

THE CRITERION

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Fr. McBrien's talk stirs controversy

by John F. Fink

When the archdiocese's North Deanery Board of Education invited Father Richard McBrien to speak as part of an adult

religious education program, the decision stirred up controversy that has been reflected in the pages of *The Criterion* during the past several weeks.

Father McBrien is scheduled to speak in St. Matthew's parish gymnasium in Indi-

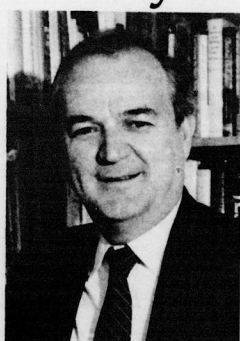
anapolis at 7:30 p.m. on Thursday, April 30. His topic will be "The Catholic Church in the 21st Century."

Father McBrien has been described as a "noted theologian and author" by the sponsors of the talk, and as a "dissenting theologian" by a group that is protesting his appearance in Indianapolis. An advertisement placed by the latter group, which calls itself Defenders of the Faith, is in this issue of *The Criterion*, and an editorial on the subject appears on page 2.

Father McBrien was chairman of the Department of Theology at the University of Notre Dame from 1980 to 1991, and is now a professor of theology at Notre Dame. He is a past president of the Catholic Theological Society of America and the 1976 recipient of its John Courtney Murray Award for distinguished achievement in theology.

He is author of 14 books, the most notable of which is "Catholicism," a two-volume synthesis of Catholic theology that has been highly praised by Father

(See FR. MCBRIEN, page 3)



Father Richard McBrien

Project Archbishop's vision into the future

My Dear Brothers and Sisters in Christ:

When Archbishop O'Meara passed away on Jan. 10 of this year, I think all of us in the church of southern and central Indiana realized with new insight what a wise and courageous leader he had been for us. His compassion and his commitment caused each of us to examine our own lives and reach a little higher. His unwavering faith and love for all people strengthened our Catholic identity; his vision inspired us all to respond to the call of the Gospel through the various ministries and apostolates throughout our archdiocese.

By uniting as one in spirit and mission and giving generously to the United Catholic Appeal, we put faith in action as Archbishop O'Meara envisioned to meet the urgent social and human services of our community.

Your active participation in the 1992 United Catholic Appeal is an opportunity to promote spiritual growth, family development, social justice and Catholic education in our time. It is a chance to accomplish the work of individual parishes and at the same time go beyond parish boundaries to accomplish a much greater good.

I call on you to join me in dedicating yourself with renewed vigor to do the work of our church with your time, talent and treasure. In so doing, we will project Archbishop O'Meara's vision into the future and thousands of us together will advance the work he held so dear.

Sincerely yours in the Lord,

Rev. David E. Coats

Rev. David E. Coats
Administrator, Archdiocese of Indianapolis

Statement by Fr. Coats about Fr. McBrien talk

Some weeks ago, I was asked by a small group of lay persons to force the North Indianapolis Deanery Board of Education to withdraw a speaking invitation to Father Richard McBrien. After careful consideration, I chose not to prevent his appearance for the following reasons:

1. Father McBrien is a Roman Catholic priest in good standing and a member of Theology Department of the University of Notre Dame.
2. Father McBrien has not been censured nor condemned by the Holy Father or the Vatican.

3. The invitation to Father McBrien was extended by a duly-constituted group within the archdiocese, the North Deanery Board of Catholic Education.

4. To my knowledge, there has been no time in the past 30 years or more when a priest in good standing has been forbidden to speak in the Archdiocese of Indianapolis.

My action in this decision should not be construed as either an endorsement or a condemnation of the theological opinions expressed by Father McBrien.

Six priests celebrate silver jubilees this year

by Margaret Nelson

This year, six men of the archdiocese mark their 25th anniversaries of ordination to the priesthood.

Fathers James Arneson, Wilfred "Sonny" Day, Joseph Mader, James O'Riley and Martin "Marty" Peter were ordained at St. Meinrad Archabbey by Archbishop Paul C. Schulte on May 7, 1967. Father Charles Chesebrough was ordained on March 11 of that year in Rome. (Details of Father Chesebrough's celebration and ministry were given in the Feb. 28 issue of *The Criterion*.)

Father Arneson's parish, St. Joseph, Jennings County, will celebrate his 25th anniversary of ordination with a Mass at 5 p.m. on May 7. After Mass, parishioners



Fr. Arneson



Fr. Day



Fr. Mader



Fr. O'Riley



Fr. Peter

and family members will share a dinner in Father Arneson's honor.

Father Day will have two celebrations to mark his silver anniversary. The first will be in his home parish of St. Mary, Lanesville, on May 10 with a Mass at 1 p.m. EDT. A reception will be held in the parish hall after Mass. No invitations have been issued, but all are welcome to participate.

The second celebration to mark Father Day's jubilee will be at 5:30 p.m. June 20 at St. Malachy Church, Brownsburg, where he is pastor. Associate pastor Father Vincent P. Lampert, and classmate Father Peter will concelebrate. Immediately after the Mass, a reception will be held in St. Malachy's Noll Hall.

Father Mader will celebrate with members of the three parishes he serves at the 11:30 Mass on April 26 at St. Paul, Tell City. A reception will be held in the parish hall after the Mass.

