definite responses.

Five centuries of the Gospel's presence on our planet have not yet produced a fair distribution of the goods of the earth. And this is all the more painful when we think of the poorest of the poor: the indigenous groups, and together with them many *campesinos*, offended in their dignity by being excluded from the exercise of even their most fundamental rights, which also are a part of the goods destined for all. The situation of these brothers and sisters of ours cries out for justice from the Lord.

Consequently, a generous and bold reform of economic structures and agrarian policies needs to be fostered, so as to ensure well-being and the conditions required for the rightful exercise of their human rights by the indigenous groups and the great masses of the poor who have so often been unjustly treated.

For those people, and for all the dispossessed of the world—for we are all children of God, brothers and sisters to each other, and the goods of creation are meant for us all—we must work hard and without delay so that they can occupy their proper place at the table of creation.

In the season of Lent and also during campaigns of solidarity—Advent campaigns and works for the poor—a clear awareness that it is the Creator's will to place the goods of creation at the service of everyone should inspire work for the genuine and complete development of the person and of all people.

In a spirit of prayer and commitment, we must listen carefully to the words: "Behold, I am at the door and knock" (Revelation 3:20). Yes, it is the Lord himself who knocks gently at the heart of each one of us, without forcing us, waiting patiently for us to open so that he can come in and sit down at table with us.

But, again, we must never forget that—according to the central message of the Gospel—Jesus calls us through each of our brothers and sisters, and our personal response will serve as the criterion for being put at his right hand with the blessed or at his left with the accursed. "I was so hungry . . . I was thirsty . . . I was a stranger . . . I was naked . . . sick . . . in prison" (Matthew 25:34f.).

Praying fervently that the Lord will enlighten the efforts of all on behalf of the poorest and most needy, I bless you with all my heart, in the name of the Father and of the Son and of the Holy Spirit. Amen.

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Entertainment

VIEWING WITH ARNOLD

'Medicine Man' targets plight of rain forests

by James W. Arnold

In the old jungle movies, it used to be that the native medicine man was a fool or a fakier to be replaced by the white man's science. Cast as the bad guy, he often got angry and riled up the tribe to throw the "civilized" doctor out, or worse.

Both the movies and real-world perceptions have changed. In the current jungle movie hit, "Medicine Man," the local witch doctor is the guy with the cure. Make that the big cure: the one for cancer.

Of course, he's only an incidental figure in what might be described as the first romantic comedy set in the Brazilian rain forest. The real action is between Sean Connery, cast as Dr. Robert Campbell, a feisty medical researcher who's been living in the wilderness too long, and Lorraine Bracco as Dr. Rae Crane, the bright and attractive young scientist who comes in to find out what's happened to him.

The gray, ponytailed Campbell, a grouchy misogynist, can't understand why a slip-of-a-girl with a Bronx accent has been sent to help him. It takes the whole title sequence for her just to travel to his remote outpost via large and small planes, truck and canoe. But expect that she's as smart as he is, almost as stubborn, and actually his boss. Also expect that they'll get to like each other much better.

This script by Tom Schulman ("Dead Poets Society") reminds almost everybody of Hepburn and Bogart in "African

Queen"—uppity woman bickers with, then warms up to, good but crusty chauvinist when isolated with him far from civilization.

But "Medicine Man" offers some ideas to go with the argumentative May-December love story. It draws audience attention to the plight of the rain forests, a significant achievement by itself. It suggests that as humans advance into the tropic wilderness, they are destroying the ecosystem and the lives of the natives. Less rain is falling every year. ("The Indians have asked me to pray for rain," says Campbell. Perhaps only an act of God can save the situation.)

The relentless advance of human greed may also be destroying as yet undiscovered gifts of God, like the rare flower that presumably holds the secret of the cure for cancer.

Out in the bush for years, Connery's Campbell drinks and has gone somewhat native. His wife has long since left him. He also whacks golf balls into the trees to be retrieved by delighted children. He's stumbled onto a serum that cures tumors within a week, but can't reproduce it without the help of the village Medicine Man. The MM has refused because he knows a secret: that Campbell's research once led to the swine flu contamination and death of an entire village.

So Rae falls for Campbell and the charming, innocent, mostly naked natives, as they hunt for the magic flower among the tops of the tall, entangled jungle trees. (An elaborate pulley system takes them up to the top of the trees and from one tree to another, and the views of the forest and distant virgin mountains from up there are breath-taking.)



ON THE TRAIL OF CLUES: Basil of Baker Street and his assistant, Dr. Dawson, investigate a kidnapping in Disney's re-released film "The Adventures of the Great Mouse Detective." The U.S. Catholic Conference said the film's characterizations are charming, though it's not up to Disney's best animated movies. The USCC classification is A-I for general patronage. (CNS photo from The Walt Disney Company)

In all movie plots, there has to be a deadline. The squeeze here is that one of the native kids gets sick, so more serum must be made. In addition, the developers' bulldozers are only miles away, and may destroy the area before the miracle drug "for the plague of the 20th century" can be found.

"Medicine Man" was shot near Catemaco, Mexico, rather than in Brazil, and the Brazilian villagers, who are real, must have been transported in. (Their language is translated in sub-titles.) Apparently the shoot was hot and humid and a miserable experience for all these highly paid artists (Connery alone got \$10 million for his trouble). A special tension existed between Bracco and hard-driving director John McTiernan, until now noted for high tech, male-oriented action films ("Die Hard," "Hunt for Red October").

But if the movie doesn't work perfectly it seems more the fault of writer Schulman than cast and crew. The script is better with the bantering dialogue than in building to a climax simple and clear enough to be moving. Campbell out there battling the bulldozers with his bare hands and starting a forest fire seems a bit far-fetched.

Difficult or not, Bracco (a hit in last year's "GoodFellas") piles up good moments, including a scene that begins with her getting high on coffee ("this stuff would knock Maxwell House right off the shelf") and ends with her dangling from a tree 250 feet over a jungle waterfall. No wonder she was a bit high-strung.

(Romantic adventure with no real ending but lots to think about; sex, language or violence not a problem; satisfactory for mature youth and adults.)

USCC classification: A-III, adults and adolescents.

Recent USCC Film Classifications

Falling from Grace A-II

The Mambo Kings A-II

Masters of an Invisible Man A-II

Under Suspicion A-II

Legend: A-I=adults only; A-II=adults with adolescents; A-III=adults with reservations; O=mostly offensive. A high school recommendation from the USCC is indicated by asterisk (*) after the title.

Kids' show tells 50 simple ways to save the Earth

by Henry Herx
Catholic News Service

A bright and bouncy how-to program shows viewers "50 Simple Things Kids Can Do to Save the Earth" airing Tuesday, March 10, from 4 p.m. to 5 p.m. on the "CBS Schoolbreak Special" series.

The program journeys to communities around the country documenting what concerned youngsters are doing to conserve and improve the environment.

School children from Maryland to the Pacific Northwest are caught in the act of cleaning local beaches and streams of carelessly discarded debris.

The Energy Patrol of fifth-graders in Selma, Calif., monitor their school to ensure that unneeded lights are turned off.