Father O'Riley will celebrate his Silver Jubilee at a Mass at 1:30 p.m. on May 17 at the Church of the American Martyrs, Scottsburg. His brother, Father Dennis H. O'Riley from the Diocese of Peoria, and his classmate Father Arneson will concelebrate. Servers, lectors and other ministers

will represent both American Martyrs and St. Patrick, Salem, which is Father James O'Riley's other pastorate.

The reception will be held at 4 p.m. at the new parish hall at St. Patrick which was dedicated by Archbishop Edward T. O'Meara in September, 1991.

St. Pius X Parish in Indianapolis, will mark the jubilee of their pastor, Father Peter, with a 1 p.m. Mass next Sunday, April 26. Fathers Dan Atkins, David Coors, Joseph Dooley, John Geis, Kenny Sweeney, Tom Schlessman and Larry Voelker will concelebrate. Deacon David Groeller will assist. The jubilarian's two brothers, his sister and their families will participate.

After the Mass, a reception honoring Father Peter will be held in the parish hall. The public is invited.

Father Arneson's first two assignments were as assistant pastor at St. Joseph, Shelbyville for four years and at St. Mary, New Albany for two years. In 1973, he became administrator of St. Joseph in Jennings County, and in 1975, he was named pastor at St. Joseph, as well as for two missions: St. Anne, Jennings County, and Our Lady of Providence, Brownstown. Since 1977, he

has had pastoral responsibility for St. Joseph and St. Anne mission.

Father Day was named assistant pastor (See SIX PRIESTS, page 8)

Looking Inside

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Knighthood in today's Catholic Church

by John F. Fink

If you think it's something out of the middle ages, you're right. That's when knighthood was established in the Catholic Church. But it still has its place today.

If you're near the cathedral in Indianapolis this Sunday afternoon, or St. John's Church on Saturday afternoon, you'll be able to see some modern knights and ladies. About 350 of them will be parading from the Catholic Center to the cathedral on Sunday, the men wearing their black velvet berets and long white capes with the large Jerusalem cross, the ladies in their black capes with the same emblem.

These are knights and ladies of the Holy Sepulchre. The 32 members of the order from the Archdiocese of Indianapolis (including the three who will be invested by Cardinal Joseph Bernardin on Sunday) will be playing host to other men and women who have been honored with knighthood in six northcentral states.

SOME PEOPLE BELIEVE that knighthood has no place in today's church, that it creates an inappropriate elitism. But the church wants to be able to give special recognition to people who have served it in special ways, and the conferring of knighthood seems to serve that purpose, just as it does in England in the secular world.

There are seven orders of knighthood in the Catholic Church today (not including the Knights of Columbus, which is a fraternal order). Five of them are pontifical orders whose membership depends entirely on the pope. The first three are restricted to heads of state—the Supreme Order of Christ, the Order of the Golden Spur, and the Order of Pius IX.

Persons who are not heads of state can receive either the Order of St. Gregory the Great or the Order of St.



Sylvester. These are conferred on persons who are distinguished for personal character and reputation, and for notable accomplishment. Persons to be so honored are recommended by the bishop of a diocese to the pope.

Arthur Sullivan of Indianapolis is the only present member of this archdiocese to be a Knight of St. Gregory. He was so honored in 1967. There are no Knights of St. Sylvester in this archdiocese.

The other two orders of knighthood are the Equestrian Order of the Holy Sepulchre of Jerusalem (the group that is meeting here this weekend) and the Sovereign Military Hospitaller Order of St. John of Jerusalem, of Rhodes and of Malta (commonly called the Order of Malta). Both of these orders trace their roots back to the first crusade, but both also have their specific purposes in the church of the 20th century.

THE ORDER OF THE HOLY SEPULCHRE was begun by Godfrey of Bouillon in 1099, when the first crusade ended with the fall of Jerusalem. The order took its name from the Basilica of the Holy Sepulchre, built by the Crusaders over the site of the crucifixion and the Resurrection. It became the particular task of these knights to defend this church against the Muslims.

After the fall of the Latin Kingdom of Jerusalem and the expulsion of the knights from the Holy Land in 1291, the order managed to retain its identity through 19th centuries, establishing houses in France, Spain, Poland, Belgium and Italy.

The order was reorganized by Pope Pius IX in 1847 when he re-established the Latin Patriarchate of Jerusalem and placed the order under the jurisdiction of its patriarch. The international headquarters is in Rome, where the grand master of the order is Cardinal Giuseppe Caprio.

There are seven lieutenants of the order in the United States, plus one in Puerto Rico. Worldwide there are now 14,000 knights and ladies in 23 countries. New members are recommended by present members, screened by their

pastors, and approved by the bishop. This year's new investitures for the archdiocese were approved by Archbishop O'Meara last June.

The particular purpose of the Order of the Holy Sepulchre is to aid the charitable, cultural, educational and social works of the church in the Holy Land, to try to maintain a Christian presence there. Last year the North Central Lieutenancy of the order contributed \$170,600 to the church in the Holy Land. (I don't have figures for the other lieutenancies.)

THE ORDER OF MALTA also goes back to the crusades, when the knights maintained hospitals but also assumed military duties. After being forced out of the Holy Land in 1291, the order established itself on Rhodes. Forced out of Rhodes in 1522, it went to Malta where it remained a bastion of Christianity until near the end of the 18th century. Headquarters are now in Rome.