A teacher notes that these wastubsters are saving \$200 a month on the school's electric bill.

But not all these conservation activities are school projects. Some benefit the community.

A group of young people in Philadelphia's inner city

have taken it upon themselves to clean a local park of its garbage and drug addicts.

The group has also turned the area's vacant lots into community vegetable gardens.

Nor are all the projects local ones. A Minnesota Boy Scout troop has initiated a cooperative program with their counterparts in Costa Rica to save the breeding grounds of an endangered species of sea turtle.

In presenting these and similar activities, director David J. Eagle keeps the lecturing to a minimum. The message is in the doing—simple ways of conserving, recycling, planting trees, and banning environmentally harmful substances such as styrofoam.

The idealism of these youths is refreshing but also challenging. The show offers an effective reminder to adults of the importance of taking action to save the planet.

When one of the children says, "I think if we all work together, we can save the planet," she is addressing her elders as well as her contemporaries.

In other words, this program in the "CBS Schoolbreak Special" series deserves a larger audience than young people who can watch it in this time slot.

"50 Simple Things Kids Can Do to Save the Earth" is an example of how youthful innocence can call into question the bad habits of an older generation.

TV Programs of Note

Sunday, March 8, 8-9 p.m. (PBS) "Dolphins: Close Encounters." In examining the relationship between humans and dolphins, "Nature" travels from Hawaii and the Bahamas to Australia and Brazil to capture on film the working partnership between fishermen and dolphins.

Monday, March 9, 8-11:30 p.m. (PBS) "The Metropolitan Opera Silver Anniversary Gala." Celebrating the Met's 25th year at Lincoln Center, "Great Performances" presents a stellar cast of opera stars performing scenes from "Rigoletto," "Otello" and "Die Fledermaus."

Tuesday, March 10, 8-9:30 p.m. (PBS) "The Baby Whales." This "Nova" special follows the trials and tribulations involved in recent rescue attempts to release beached whales and documents new efforts to battle the puzzling phenomenon of whale strandings.

Wednesday, March 11, 9:30-10:30 p.m. (PBS) "The Magic of Bing Crosby." In showcasing the musical talents of the entertainer who charmed the United States for half a century, this special features excerpts from his perform-

ances and offers insights into his life and career through interviews with family and friends.

Thursday, March 12, 8-8:30 p.m. (PBS) "The Mark Russell Songbook." Topical humorist Russell presents some of his favorite song spoofs of the news and newsmakers selected from the past four seasons of his PBS comedy shows.

Friday, March 13, 9-10:30 p.m. (PBS) "Horowitz in Moscow." In 1966, pianist Vladimir Horowitz ended a 61-year self-imposed exile from his native Russia to perform at the Moscow Conservatory. This emotion-laden concert was first presented live on the CBS-TV "Sunday Morning" news show.

Friday, March 13, 10:30-11:30 p.m. (PBS) "Street Smarts: How to Avoid Being a Victim—With Detective J.J. Bittenbinder." A 20-year veteran with the Chicago police force offers practical tips to help adults and children spot and stay out of potential crime situations at home, on the street, and in the workplace.

TV Film Fare

Sunday, March 8, 8:30-11:20 p.m. (ABC) "Never Say Never Again." After being shunted aside by a new chief, aging agent 007 (Sean Connery) is called back into service to retrieve two nuclear warheads stolen by a charmingly sinister villain (Klaus Maria Brandauer). Director Irvin Kershner's 1983 version of the Bond mystique goes overboard in treating violence as spectacle and promiscuity as hyperactive heroism. The U.S. Catholic Conference classification of the theatrical version was O, morally offensive. The Motion Picture Association of America rating was PG, parental guidance suggested.

Tuesday, March 10, 9-11 p.m. (CBS) "Uncle Buck." Limited laughs in a 1989 situation comedy involving a cloddish bachelor looking after his brother's three children for a couple of days. Directed by John Hughes, it's little more than a vehicle for John Candy's comic talents as a screen buffoon with a heart of gold. The film includes some sexual situations, double entendres and vulgar language. The U.S. Catholic Conference classification of the theatrical version was A-III, adults. The Motion Picture Association of America rating was PG, parental guidance suggested.

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

Videos

1992 CNS Graphics

Recent top rentals

1. Point Break	O (R)
2. Regarding Henry	A-III (PG-13)
3. Hot Shots	A-III (PG-13)
4. The Rocketeer	A-II (PG)
5. Thelma and Louise	O (R)
6. Mobsters	O (R)
7. Double Impact	O (R)
8. Jungle Fever	A-IV (R)
9. Dying Young	A-III (R)
10. Pure Luck	A-II (PG)

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Top 10

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QUESTION CORNER

The Alleluia should be sung at Mass

by Fr. John Dietzen

Q Recently I began working with a liturgy planning group in our parish. We're all enjoying it a lot. We need information about the Alleluia. Some of us feel it should never be used unless it is sung at Mass. Others say it is better to say it than not have it at all. (Texas)

A A book called the Lectionary is the official ritual of the church for the Liturgy of the Word at Mass. It contains the Scripture readings and provides for those parts of the Mass related to these readings.

According to the Lectionary, "the Alleluia or the verse before the Gospel must be sung, and during it all stand. It is not sung by the cantor who intones it or by the choir, but by the whole congregation together" (No. 23).

Other liturgical documents, for example the decree of the Congregation for Divine Worship governing chant at Mass (1972, No. 7) always assume that the Alleluia is sung.

The instruction of our American bishops' Committee on the Liturgy, "Music in Catholic Worship," says, "If not sung, the Alleluia should be omitted" (No. 55).

The reason for emphasis on singing the Alleluia is twofold. First, the dignity and reverence due the proclaiming of the Gospel calls for special attention. This is also why incense and lighted candles are often used at the Gospel book at that time.

In addition, the word "alleluia," which loosely translated means "praise to Yahweh," is the great acclamation of joy and praise to God in both the Old and New Testaments.

Reciting the Alleluia would be the liturgical equivalent of reciting instead of singing "Happy Birthday to You" at a birthday party.

FAMILY TALK

Grandmother wonders how to offer advice

by Dr. James and Mary Kenny

Dear Dr. Kenny: How can I get my daughter and son-in-law to listen to me regarding their children?

I am careful not to tell them how to raise their children, but often there is a simple little problem, such as eating or sleeping or toilet training, where I have experienced the situation and could help them.

How can I be tactful and still helpful? They seem to listen to everyone but me. (Ohio)

Answer: You can't, at least not directly. The best advice about giving advice, according to poetess Phyllis McGinley, is never to give it.

Adult children are programmed to do things on their own, breaking free of parental help. Nowhere is this more true than in the area of child rearing.

This is sad because we parents have much to offer, and we want to keep on helping. Family is a great repository of wisdom. As a good friend of ours, pediatrician Dr. Robert Mendelsohn, often remarked: "One grandmother is worth three pediatricians."

So how do you get the attention of your children when, as you say, "they seem to listen to everyone but me?"

►Set a quiet example. Surely you take care of your grandchildren at some important times. Perhaps you can model the parental behavior that you would recommend. You might even ask them if you can give the matter a try.