There are 10,000 knights and dames of Malta in 50 countries, but only 1,500 in the United States. U.S. headquarters are in New York and the annual investiture is in St. Patrick's Cathedral by the Cardinal Archbishop of New York. This past January Eugene and Virginia Witcger of Indianapolis were invested by Cardinal John O'Connor. Robert H. McKinney and I are the only other two members of the order in this archdiocese.

The special purpose of the Knights of Malta in this century is to establish and help maintain Catholic hospitals, which it does throughout the world. Last year the American Association of the order funded 46 projects totaling \$1.6 million.

The Order of Malta also sponsors an annual pilgrimage to Lourdes, France the first week in May. Among the 158 who went from the United States last year were 22 ill or crippled people sponsored by knights and dames. The gathering brought 25,000 people from around the world.

EDITORIAL COMMENTARY

Should we have accepted the anti-Fr. McBrien ad?

by John F. Fink

Should *The Criterion* have accepted the ad from the group that calls itself Defenders of the Faith and is opposing Father Richard McBrien's talk at St. Matthew's next Thursday? (See page 17).

An argument for not accepting the ad is that it is divisive, that it can have no positive effects and might confuse our readers. The thought has been expressed that the members of the group that placed the ad are outside the mainstream of the Catholic Church and their beliefs shouldn't be given such prominence.

I don't believe that. I believe this newspaper should provide space for expressions of viewpoints from all legitimate voices within the church. Although the organization Defenders of the Faith has no such legitimacy that I know of, I know the people who placed the ad and I believe that as individuals Catholics have a legitimate voice. I further believe that it would be more divisive to refuse to carry their ad than to carry it. The pluralism already exists within the church.

What I object to, though, is the feeling by members of this group that theirs is the only legitimate voice within the church. They feel that they have a right to judge others and to decide what is authentic Catholic doctrine. And they do this without

the theological background of the people (or person, in this case) they criticize.

The ad lists nine points which, it says, Father McBrien rejects, all of which the group considers to be Catholic doctrines. I asked the group to cite specific places from Father McBrien's writings to back "up their claims and they listed pages in the book "Catholicism." Having checked each reference, I must say that either they don't understand Father McBrien's nuances, or they have taken statements out of context, or they don't understand the way the Catholic Church teaches about a particular point.

For example, the ad says that Father McBrien "denies the pope's right to teach and govern the church." The pages referenced to me quote extensively from Vatican II's "Dogmatic Constitution on the Church" to show that "all share in principle in the total mission of the church: prophetic, priestly, and kingly. The hierarchy, including the pope, exists to serve the rest of the church in the exercise of that Spirit-rooted mission. The primacy (of the pope) is precisely for that purpose."

The ad says that Father McBrien "questions if the Gospels are historically true." But the church has never taught that the Gospels are history. Only biblical fundamentalists teach that. The church teaches that the Gospels were never meant to be history but were written for first century Christians and Jews to show that Christ was the messiah or, in the case of John's Gospel, that Jesus was divine.

Does he "challenge Christ's claim to divinity," as the ad says? What he says is, "There is no incontrovertible proof that he claimed a unique sonship not open to other persons," and, "It is difficult, to say the least, to find the historical basis for Jesus' explicit claim to unique Sonship." These two sentences appear in a section that discusses Jesus' knowledge and includes Jesus' own assertion that "not even the Son, but only the Father," knows the exact day or hour, etc.

Does he "challenge the Virgin Birth," as the ad says? The section referenced by the group that placed the ad asks whether the virgin conception is historical, and Father McBrien's reply is, "This question cannot be answered with a clear 'yes' or a clear 'no,' at least not on the basis of scientifically controllable evidence from the New Testament." He goes on to say that belief in the virgin conception of Jesus is

a theologoumenon, a "theological interpretation that cannot be verified on the basis of historical evidence."

The ad says that Father McBrien "questions the historical truth of the Resurrection" and the group referred me to pages 411 and 412 of "Catholicism." Here I think there might be confusion on the part of the group about just what the church teaches about the Resurrection. I tried to clear that up last week in my column when I said that resurrection does not mean resuscitation. Father McBrien says something similar when he points out that "Jesus is said to have entered an entirely new mode of life, a Spirit-filled existence. . . . If Jesus had simply resumed the kind of bodily existence he had before death, then he would not have been the risen Lord." That sounds very similar to what St. Paul wrote to the Corinthians.

Perhaps the group also doesn't understand the distinction Father McBrien makes between *historical* and *trans-historical* or understand what he means when he says, "The reality of the risen Lord is also a reality which transcends history as we know it."

The ad says he "denies Christ founded the church" and I was referred to page 575. Here Father McBrien asks if Jesus intended to found a church. He answers: "The answer is 'no' if by 'found' we mean son of direct, explicit, deliberative act by which Jesus established a new religious organization. The answer is 'yes' if by 'found' we mean 'lay the foundations for' the church in various indirect ways. In this second case, it is preferable to speak of the church as having its *origins* in Jesus rather than as having been founded by Jesus."

Did Father McBrien "deny Christ instituted the priesthood"? The most explicit statement in the section referenced by the group is in his treatment about the ordination of women. He gives arguments both "no" and "yes," in fact, called no one to ordained ministry (as distinguished from discipleship and the apostolate). "This doesn't seem to be a very radical statement."