A few times might be enough to show a different approach. Example is always easier to accept than advice. As one person said: "Don't tell me; show me."

If your daughter and son-in-law are observing you, they can learn directly from watching you deal with an eating or sleeping or potty problem.

If they are not there to observe, they will be impressed with the results and may ask how you did it. If the results are not good, your children may feel better as parents, knowing that even their own mother can't do everything.

►Select other experts who agree with you. If your children won't listen to you but will listen to other experts, select someone who deals with the issue in a way you believe is correct. Give them the book or tape as a gift.

►Encourage them to join groups where good parenting is the focus. Many mothers learn better from each other than from experts.

Self-help groups, like LaLeche League, church groups for young parents, and many homemaker clubs where mothers come together to share the wisdom of experience, can be very useful and supportive.

If she won't listen to you, she may listen to and be helped by other mothers.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 West Harrison St., Bensenville, IL 47978.)

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Q My wife and I are now healthy, but up in years. We are considering donating parts of our bodies, especially our eyes, to other people who could use them.

Then we would like to be cremated with a memorial Mass afterward. Is this possible? How would we arrange for this? (Ohio)

A First of all I urge you to discuss your tentative plans carefully with your family.

What happens with and to our bodies after we die can have great significance positively or negatively for loved ones we leave behind.

This is true even of adults. But children in a particular way need opportunities to go through in a healthy way their grief over the death of someone they have loved.

Being with the body, even seeing it buried, can (in our culture at least) be an essential part of that process for grieving loved ones.

I don't urge you not to follow through on your decision; just be sure to talk it over thoroughly with those who will be affected by what you do.

Details for arranging to offer one's body to scientific research or for organ transplants usually are available from your local hospital or from your funeral director.

Many states now have donor forms attached to driver's licenses. Your own secretary of state could provide that information.

A memorial Mass after a body has been cremated is completely possible. It would be wise, however, to discuss details with your parish priest now.

(A free brochure answering questions Catholics ask about Mary, the Mother of Jesus, is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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CR2

The Active List

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

March 6

A Lenten Fish Fry will be held at St. Bernadette Parish, 4826 Fletcher Ave. from 5:30-7:30 p.m. Adults \$4.50; kids 12 and under \$2.50.

☆☆

The Women's Club of St. Thomas at the Apostle Parish, Fortville will sponsor a Lenten Meatless Buffet from 5:30-7 p.m. Free-will offering.

☆☆

The Booster Club of St. Paul Parish in New Albion will sponsor its annual Lenten Fish Dinner from 4:30-7:30 p.m. at Father Walsh Hall, St. Martin Parish, Yorkville. Adults \$4.25; kids 12 and under \$2.

☆☆

The PTO of St. Rita Parish school, 1800 N. Arsenal Ave. will sponsor a Lenten Fish Fry from 4-6 p.m.

☆☆

Franciscan Father Martin Wolter will celebrate Mass for Catholic Charismatic Renewal of Central Indiana at 8 p.m. in SS. Peter and Paul Cathedral. Teaching 6:30 p.m.

☆☆

Sacred Heart Parish, 1530 Union St. will host a Lenten Fish Fry from 5-7 p.m. in the parish hall. A

la carte available. Stations of the Cross at 7 p.m. in church.

☆☆

St. Michael Youth Athletic Committee will sponsor a Lenten Fish Fry from 5:30-7:30 p.m. in the cafeteria, 3584 W. 30th St. Adults \$4; children through grade \$3. To order carry-outs call 317-926-0516.

☆☆

The PTO of St. Mary Parish, Aurora will sponsor a Fish Fry from 4-7 p.m. Call 812-926-1558 to order carry-outs.

March 6-8

A Beginning Experience Weekend for divorced and widowed persons of all faiths will be held. Call 317-236-1596 for details.

☆☆

A Women's Retreat on "Journey" will be conducted by Father Al Ajamie at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

March 7

Fatima Devotions and a FIRE chapter meeting will follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

The Sisters of St. Francis of Oldenburg will sponsor a Lenten Day of Prayer on "Walking

with Jesus Through the Suffering Servant Readings of Isaiah" from 9 a.m.-4 p.m. in Olivia Hall. Call 812-934-2475 for information.

☆☆

The Young Widowed Group will hold a Game Party at 7 p.m. at 5523 Pinecreek Dr. Call 317-842-4974 for details.

☆☆

Franciscan Sister Diane Jamison will conduct a Day of Reflection on "God's Faithfulness—Our Response" from 9 a.m.-3:30 p.m. at St. Matthew Parish, 4100 E. 56th St. \$5 charge. Childcare, transportation available. Call 317-257-4297.

☆☆

The Office of Worship will sponsor a program on "Textile Art: Banners of the '90s" from 9 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee.

☆☆

Catholic Alumni Club (CAC) will attend 6 p.m. Mass at St. Lawrence Church, 46th and Shadeland, followed by dinner at Sheraton East. Call Mary 317-255-3841.

March 8

Lenten Discussions on the Book of James begin from 11:30 a.m.-12:30 p.m. at Sacred Heart Parish, 558 Nebeker, Clinton. \$5 fee. Call 317-832-8468 or 317-832-8529.

☆☆

A Tridientine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

Lenten Evening Vespers begin at 5:15 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆

A Lenten Vespers and Lecture Series begins at 6 p.m. with "Passion for Self" at Holy Spirit Parish, 7241 E. 10th St. Public invited.

☆☆

The Lenten Concert Series begins with all-Chopin recital by pianist Catherine Smith at 4 p.m. in St. John Church, 126 W. Georgia St. Free-will offering taken.

☆☆

The free series on "Reconciliation" sponsored by St. Paul the Apostle Parish, Greencastle continues at 9:30 a.m. in the GTE building.

☆☆

The Notre Dame Club of Indianapolis will sponsor a live-interactive teleconference on "Parenting the Elementary School Child: How to Nurture a Positive Self" from 2-4 p.m. at St. Vincent Hospital. \$2 donation.

☆☆

A Tobit Day for engaged couples will be held from 8 a.m.-4 p.m. at the Sisters of St. Francis' Olivia Hall, Oldenburg. \$20 fee includes lunch. Mass included.

☆☆

Catholic Alumni Club (CAC) will attend Indianapolis Arts Choral Concert at 8:30 p.m. in the Scottish Rite Cathedral. Call Linda 317-875-0336 about tickets.

March 9

The Divorce and Beyond recovery program continues at 6:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

March 9-11

A Lenten Revival on "Close Encounters with Jesus" will be presented at 7 p.m. each evening at Our Lady of Perpetual Help Parish, New Albany. Reception afterward.

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March 10

A Leisure Day on "My History: Church History" will be presented at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

New Albany Deaconry Catechetical Ministry continues its Spring Religious Studies Programs with "Creation Spirituality" from 7:30-9 p.m. at the Aquinas Center, Clarksville; and with

"Catholic Basic Teachings" from 7-9:30 p.m. at St. Michael Parish, Bradford.

☆☆

The free Scripture Study on "The Ascending View: A Contemporary Look at the Scriptures" continues at 7:30 p.m. at Holy Family Parish, Oldenburg with "Searching for the Real Jesus."