The ad says he "denies innate efficacy of the sacraments" and I was referred to page 737. That's where Father McBrien states, "The sacraments do not cause grace magically. They are free acts of God, and they are free acts of ours. They 'work' only to the extent that we bring faith and devotion to them." That hardly sounds heretical to me.

Finally the ad says that Father McBrien "considers infant baptism unnecessary."

The section referred by the group is a discussion of belief in limbo. He gives two possible scenarios, one in which "the baptism of a dying infant seems unnecessary and perhaps even unwarranted" and the other in which "the baptism of a dying infant may be legitimated and perhaps even required." Although the group that placed the ad apparently identifies Father McBrien with the first scenario, he in fact makes no judgment about either case but points out that "in neither instance is belief in limbo a necessary component of the answer." The church, by the way, does not insist on belief in limbo.

(It's impossible to treat adequately all that Father McBrien says about these nine points in this limited space.)

Father McBrien's two-volume work "Catholicism" is 1,186 pages long with appendix, glossary and index. It would be remarkable indeed if someone agreed with everything in the book. There are things in the book with which I personally disagree.

Readers should also be aware that the U.S. bishops' Committee on Doctrine carefully examined the book and pointed out some "ambiguities in the expression of Catholic teaching." It said that many of Father McBrien's insights "are admittedly of a hypothetical nature and some . . . seem difficult to reconcile with authoritative Catholic doctrine."

The North Deanery Board of Education, sponsor for Father McBrien's talk, doesn't insist that everyone must agree with what Father McBrien has written or will say next Thursday. The so-called Defenders of the Faith shouldn't insist that everyone must agree with their beliefs either.

Pluralism has always existed in the church and always will, simply because we are all human beings. The documents of Vatican II encouraged this pluralism. They call for a healthy exchange of viewpoints on issues affecting the church.

In accepting the ad, I believe that *The Criterion* is doing what the Vatican document "Communio et Progressio" said a Catholic newspaper should do: "It will encourage a free expression of opinion and a wide variety of points of view. It will do this because it will satisfy the different interests and concerns of readers, and because it contributes to the formation of public opinion in the church and the world" (paragraph 141).



04/24/92

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Bishop Gregory is 'borrowed' for Chrim Mass

by John F. Fink

The Archdiocese of Indianapolis "borrowed" a bishop for this year's Chrim Mass on April 14, but otherwise the evening proceeded normally. Priests of the archdiocese renewed their commitments to priestly service, the chrim oils were blessed and distributed to representatives of the parishes, and five of the six men scheduled to be ordained to the priesthood this year were introduced.

Father David Coats, archdiocesan administrator, welcomed Bishop Wilton Gregory, auxiliary bishop of Chicago, at the beginning of the Mass and thanked Cardinal Joseph Bernardin of Chicago for "lending him to us for this occasion."

Bishop Gregory is also chairman of the U.S. bishops' Committee on the Liturgy.

The archdiocese's five deacons participated in the Mass and were introduced by Father Coats: Peter Gallagher, David Groeller, Tony Hubber, Bill Marks and Roger Rudolf. They are all scheduled to be ordained to the priesthood in SS. Peter & Paul Cathedral on June 6.

The sixth man to be ordained is Paul Etienne, who is studying at North American College in Rome and was unable to be present for the Mass. He will be ordained a deacon in Rome on April 30 and to the priesthood June 27 in his home parish, St. Paul in Tell City.

Father Coats remarked that the priest shortage could be solved if we had six new priests ordained every year.

During his homily, Bishop Gregory

used as his theme the prophesy of Isaiah that called for "a year of favor from the Lord." It was part of the Scriptures read by Jesus at Nazareth in the day's Gospel.

Asking what "a year of favor from the Lord" would mean for each of us, Bishop Gregory said it would mean a time of peace, hope and confidence. He said it also would mean "a deeper bond of unity between those in ordained ministry and those in the priestly office of the baptized and confirmed." We must live in mutual affection, trust and support, he said.

He said that a year of favor from the Lord "would bring an end to strife, a cure for diseases that still frighten us because of

their mysterious origins and too widespread prevalence. We would bring greater security for all workers, a safer environment for our young people, a more peace-filled world for the races, genders, and cultures that presently seem to be so deeply fragmented."

The bishop prayed that the coming year "will strengthen those who are ill and weak, encourage those who are beginning to walk with you in faith and bring gladness to the hearts of all of those who share in the royal priesthood of Christ through baptism and confirmation or the grace of sacred orders."



BLESSED OILS—At the April 14 Chrim Mass, Deacon William Marks distributes the sacramental oils to Theresa Reilly, representative of St. Mark Parish, who serves as the receptionist at the Catholic Center. Marks will be one of the six men to be ordained as priests for the archdiocese in June. (Photo by Margaret Nelson)

Madison school is 25 years old

This weekend, the unified parish of Jefferson County will mark the 25th anniversary of the cooperative effort that began Pope John XXIII Elementary School in Madison.

At 11:30 a.m. Sunday April 26, current Pope John students will participate in a community Mass at the Father Hilary Meny Gymnasium in nearby Shawe Memorial High School.