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for dessert and business meeting at 12:30 p.m. in St. Paul Hermitage, Beech Grove.

March 11

The Adult Catechetical Team of St. Andrew Parish, 3922 E. 39th St. will hold a workshop on Business Ethics at 7 p.m. in the church. Call 317-546-1571 to register.

March 11-13

A free Parish Mission on the Call to Discipleship will be held at 7 p.m. each evening at St. Augustine Church, Jeffersonville.

March 12

St. Vincent Hospital Guild will hold its annual Founder's Day Luncheon/Fashion Show at 11:30 a.m. at Radisson Plaza Hotel, Keystone at the Crossing. Call 317-823-6928.

The Indianapolis Deane National Council of Catholic Women will hold its third quarterly meeting at 9:30 a.m. at Beech Grove Benedictine Center. Assistant chancellor Father Jeff Goddard will speak. Lunch \$8. Call 317-852-2195 for reservations.

Lenten Evenings of Reflection continue from 7-8:30 p.m. at Beech Grove Benedictine Center.

Lenten Small Group Discussions on the Book of James continue at 11:30 a.m. at Sacred

Heart School, Clinton. Call 317-832-8468.

March 13

A Lenten Jonah Fish Fry will be held from 4-7:30 p.m. at St. Joseph Parish, Terre Haute. Adults \$5; kids under 12 \$3. Carry-outs available.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

A Lenten Fish Fry will be held from 5-7 p.m. at Sacred Heart Parish hall, 1530 Union St. Stations of the Cross in church at 7 p.m.

The Youth Athletic Committee of St. Michael Parish, 3354 W. 30th St. will hold a Lenten Fish Fry from 5-7:30 p.m. Adults \$4; kids to grade 6 \$3. Call 317-926-0516 for carry-out.

St. Bernadette Parish, 4826 Fletcher Ave. will hold a Lenten Fish Fry from 5:30-7:30 p.m. Adults \$4.50; kids 12 and under \$2.50.

The PTO of St. Rita Parish, 1733 Dr. Andrew J. Brown Ave. will sponsor a Fish Fry from 4-6 p.m.

The Women's Club of St. Thomas the Apostle Parish, Fortville will sponsor a Lenten Meatless Buffet from 5:30-7 p.m. Free-will offering.

Lenten Devotions begin with 12:10 Mass in St. John Church, 126 W. Georgia St. Way of the Cross, Exposition, Adoration, Benediction.

A St. Patrick's Day Party will be held from 7-11 p.m. at Holy Cross Parish, 128 N. Oriental Ave. Adults only; admission \$5.

Lenten Bible Study on the Book of Revelations begins from 7:30-8:45 p.m. at St. Lawrence Church, 46th and Shadeland. \$5 fee. Lenten Fish Fry 5-7:30 p.m.

The Board of Education and Altar Society of Holy Trinity Parish, 2618 W. St. Clair St. will sponsor a Lenten Dinner/Speaker program beginning at 6 p.m. in Bockhold Hall.

March 13-15

A Tobit Weekend for engaged

couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

A Healing of Family Relationships Retreat sponsored by St. Monica Parish will be held at St. Bernadette Retreat Center. Call 317-328-8340 or 317-253-2193 for details.

A Vocation Discernment Weekend for women interested in life as a Sister of Providence will be held at St. Mary of the Woods. Call 312-835-3131 for details.

March 14

Second Presbyterian's Contemporary Christian Singers will present a Concert at 7:30 p.m. in St. Monica Church, 6131 N. Michigan Rd. Adults \$6; kids \$2.

Catholic Alumni Club (CAC) will play volleyball at 7:30 p.m. at St. Lawrence gym, Indianapolis.

Our Lady of Providence High School Alumni and Adult Booster Club will sponsor a Monte Carlo Night at 7 p.m. in the old gym, Clarksville. Admission \$5.

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April 1st starts our growing season, so please use *fresh flowers* in all of the *outside* locations. You may use *fresh flowers* in vases on the *outside* of the mausoleum; on the *inside*, please continue to use the flower holders for your *artificial* flowers.

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Youth News/Views

Brebeuf opens prayer room, expands retreats

by Mary Ann Wyand

This year Brebeuf Preparatory School students can take time for personal reflection in the Jesuit school's new prayer room or they can participate in guided reflection during interfaith retreats with classmates.

Jesuit Father Michael Dorrier, Brebeuf's campus minister, said student retreats enable teen-agers to reflect on their faith in an atmosphere of peer ministry.

"For some students, it's a matter of replenishing or renewing their relationship with God," Father Dorrier explained. "For others, it's the vehicle through which they find God. It seems to be a very profound spiritual experience for them."

Brebeuf sophomore Andy Devlin described the school's recent sophomore retreat as a renewal process.

"The retreat was a renewal process which allowed me to refine myself and find others when my life was beginning to get stale," Andy said. "I think of small groups, group leaders and close friends. Once again my life was fresh. The retreat gave me a new outlook on life. Now I can see the smallest details and the least obvious of them."

Brebeuf senior Kari Fields, who recently participated in the school's seventh Kairos retreat, said the experience helped her become closer to God.

"Kairos gave me an experience that I have never been able to receive anywhere," Kari said. "The whole retreat generated positive energy, excitement, and best of all, love. Kairos helped me to open up my feelings in a way that made me feel comfortable. The best thing about this retreat is—although it is run by a Jesuit priest—a specific religion is not forced on the retreatant. Kairos helped you to better develop a perception of your particular God!"

Senior Jeni Jenkins, also a recent Kairos participant, said the retreat is not just a "bonding experience" for students.

"It helps people work out personal conflicts inside of themselves so that they can better their relationships with everyone in their lives," Jeni explained. "Kairos, to me, means 'love.' I honestly believe that if everyone in the world were

to have an experience like Kairos, there would be far fewer problems in the world! Kairos made me realize what life should be like and also that every little thing can make a difference."

During four years as campus minister at the Jesuit college preparatory school, Father Dorrier said he has tried to promote peer ministry whenever possible.

"The Kairos retreat comes out of the Cursillo movement and is run with the primary hallmark being peer ministry," he said. "It is interfaith, which includes Hindu and Muslim. On the last retreat we had two people who are of the Hindu tradition. We incorporate symbols and rituals from as many faiths as we can to give a blend, and also include Ignatian philosophies. Eight students on the retreat team, as well as four adults, give a major talk, but the student leadership is the most powerful factor on the retreat."

Father Dorrier said participation has grown steadily since the first three-day retreat a few years ago. The school's eighth Kairos is scheduled for the last week of April.

"One of the neat things about Kairos is that we take students from school or family and go full circle and bring them right back to that," he said. "We try to get parents involved by asking them to pray for us."

To further facilitate spiritual growth among students, Father Dorrier said Brebeuf opened a prayer room last month.

"The wonderful thing about it is that we have faculty members, staff members and administrators volunteering to have their personal prayer time here at the school in our meditation chapel," he said. "So in a sense they are role modeling to the students about the purpose of the prayer room. During every class period an adult will be praying in the room, which clearly sets a tone for students."

Since the meditation chapel was opened on Feb. 5, the priest said, a large number of students have enjoyed using the room for prayer and reflection.

"We as a people seem to have lost a sense of the sacred and the reverence for life," Father Dorrier said. "Through prayer and meditation, we can reconnect with the wisdom, compassion and loving kindness that are at the base of our true nature."



RETREATANTS—Brebeuf Preparatory School students who participated in a recent Kairos retreat listen as Jesuit Father Michael Dorrier, campus minister, discusses ways they can incorporate spirituality into their daily lives. Kairos retreats encourage peer ministry. The group met in Brebeuf's new prayer room. (Photo by Mary Ann Wyand)

Terre Haute teen-agers will tackle 'Hunger Bust'

Terre Haute Deane youth will participate in a "Hunger Bust" on March 6-7 at the St. Joseph Parish Campus Center in Terre Haute.

The deane hunger awareness retreat will help teen-agers focus on issues of poverty and hunger through fasting, guest speakers, prayer, a food scavenger hunt, and other activities.

☆☆

Secunia Memorial High School will hold its annual Irish Fair on March 13 from 5:30 p.m. until 11 p.m.

Athletic Department staff members will serve fish or clam chowder dinners from 5:30 p.m. until 9 p.m. Activities include games for all age groups.

☆☆

Catholic Youth Organization awards for top winners in the 1991-92 CYO Basketball Program went to the following league and tournament winners:

Cadet A Archdiocese—St. Luke, first; St. Anthony, Clarksville, second.

Cadet A National Deane—Holy Spirit, first; Holy Cross, second.

Cadet A American Deane—St. Luke, first; St. Simon, second.

Cadet A League—St. Luke, first; Christ the King, second.

Cadet B League—St. Jude R, first; St. Pius X P, second.

Cadet B Tournament—St. Pius X P, first; Mount Carmel, second.

Cadet C League—St. Pius X W, first; St. Luke B, second.

Cadet C Tournament—St. Lawrence W, first; St. Lawrence R, second.

56 A League—St. Rita, first; St. Christopher, second.

56 A Tournament—Holy Spirit, first; Central Catholic, second.

56 B League—St. Pius X G, first; St. Barnabas W, second.

56 B Tournament—St. Thomas B, first; St. Christopher, second.

56 C League—St. Pius X P, first; St. Luke B, second.

56 C Tournament—St. Pius X P, first; St. Luke B, second.

Junior Archdiocese—St. Simon, first; Mount Carmel B, second.

Junior-Senior A Deane—Mount Carmel, first; St. Barnabas A, second.

Junior-Senior B Deane—St. Simon, first; Our Lady of Lourdes, second.

Junior-Senior League—Nativity, first; Mount Carmel B, second.

Freshman-Sophomore League—St. Catherine, first; Immaculate Heart B, second.

Freshman-Sophomore Tournament—Immaculate Heart, first; St. Luke, second.

Athletes from Roncalli and Ritter excel at Marian

by Mary Ann Wyand

Cardinal Ritter High School graduate Jodi Yonts and Roncalli High School graduate Anthony Hoereth, both outstanding high school athletes, also have excelled in collegiate basketball competition at Marian College.

Jodi, a senior who recently scored her 1,000th point for the Lady Knights, and Anthony, a junior who walked on the men's varsity team and went from being the sixth man

to a starting position, are examples of how a good attitude and the willingness to work hard will result in success.

"Students who come out of the Catholic schools have an understanding of what hard work is," Coach John Grimes, head basketball coach for the men's team, told *The Criterion*. "Kids who come here from Catholic schools have an understanding of the work ethic. They don't have to be pushed to work. They know how to work."

Grimes said Anthony walked on the team as a freshman and successfully competed against players with scholarships to earn a starting position by his junior year.

"I personally wish we could have every young man walk in here and put out the effort that Anthony has put out," the coach said. "A lot of that comes from his background and what he had been taught at Roncalli. To me, attitude is the most important ingredient of any athlete."

Lady Knights head coach Molly Jones offered similar praise for Jodi's dedication and hard work, which resulted in a consistent 16-point average since her sophomore year.

The 1988 Ritter graduate, who said she started playing basketball at age 5 with her father, attended St. Gabriel School in Indianapolis and competed in the Catholic Youth Organization's girls' league. She gained additional experience playing for Lady Raiders Coach Alan MacDonald during high school, then was recruited by Marian College.

"I wasn't brought up in a Catholic family," Jodi said. "I went to St. Gabriel's and then I chose to be Catholic. We had church once a week and I really liked the Mass. I liked what they were saying about God and religion. When I was in the eighth grade, I went through baptism, First Communion and Confirmation all in one day. Now my mom is taking classes to join the church too."

At Marian, Jodi said she worked hard to reach the 1,000-point mark for the Lady Knights because she knew she had the ability to "step up and lead the team."

Jodi's future plans include teaching high school English and coaching girls' basketball, a career that encompasses both her love of reading and her love of sports.

Anthony grew up in St. Barnabas Parish, also played CYO basketball, then played for the Roncalli Rebels as a forward and center in the low-post position. He scored a career-high 25 points for the Rebels as a senior.

At Marian, the 6'4" athlete said he has had opportunities to do more ball handling outside shooting and has enjoyed the challenges of college ball. He averaged 8 points per game and was the leading rebounder.

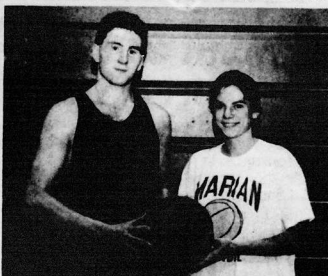
"I play against some pretty big players," he said. "Playing against guys who are 6'7" tall is pretty difficult, but I've always felt comfortable under the basket. I walked on the team as a freshman and played more than I had ever expected. From there it was just pretty much wanting to be able to play for the fun of the sport and to try to get better. It's been a good learning experience to carry over into the future, into the business world."

Anthony said he is looking forward to playing ball his senior year because the Knights intend to work hard to improve their current record.

"I'm just thankful to Coach Grimes for giving me the opportunity to play," he said. "I'm looking forward to next year because we can build on this year and hopefully do something more with it next year. We'll have the same guys back to work at it just as hard next year."

Looking back on his Catholic education, Anthony said he especially enjoyed the opportunity to play varsity ball with his younger brother, Tom, while they were at Roncalli.

"Practice and competition get harder each year," he reflected. "You have to get more mentally tough, and if you want to play then you have to be that much more motivated. Playing sports is a great opportunity."



MARIAN ATHLETES—Roncalli High School graduate ANTHONY HOERETH and Cardinal Ritter High School graduate Jodi Yonts play varsity basketball for Marian College. (Photo by Mary Ann Wyand)

Troubled youth need to hear spiritual traditions

by Jennifer L. Willems
Catholic News Service

BOYS TOWN, Neb.—All youth are at risk today, said speakers at a Boys Town symposium on "The Spiritual Life of At-Risk Youth: The Ongoing Journey."

Harvard professor Robert Coles went a step further, saying that all people are at risk in some way.