After Mass, the grade school will host an open house. At 2:30 p.m. the cornerstone, which was sealed in 1966, will be opened. Adult alumni and friends will gather for a dance at 8 p.m. Saturday, April 25 at the

Knights of Columbus Lodge in Madison. A golf tournament is planned for 3 p.m. Sunday at Madison Country Club.

In the mid-'60s, members of St. Anthony, St. Mary, St. Michael, and St. Patrick parishes formed a building committee to plan Pope John XXIII School. Since that time, grades seven and eight have been moved to Shawe and pre-school, day care and extended care programs have been added.

Principal Nancy Gavin emphasizes innovative programs, including state- and federally-funded arts programs.

Fr. McBrien talk stirs controversy

(Continued from page 1)

McBrien's admirers and highly criticized by his critics. He was an editor of the 16-volume "Encyclopedia of Religion," published in 1987 by Macmillan, and authored the major article on "Roman Catholicism" in that encyclopedia. He is also general editor for a new one-volume "Encyclopedia of Catholicism" to be published by HarperCollins.

The directors of religious education in the North Deanery of Indianapolis plan this meeting as "the first in a series of annual programs intended to foster understanding of the Catholic Church in our rapidly changing contemporary society."

The members of the group that opposes Father McBrien's appearance say that they "regard him as dangerous to the Catholic

faith" despite his credentials. They claim that he rejects certain doctrines that are essential teachings of the church.

Mary Breckenridge, director of religious education at St. Pius X Parish and coordinator of the North Deanery DREs, said that the purpose of the series of speakers is "to present a variety of views." She said that Father McBrien was chosen because "God gave him this outstanding intellect and he has given this intellect to the church in service of Our Lord."

She continued: "We hope that people who haven't read his books will be inspired to do so because we have this wonderful religion, a truly extraordinary gift from God, that will withstand any examination."

Breckenridge said, "When we were planning this series we hoped to offer a variety of opinions and views. As religious educators we are dedicated to forming communities of reverence and respect. We pray for a community of peace."

Alluding to the threat of pickets at the talk, Breckenridge said, "I hope the actions of a few people do not eclipse the wonderful tolerance, charity and compassion I find in our church. After all, we are really about embracing all of humankind, fostering growth, and promoting Gospel values. I know I speak for all the North Deanery DREs when I say that we are called to love both God and one another."

by Cynthia Schultz

A recession produces stress and that is keeping the New Albany Deanery Catholic Charities busier than ever as it struggles to meet the needs of its clients. Its counseling program is one example.

"We have been challenged in the last year to spend our resources, especially in the counseling program," said Barbara Williams, director of the New Albany-based organization.

"People are under more stress than ever," Williams said. "Requests for services are at an all-time high. We are three-fourths into the fiscal year and already have a waiting list." In 1991, Catholic Charities spent approximately \$30,000 on counseling.

People suffering from depression are seeking help, as well as those dealing with shattered families and job insecurities, Williams said.

"I think the country is in an economic crisis," Williams said. "People who have jobs are worried that they'll lose them; they are struggling to get by today. They're scared. They're worried about retirement benefits and children's education. It's hard to save. Health care is important. Insurance coverage, particularly for emotional problems, is limited. It's a vicious circle. But the church can help people gain peace of mind."

It's a stressful time for the Catholic Charities director, too, but one that is not without rewards.

"I do hear from people about how grateful they are that the church has been able to help them in their time of crisis," said Williams with a smile.

"One woman, who was separated from her husband, had a handicapped son," Williams said. "Our counseling program was there to help them both. The woman recently told me that her family was doing so much better."

One young couple, on the threshold of marriage, thought their communication skills needed polishing. They told Williams they were seeking help before problems had an opportunity to develop.

A woman, after watching a television show about a battered wife, discovered that she was one herself. She called the agency for counseling.

"We must meet their needs compassionately," Williams said.

Another Catholic Charities program, Pregnancy Plus Line (Please Let Us Serve) has felt the brunt of the sexual revolution. Last year Pregnancy Plus received close to 600 calls from concerned women and teens, an increase of 100 calls from the previous year. The Pregnancy Plus office was visited by 436 women and girls between the ages of 13-47. The agency administered 364 pregnancy tests; 125 of them were positive.

"We have seen no decrease in sexual activity," Williams said. "WDS don't scare them (young people)."

Pregnancy Plus was founded to aid women in crisis pregnancy shortly after the Supreme Court's decision to legalize abortion in 1973. Its services include maternity clothes, free pregnancy testing, infant needs, and counseling.

Williams blames society for the sexual dilemma. "We've sold our young people a bill of goods," she said. "We're saying that

responsible premarital sex is okay and that there are no consequences. We're sending mixed messages."

However, June Kochert, director of Pregnancy Plus, said her community has had a positive effect in her community. She said she finds joy in being a witness to women who dismiss abortion as a solution to their problems. "Our staff is helping them make life choices," Williams said. "That is our mission."

Mentally handicapped people have problems like everyone else, and that's why Catholic Charities has developed some assertiveness and self-esteem workshops for its clients in the Living in Family Environment (L.I.F.E.) Semi-Independent Living program. Catholic Charities assists mildly mentally delayed men and women with the necessary life skills to live alone in their own homes.

Williams calls the workshop training for her clients a "must of survival skills. These people have needs," she said. "They need resources to help them remain stable. They are a special group of people." (Workshop leaders stress that assertiveness builds self-esteem.)