"The evil we find in at-risk children is the evil we must know in the mirror," he told 130 people at the Boys Town Conference Center on Feb. 14. "We are all at risk, and we cannot make a connection until we link arms and put that on the table."

Author of "The Moral Life of Children" and "The Spiritual Life of Children," Coles is currently doing research on the spirituality of at-risk youth which will be used in developing a new Boys Town training program on the subject.

The term "at-risk youth" is used to encompass those considered at higher risk than the general youth population of juvenile delinquency, substance abuse or sexual or physical abuse.

Also speaking at the Feb. 14-15 symposium were Alvin Poussaint, associate

professor of psychiatry and associate dean of student affairs at Harvard Medical School, and script consultant for "The Cosby Show," and the Rev. DeForest B. Soaries Jr., pastor of First Baptist Church of Lincoln Gardens in Somerset, N.J., and former director of Operation PUSH.

Coles said the first step in working with troubled youth is "our willingness to put ourselves with other persons so we're not on different planes . . . We're all walking the same road of disappointment and hurt."

The next step, he said, is not to scare them with sentimentality, Hector them with pieties, or figure them out spiritually, but to offer them a spiritual tradition that includes a Dorothy Day working in a soup kitchen, a Martin Luther King Jr., and a Catherine of Siena as well as the stories of Leo Tolstoy.

"Your task and mine is not only to teach children psychology," Coles said, "but to teach them to live an honorable life and to learn from them."

He said he has come to understand that the "rock-bottom nature" of human existence is not psychological but spiritual. And, he said, all people are asking the same fundamental questions of "Who are we?" and "What is life about?"

Psychology has come to represent insight, but it is only one step on the journey, Coles said, and "insight without some larger view of meaning is not as effective as some of us want to believe."

When it comes to self-esteem issues, race is a real concern but it's only one variable in the equation, according to Poussaint, who also spoke on Feb. 14.

"It's like saying you have a fever," he said. "There are so many variables impacting on top of that," such as poverty, housing and the family situation.

Child abuse is becoming one of the biggest factors, Poussaint said. "Child abuse damages not only self-esteem but the ability of the child to learn. This is critical to self-esteem because when we learn something we get a sense of control over our environment. It's a double whammy."

When parents hit their children, he said, it's usually called "spanking," but this has become a concern for him.

Poussaint said he has seen a lot of abuse done in the name of spanking and would do away with spanking if he could.

In 1975 there were 74,000 child abuse cases reported in the country, he said. By 1989 the number had grown to 2.4 million and experts feel that's an undercount.

"I wish the mental health organizations, the churches and other institutions would take a stand against spanking," he said. "It would also force them into looking at alternative methods of discipline."

Poussaint also advocated that all students be required to take courses in parenting and child development.

"If we do this, we're not just turning out potentially better parents, we're also creating better cousins, uncles and aunts," he said. "You get everyone involved in caring for children."

Rev. Soaries commended symposium participants for their work with troubled youth and encouraged them to talk not just about social work, but about resurrection.

That involves conversion and takes time, he said, likening it to what happens when a caterpillar weaves itself into a cocoon so it can become a butterfly.

"What you do, in fact, is important because in your institutions you're fighting to maintain the vibrancy and consistency of these cocoons," in a society that doesn't like cocoons, Rev. Soaries said. "We want wholesome people, but we don't want to invest in the process because cocoons get in the way."

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BOOK REVIEW

'Embattled' American families

EMBATTLED PARADISE: THE AMERICAN FAMILY IN AN AGE OF UNCERTAINTY, By Arlene Skolnick. Basic Books (New York, 1991). 284 pp., \$23.00.

Reviewed by Mary Kenny

Every day in the media, critics of modern family life try to explain what is wrong with the American family. They assert that families are in trouble today because people are too selfish and self-centered to care about each other. Or—another popular charge—the increase in sexual promiscuity, alcohol and drug abuse, crime and delinquency are due to the decline in old-fashioned family values.

If these statements reflect your views, you owe it to yourself to read Arlene Skolnick's book, "Embattled Paradise: The American Family in an Age of Uncertainty." Skolnick, a sociologist, suggests that the problems of the family occur because family life must be lived under ever-changing and difficult circumstances in society.

Taking a non-judgmental approach and backing her statements with extensive and careful research, Skolnick traces the changes in society over the past 200 years and the ways in which the family has coped with those changes.

Today families deal with the problems of caring for aged relatives, providing for an adequate retirement, and staying healthy and fit. None of these issues arose when people expected to die in their 40s or 50s or even, as a generation ago, when people seemed "old" at 65. Today, for the first time in human history, people have the potential to live a healthy and active life into their 70s and beyond. Many problems challenging families today occur because of a change in society, frequently a change for the better.

Perhaps the most pervasive misconception alive today is that people no longer care about their families. "When people are polled about the most important elements in a good life, they place family values—a happy marriage, love, and emotional support—at the top of the list. Through all the years of dramatic changes in the leading family indicators, surveys have shown that about 90 to 95 percent of young men and women—the alleged 'me generation'—have planned to marry. National surveys also show that, once married, the vast majority of people report being 'very satisfied' or 'very happy' with their marriages."

On the other hand, the family is not without problems. Actually, says Skolnick, the family is fragile—more fragile

than society generally recognizes. The United States alone among developed nations expects the family to fend for itself without government help. Skolnick defines problem areas which government must address, problems which will become national policy issues in the 1990s.

Her well-written book is a pleasure to read, a book you won't want to put down. It's recommended for anyone in family ministry or for anyone seeking greater understanding and insight into family life today.

(Kenny is a writer on family life and co-author of the CNS column "Family Talk.")

(At your bookstore or order prepaid from Basic Books, Keystone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

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(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. on Friday the week of publication.)

Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in 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.)

† ATKINS, Doris E., 71, St. Ambrose, Seymour, Feb. 23. Sister of Bill and Jim Owens, Mary Vahlkamp, Bernetta McGuire and Denzel Field, grandmother of one.

† BANET, James M., 79, St. Mary of the Knobs, Feb. 4. Mark, Nicholas, James C., Karen Miller, Suzanne Summers, Marilyn, and Jeanne Henson, son of Eva, brother of Arthur, Bernard, Irvin, Thomas, Odell, Amelia Leist and Marietta Gesenhues; grandfather of 24.

† BREWER, Kathleen A., 71, Little Flower, Indianapolis, Feb. 19. Mother of Edward and Janet A. Pyke; sister of Thelma Jones, Vivian O'Brian and Ella Olsen, grandmother of two.

† BRINKER, Richard K., 64, St. Andrew the Apostle, Richmond, Feb. 21. Husband of Anna; father of Ronald and Mike; brother of Robert, and Dorothy Jean Brink, grandmother of five.

† CORD, Jerry F., 60, St. John the Baptist, Osgood, Feb. 22. Husband of Betty (Winkler); father of Mike, Maria and David; son of Frieda; brother of Tom, Edward, Ruth Purdum, Janet Corman and Margaret Jarvis.

† CRAWFORD, Dorothy L., 74, Holy Name, Beech Grove, Feb. 14.

† COSENTINO, Frank, 62, St. Lawrence, Indianapolis, Feb. 2. Husband of Pauline; father of Andrew, Marie Kelly, Pascale and Mary Mabel; brother of John; grandfather of six.

† FOWLES, Rosemary, 64, St. Andrew the Apostle, Indianapolis, Feb. 12. Mother of Harmon, Seddis and Rosetta Elaine Bradley and Anthony M. and Bridgette Brandon; daughter of Stonewall Jackson and Rosa Lee Johnson Fowles; grandmother of Brooke, Jesse and Jenice Brandon and Antonio V. Tolliver II; foster mother of six.

† HINES, Mary C. (Cooke), 71, Holy Spirit, Indianapolis, Feb. 18. Mother of Kathleen A., sister of Kathleen Casserly and John Cooke.

† HOLLER, Kathleen C. (Welch), 91, Little Flower, Indianapolis, Feb. 20. Mother of Edwin, and Marjorie Mattingly; grandmother of 15; great-grandmother of 17.

† JONES, Lewis Herman "Mousey," 65, St. Andrew the Apostle, Indianapolis, Feb. 12. Husband of Carol L. Ashby; father of Stephanie Flynn, Yvonne Bayless, Pamela Joyce, Stephen Milton, Rodney and Michael Anthony, son of Fred; brother of Jean, Gladys and Doris Jean Tunstall; grandfather of 11; great-grandfather of three.

† LIPFERD, Mary M., 90, Holy Spirit, Indianapolis, Feb. 24. Sister of Mabel Burris and Leona Kaperak, aunt of Paula Stinger.

† LIPPERT, St. Joseph of Carmel Sister Mary Christiana, 90, St. Louis, Mo. (formerly

of Indianapolis), Feb. 2. Sister-in-law of Marie, and Theodore R. Schott.

† LORD, Dr. Glenn C., 87, St. Luke, Indianapolis, Feb. 27. Father of James, Timothy, and Robert of Dr. Thomas J., Ann L. Barton, Kathleen L. O'Grady and Joseph T.; brother of Dr. Robert, Elizabeth Fries and Mary Graff; grandfather of 13; great-grandfather of three.

† McCLURE, Charles Joel, 79, St. Anthony of Padua, Clarksville, Feb. 17. Husband of Mary; father of James, Timothy, and Regina Hatfield; brother of Vivian Kahl; grandfather of five.

† MURPHY, John J. W., 77, St. Andrew the Apostle, Indianapolis, Feb. 5. Father of Joseph W., John M., and Kathleen Shawhan; brother of Mary, and Dorothy Leary.

† NORTON, William (Joe) Sr., 91, Little Flower, Indianapolis, Feb. 20. Father of Joseph J., Joanne E. Bryan, Jean M. Adrian and Mary Lou Moran; grandfather of 19; great-grandfather of 35; great-great-grandfather of one.

† OTTEN, Lawrence B., 76, St. Andrew the Apostle, Richmond, Feb. 19. Nephew of Emma Scher; cousin of Sisters Anna Marie and Catherine Ann Hillman.

† POOLE, Robert H., 73, St. Barnabas, Indianapolis, Feb. 18. Husband of Isabel; father of Barbara Mattingly; brother of Donald, and David Gruber; grandfather of two.

† SCHMID, Erin Christine, four months, St. Christopher, Indianapolis, Feb. 22. Daughter of Brian D., and Lori D. Matthews; sister of Sarah E. Matthews; granddaughter of Warren C. and Sandra S. (Davis); great-granddaughter of Jacob C., and Mary (Cole) and Lawrence R. Davis.

† SCHROEDER, Sophia B., 87, St. Mary, Greensburg, Feb. 2. Mother of Lois Bransford and Norma Reas; grandmother of four.

† SHINE, Mary Ann (Glas), 65, St. Jude, Indianapolis, Feb. 26. Wife of Donald F.; mother of Debra Ann Huffines, Daniel J., Michael F., Thomas E., William C., and Donald G.; sister of Bernard J. and Rosemary Glass; grandmother of five.

† SIMPSON, Leonard E., 70, Christ the King, Indianapolis, Feb. 22. Husband of Beatrice (McAuley); father of Stephen Walker, Leonard Jr., and Margaret Temple; brother of Daniel; grandfather of four.

† STADER, William T., 77, Nativity, Indianapolis, Feb. 22. Husband of Rosemarie B. (DeLant); father of Diane DeLant, Janice Imman, Kathy Schopper and Thomas W.; brother of John Rowe; grandfather of 11; great-grandfather of one.

† STEWART, Mary Catherine, 70, St. Ambrose, Seymour, Feb. 22. Wife of Thomas; mother of Sally Ruehle, Anne Marie Gross, Thomas A., Mary Jane Rewitt, Samuel J., Sharon Cordorham and Steven K.; sister of Edward and Carl E. Speckner and Annette Wine; grandmother of 13.

† STOEPE, Joseph J., 81, Holy Name, Beech Grove, Feb. 17. Husband of Betty; father of Mary L. Parson and Steve Stoepe; grandfather of five; great-grandfather of six.

† WEBSTER, Mary Alice, 83, St. Mary, North Vernon, Feb. 19. Mother of Harold, and Jean Gerrard; sister of Charles Bertram; grandmother of five; great-grandmother of six.

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Pittsburgh bishop's catechism is a best seller

by William Fodiak
Catholic News Service

PITTSBURGH—Bishop Donald W. Wuerl of Pittsburgh was a young priest working in Rome when, at his boss's urging, he and two other theologians decided to write "The Teaching of Christ," a Catholic catechism for adults.

Three years later, in 1976, they published their book. Since then the English edition has sold 350,000 copies—an average of nearly 2,000 a year or 60 a day for 16 years. It is published by Our Sunday Visitor, a Catholic publishing house in Huntington, Ind.

It also has been translated into at least 12 languages, from the standard French, Italian, Spanish, German and Portuguese to lesser-known languages such as Croatian, Korean and Tagalog, the main native language of the Philippines.

Bishop Wuerl said the book has succeeded over the years because it "offers a clear and concise presentation of every aspect of Catholic faith and teaching and does so in the language of sacred Scripture and the Second Vatican Council."

One of his co-editors, Capuchin Father Ronald Lawler, said that when "The Teaching of Christ" appeared, a number of popular catechisms in circulation "were very loose in doctrinal and moral statements. They were not very Catholic."

The other co-editor was Thomas Comerford Lawler, Father Lawler's older brother, who lived in Alexandria, Va., and continues his work of the past three decades as a co-editor of the Ancient Christian Writers series.

Father Lawler, now 65, was ordained in 1951. He was full-time catechetical consultant to the Pittsburgh Diocese until this February, when he added the job of education director for the Pope John XXIII Medical-Job Education and Research Center in Braintree, Mass.

Bishop Wuerl, ordained a priest in 1966 and now 50 years old, was very much the junior partner in the editorial triumvirate. He had just turned 34 when "The Teaching of Christ" was first published.

In an interview with the *Pittsburgh Catholic*, Bishop Wuerl's diocesan newspaper, the bishop and Capuchin priest recalled a dinner conversation in Rome that marked the start of the book.