Williams is concerned about her clients' self-esteem after they are mainstreamed into part-time jobs in the community, only later to lose them when positions are cut. "It's a double-edged sword," she said. "On the positive side, they are made to feel more normal, but then they are the first to be laid off. There seems to be a trend to place handicapped persons in a competitive atmosphere. They are being built up for a big let down."

Catholic Charities is assisting 11 clients in its Semi-Independent Living program.

Williams is excited and encouraged by the new volunteer turnout the first of the year for her agency's CASA (Court Appointed Special Advocate) program. "We've doubled the ranks with 13 new participants," she said. "It's overwhelming and a wonderful sign."

Catholic Charities trains CASA volunteers to represent the best interests of children who are innocently thrust into the legal system.

"People are tired of seeing children get caught up in the welfare system through no fault of their own," Williams said.

"When parents are disturbed and under stress, the needs of the children aren't being met," Williams added. "The more stress the parent is under, the more the children wind up bearing the brunt of it. That can produce serious problems."

Although Catholic Charities has its hands full keeping up with crises, it also has an eye on the future and is developing a program for blended families and outreach programs for the elderly.

Williams said it is important to continue to make Catholic Charities services more visible to people so that their needs may be met. She also wants parishes to know that Catholic Charities would like to help them meet the challenge of priest shortages.

And Williams is grateful. "I want to thank the Catholics all over the archdiocese who are giving to help make people's lives better so that their needs may be met. Their money at work (through the United Catholic Appeal). We need to let them see that they are making a difference, and we need their continued support."

OFFICIAL APPOINTMENT

Effective May 4, 1992

REV. ROGER B. GAUDET, from temporary associate at St. Barnabas Parish to associate chaplain at St. Mary of the Woods Motherhouse and Convent with residence at St. Mary of the Woods.

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

Commentary

THE BOTTOM LINE

Signs of God's love become very personal

by Antoinette Bosco

I woke up this morning, as I have every day in the past 12 months, with a tapping at my window. I opened my eyes and smiled as I looked at my two cardinals that I have named Mr. and Mrs. Cardinal—and thought of Easter.

I first saw my cardinal couple on Easter morning last year. I had been awakened by a tapping on my large bedroom window. Much to my surprise, the female cardinal, with a scarlet beak and shadings of scarlet on the underside of her



gray wings, was flying rhythmically at my window, hitting it with her beak. Her mate, Mr. Cardinal, was sitting on a nearby tree branch.

That Easter was a difficult day for me. My son Peter had died two weeks earlier and our family was having a special private prayer gathering that day with a priest who had been a dear friend of Peter's. Yet as I looked at the cardinals, I found myself smiling.

I also found myself talking to my son, telling him that if he had sent the beautiful birds to cheer me, that was great. I thanked him. Then I pasted flower pictures on the windows, worried that Mrs. Cardinal might hurt her beak if she continued flying into the window.

The birds were not the only sign for

me that Easter is not a once-a-year event but an ongoing promise of life forever. On my wall I have a plaque of the Sacred Heart of Jesus, now faded from being my companion for 47 years.

This plaque came to me in a strange way. I was about 15 and accompanying my mother on a shopping trip during Lent of 1944. At that time I had developed a very strong devotion to the Sacred Heart.

I remember suddenly seeing a picture in my mind of Jesus, his heart exposed and his hand outstretched, as if to reach someone kneeling at his feet.

At that moment I began running ahead of my mother. I have never figured out why. About a block away I suddenly saw a religious goods store. And there in the window was a plaque of the image I had just "seen" a block away in my mind's eye.

When my mother reached me she seemed puzzled at my behavior. I had 50 cents. I went inside and persuaded the clerk to take my money as down payment until I could earn the remaining two dollars to buy the plaque.

On Easter Saturday I was able to finally bring my prize home. It has remained with me ever since, like a continuous Easter.

I could perhaps write a more profound piece about the glorious meaning of Easter. After all, it is the event that gave us the earth-shaking message that life endures beyond our physical deaths. Easter should be talked about in the most



marvelous poetry that could be conceived.

But this year I have few words, only intense feelings about Easter and its promise of how love and life triumph. I smile at my birds and I reflect on my image of the Sacred Heart, and I am moved.

For I know clearly that these are very personal signs of God's love, given to me in a special way at Eastertide to get my attention in a way I will never forget.

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THE HUMAN SIDE

Each parish can serve a myriad of networks

by Fr. Eugene Henrick

"We seldom hear singles mentioned in the pulpit or referred to in our parish."

This remark by a single unmarried adult got me thinking about all the possible groups a parish might contain. Attempting to list them was a mind-boggling experience, but it deepened my appreciation for the myriad of networks one parish can create.

Let's examine some examples and what they might be telling us.

About 20 percent of the U.S. population consists of single unmarried adults. From studies on family ministry, we have learned that a fair number of parishes have networks of singles and strongly support their activities.

Moving to the categories of family, the



separated, divorced, widows, widowers, often we see each treated as a separate group unto itself within the parish.

Within the family are the subgroups of beginning families that come together for guidance on parenting, middle-age families gathering to learn better how to raise teen-agers and the elderly coming together to understand aging and retirement.