In the early 1970s, when Bishop Wuerl was a priest serving as personal secretary to Cardinal John Wright, prefect of the Vatican Congregation for the Clergy, a group from Pittsburgh came to visit the cardinal, who was former bishop of Pittsburgh. The group included Father Lawler,

Pittsburgh businessman Frank Schneider and Bishop Anthony Bonco, now bishop of Greensburg but then an auxiliary of Pittsburgh.

At dinner, the conversation turned to the need for a solid, contemporary catechism for adults. Cardinal Wright said it should be "relatively easy" to produce such a book if a group of writers shared the work.

Schneider said he would provide financial assistance so the writers could concentrate on producing a text.

The two Lawlers and Father Wuerl then met with John F. Fink, then president and publisher of Our Sunday Visitor (now editor of *The Criterion*), during an annual meeting of the U.S. bishops in Washington. Fink agreed that his company would publish the book.

The three co-editors recruited a group of scholars to contribute to the catechism in their areas of expertise—and soon found out how difficult it is for scholars to write a basic catechetical work.

"When they write about a subject, they take it for granted they know the basic things and they answer all

kinds of disputed questions that are alive today," Father Lawler said.

After extensive editing and rewriting, they had a workable manuscript, which they sent out to 70 theologians and bishops for final evaluation.

"We were looking for praise but received further work," Father Lawler said. Some evaluators sent back 30 to 50 pages of notes and suggestions.

"The Teaching of Christ" has been updated twice since 1976—most recently last spring. The latest edition uses inclusive language and a new translation of Scripture. Several topics have been added, such as suicide, euthanasia and *in vitro* fertilization, which were not included in earlier editions.

Father Lawler said newest translations of the book include Lithuanian and Russian. He said he believed the Lithuanian translation was done, although he did not know if it has been printed yet. He believed the Russian translation, begun several months ago, was still being worked on.

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Vatican official surprised at U.S. ecumenism

by Pat Durbin
Catholic News Service

COLUMBUS, Ohio—After two days in Columbus at a national consultation on local ecumenism, the Vatican's top ecumenist said he was amazed at the extent of such activity in the United States.

"I would never have believed when I came yesterday that so much was happening in ecumenism at the local level in the United States. It is so much encouragement for all of us," Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, said.

He also had advice for Catholic parishes: Lay people should exercise more leadership in local ecumenism.

After hearing a report by Father Joseph F. Martino, Philadelphia archdiocesan ecumenical director, on his archdiocese's network of parish ecumenical representatives, Cardinal Cassidy commented that it was "one of the most encouraging things I've heard here. We must get away from the idea that the priest has to be in charge of everything."

The cardinal, on his first major U.S. visit since he was named head of the unit council in December 1989, was a keynote speaker on the opening day of the Feb. 21-23 U.S. Consultation on State and Local Ecumenism. He spoke again at the end of the second day, reflecting on the results of the meeting up to that point.

More than 130 Christian leaders from 30 states and two Canadian provinces came together for the meeting, which was hosted by the Ohio Council of Churches. Sponsors were the ecumenical agencies of the U.S. Catholic bishops and the National Council of Churches, along with Catholic and Protestant national associations of ecumenical officials.

In an overview of U.S. Catholic involvement in ecumenism since the Second Vatican Council, Father Ernest Faladeau of Albuquerque, N.M., compared the Columbus meeting with similar national consultations in 1975 and 1987. He said the Catholic ecumenical group he heads, the National Association of Diocesan Ecumenical Officers, has grown from 47 members in 1975 to 130 today.

In an opening address, Cardinal Cassidy likened the first Catholic forays into ecumenism after Vatican II to the "Jewish people wandering in the desert—led by the Lord but not sure where they were going."

He said ecumenism is like climbing a very high mountain. "In the early stages of such a climb, one makes rapid and relatively easy progress; then the going gets more difficult, and in the final stages every move forward is the result of great effort combined with special technical skill."

He said ecumenism needs to become a pastoral priority throughout the church.

It has to be rooted in a deep spirituality and vision of the whole church, he said, but played out at the local level by discerning God's healing presence in each community.

He also called for more emphasis in seminaries on forming priests for ecumenical activity.

In a response the Rev. Thomas Dipko, executive vice president of the United Church of Christ's Board for Homeland Ministries, suggested that "formation for ecumenical activity needs to begin earlier than with adult ministers; it needs to begin with children."

Drawing on the cardinal's mountain-climbing analogy, the Rev. Elaine Stanovsky, executive director of the Church Council of Greater Seattle, said it is necessary to "climb in a group trusting one another. . . . Are we really ready together for life or death?"

Kathleen Hurty, director of the Ecumenical Networks Program of the National Council of Churches, asked participants how they handle the "pain" of the steep climb together.

"How do we deal with the conflicts, especially on the 'too hot to handle' issues?" she asked.

She recalled a comment from a child reported in Robert Coles' book, "Spiritual Lives of Children": "I guess the Lord and us, we're all in this together: us hoping to be saved and him wanting to save us."

All the efforts for Christian unity, she said, should be shaped by "this disarming, folksy summary of complex Christian theology, 'us hoping, him wanting.'"

Panelists and workshops focused on different structures and experiences of ecumenism at the state and local level around the country and on a variety of issues churches must confront if they are to overcome obstacles to unity.

In his Feb. 22 talk Cardinal Cassidy, who before his U.S. visit was involved in delicate negotiations over Catholic-Orthodox difficulties in the former Soviet Union, urged the ecumenists not to let frustration or apparent failure discourage them.

He said the Gospel story of Peter, who fished all night and caught nothing but still threw his nets out one more time at the Lord's command, was a lesson for ecumenists when they feel weary.

"I am deeply impressed, I am deeply moved, I am encouraged by what I have heard here," the cardinal said. "Do not be overanxious about what is at the top of the mountain."

Talking about how churches should deal with the "hot issues" dividing them, he said: "The first principle is to try to see through the eyes of the other when speaking about these issues. There should be no pretense. Each must take the other as sincere, as truly holding the beliefs involved in the discussion. . . . The second principle: Listen to one another. Don't just hear with your own answers in your mind but really listen."

Paul Newman donates funds for mission vehicles

WASHINGTON (CNS)—Actor Paul Newman has donated \$28,000 to the Missionary Vehicle Association, which provides vehicles and transportation to U.S. missionaries working in developing countries.

It was Newman's sixth donation to the Washington-based organization in seven years. He has given a total of \$199,000 to the group from the profits of his Newman's Own Inc., which makes popcorn, salad dressing, spaghetti sauce, salsa and lemonade and gives all its profits to charity.

The actor's involvement with the Missionary Vehicle Association is related to his interest in auto racing. Father Philip De Rea, a Missionary of the Sacred Heart and national director of the vehicle association, is Catholic chaplain of Championship Auto Racing Teams. Race driver Mario Andretti, a friend of Newman's, serves on the association's board.

The vehicle association receives hundreds of requests annually from U.S. Catholic missionaries overseas and matches them with gifts from thousands of individuals, groups and corporations, Father De Rea said.

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