Possible subgroups within these groups might include chemically dependent persons or their family members, who often are served by parish programs.

Moving from the family to groups who come together for special devotions are altar and rosary societies, the Holy Name Society, St. Vincent de Paul societies, charismatics and Bible groups, just to name a few.

Closely allied to these groups are permanent deacons, extraordinary ministers, lectors, choirs, religious educators and groups dedicated to prison or hospital ministry, ministry to shut-ins,

the physically impaired and dozens of other ministries of this nature.

There are groups whose sole purpose is to welcome back non-churchgoers, and there are parish groups dedicated to the poor and who provide soup kitchens, parish pantries, lending quarters for the homeless or clothing.

There are parish athletic teams and crafts groups.

Within some multicultural parishes there are leadership councils for Hispanics, blacks and Vietnamese parishioners.

Some parishes now have groups dedicated to serving those with AIDS or creating educational centers for teen-agers who could easily end up dead in a gang war. As we can see, the list goes on indefinitely.

Try making a list of all the groups in your parish. Why? In addition to giving you a deeper appreciation of your parish as a community of many dynamic subgroups, it will help you to more fully realize the working power of the Gospel

and the range of evangelizing efforts in your midst.

Unlike many organizations that are motivated by profit, parish groups are generally inspired to provide a service based on love and service. Granted, some groups become self-centered, but for the most part parish groups witness to the principles of giving without receiving, helping those who are unable to help themselves and putting aside self-interests.

This is evangelization par excellence.

And too, there are some groups that come together because of their mutual helplessness in search of a strength only the sacramental and communal life of a parish can provide.

Whatever the motive for coming together, the group's roots in the parish will prove uniquely nourishing. The group will benefit from the unending life force of a community whose strength comes from the Gospel and the altar.

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EVERYDAY FAITH

A welcome trend: Movies are telling stories again

by Lou Jackett

There wasn't much to do on a recent evening, so I flipped channels on TV for a while and came across an old Burt Reynolds movie about prisoners playing football.

Maybe you remember it. "The Longest Yard" was one of those movies in which, two minutes into the plot, you know with complete certainty how the whole thing will turn out.

No sooner did Reynolds' character Paul ("Wrecking") Crewe arrive in prison for stealing an auto than he was being called to the warden's office. Two minutes later, the ex-pro football player is being asked to consider coaching a team of prisoners in a semi-pro game against a team composed of prison guards.

During the first commercial break, I slugged down a Diet Pepsi and said out loud to no one in particular, "Two things will have to happen. First, Burt's character will become involved as the quarterback rather than merely as the coach, and the whole story will come down to the last

minute when he will no doubt carry the ball for the winning score."

Bingo. By the time the credits rolled at close to 1 a.m., our hero had indeed run for the winning score in a slow-motion sequence that justified the film's title. So why did I sit through the clichés? Heaven



Hoping for Absolution

knows that "The Longest Yard" and "Semi-Tough" and "Stroker Ace" and all of those other star vehicles created for Reynolds in the 1970s when he was the hottest box office attraction in the country were all stamped from a cookie cutter.

But say what you will, those movies had a story line. Nothing to rival Shakespeare, I'll grant you, but they had a beginning, a middle, and an end. There was no murky symbolism, no blood and gore. No slit throats in the back of vans, no gang warfare. No paying \$6 for a ticket to go sit in a theater and watch a movie that leaves one wondering, upon heading for the exits, what the devil the director had in mind.

Noting that audiences at movie theaters have dwindled in recent years, some commentators have pointed to the economic recession and the invention of video cassette recorders as the main culprits.

Perhaps. But I think many folks grew tired of paying to sit through films that started in the middle of nothing, went nowhere, and led us on a forced march through the muck to arrive at an "artistic" ending that left most folks befuddled and some even angry.

You can say this much for those old Burt Reynolds films: "befuddled" was one word that rarely surfaced when

critics were describing them. The stories were entertainment, pure and simple. Of late I note a definite trend to get back to films—mercifully—better than Burt's canon—which tell a story and leave the audience feeling good about being part of the human race. For those of us who love the movies, it's a joy to see genuine stories being told again. Are you listening, Hollywood?

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Point of View

Don't drop out of political process

by Ann Wadelton

If you feel like turning off the political process—don't. Instead, work to revitalize the process.

That message comes from the U.S. bishops in a statement by the Administrative Board of the United States Catholic Conference. They cite a new urgency in their appeal for political responsibility, their fourth prior to the presidential elections.

Poor voter turn-out in recent elections is evidence of the need for concern. In 1988, barely half of those eligible exercised their right to vote. In 1990, only a third voted, the lowest turnout since World War II.

"As citizens, we need to examine our responsibilities to register and vote; to lobby issues; and to join with others in advocating for important values," say the church leaders.

Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, sees the decline in citizen participation as a critical issue. "If citizens drop out," he says, "it leaves too much power for decision-making in the hands of too few." Instead, Ryan and the bishops hope that the current mood of anger and frustration leads to a determination to reinvigorate the electoral process. The goal is to make this campaign a genuine opportunity for informed debate and choices about the future.

"The key to renewal of public life is reorienting politics to reflect better the search for the common good; reconciling diverse interests for the well being of the whole human family," say the bishops.

Ryan urges voters to learn the positions of candidates on important issues, then to actively campaign for those who support your values. "Some legislators have been courageous in voting their convictions in

the face of opposition from powerful lobby groups," he says. "Voters should know how candidates would vote on important issues if elected."

Hoosiers will go to the polls on May 5 to choose candidates for both state and national offices. It's a critical election to Indiana, according to Ryan. A few legislative seats won or lost can make a difference in the state's power structure, he says. During the last session, the Democrats controlled the House 52-48 and the Republicans led the Senate 26-24.

The leadership of the controlling party will set the priorities when the session faces such issues as the state budget, equitable taxation, health care, education, protection of the unborn, and the economy.

On the state level, the ballot will include candidates for all 100 districts in the Indiana House of Representatives and half of the 50 Senate seats, in addition to the office of governor and various judges. On the national level, Hoosiers will choose candidates for all 10 delegates to the U.S. House of Representatives, one Senate seat, and the President of the United States.

In districts which are heavily Republican or Democratic, winning in the primaries virtually assures victory in November.

On the national level, the bishops point to critical questions which should be addressed in the coming campaign. "How can our nation respond to the haunting needs of vulnerable children in our midst?"

We live in a society, they say, that accepts the deaths of 1.6 million unborn children a year through legalized abortion; where one out of four preschool children grows up in poverty. We live in a world where almost 40,000 children die every day from hunger and related diseases.

Another critical question, say the bishops, is, "How can our nation bring together the strength of a powerful market economy and just public policies to confront continuing hunger, homelessness, joblessness and declining real income for many families?"

Birth control and ignorance of NFP

by Theresa Notare

"Ignorance is bliss." How often do we use this statement to imply "what I don't know can't hurt me"? But ignorance can hurt us.

Nowhere is this more apparent than in regard to birth control. Many people, we are told, see birth control as a necessity, and dismiss the church's teachings as irrelevant or even "ignorant." The Nov. Dec. 1991 issue of *Family Planning Perspectives* summarizes data from the National Center for Health Statistics which may seem to lend credence to this notion. The analysis looked at contraceptive use in the United States and its relation to religious affiliation.

The analysis indicated that the differences in contraceptive practices between Catholics and Protestants have narrowed significantly over the past two decades, and that today only about four percent of Catholics use some form of natural family planning (NFP).

Some would say that this reveals that most Catholics reject the church's teaching. But the fact is that most Catholics have not considered and studied the church's teaching and then rejected it. Rather, they lack understanding of and appreciation for the wisdom of the church's teachings. They also lack knowledge about the modern methods of NFP.

Although Pope John Paul II devotes much of his energy encouraging people to practice responsible parenthood and to appreciate the sacredness of human sexuality and the family, many Catholics are not aware of the church's teachings on human sexuality, marriage and family life.

The church's vision of sexuality is scripturally based, sacramental, morally honest, and spiritually rich. We believe that when a husband and wife express their love through sexual intercourse, a "gift of self" occurs. Expressed by this gift of self is the "original unity" which God wills for men and women in marriage. This unity is sacramental. God is made present to the world in this vowed love.

Most people, including Catholics, do not know that NFP is an umbrella term for natural, modern, and scientific methods of family planning. These include the sympto-thermal method (STM), ovulation method (OM), and the basal body temperature method (BBT). Each method is scientifically based and makes use of the observable signs of a woman's cycle of fertility.

These natural methods can be used at any time during the reproductive life of a woman because they do not depend on regular menstrual cycles. Through the modern NFP methods a woman can observe her fertile mucus sign, or chart the rise and fall of her basal body temperature which coincides with hormonal changes. In some methods of STM, cervical changes are also monitored, as well as secondary signs of fertility.

Most people think of "rhythm" when they hear the term NFP. "Rhythm," however, refers to a calendar method of determining fertility, a method seldom used in the United States today, and not used by practitioners of NFP. To use the word "rhythm" when speaking of NFP is scientifically inaccurate.

In its day, rhythm yielded poor effectiveness rates. Today, a wealth of studies on NFP provide strong evidence of its effectiveness. The World Health Organization and the U.S. Department of Health and Human Services both confirm a method effectiveness rate of 97-98 percent, and estimated user effectiveness at 85-95 percent. To be sure, in order for couples to achieve the 97-98 percent effectiveness rate, they must be taught by certified NFP instructors, be motivated to use the method, and be clear about their family planning intention.

Aggressive advertising by the contraceptive industry has contributed to the ignorance among the general population with regard to NFP. This industry has made its presence felt in medical schools, sexual health education programs, and family planning clinics. Contraception has become a multimillion dollar enterprise.

On the other hand, NFP researchers and educators suffer from a serious lack of funding and cannot compete with the "high-tech" selling techniques of the contraceptive industry. In addition, Americans seeking "quick fix" solutions are more ready to trust something packaged in a box and wrapped in latex than their own minds and bodies.

A true appreciation of our vision of human sexuality helps to reveal the delicate intricacies of our human nature as men and women. NFP couples often speak of their surprise and awe in experiencing the gifts which have flowed into their marriages because they try to live the challenge of the church's teachings. They find themselves not burdened but free to love each other mightily and generously.

Ignorance is not bliss. Bliss is the wisdom and insight that comes from sacrifice, love and fidelity.

(Theresa Notare is the special assistant for the Diocesan Development Program for Natural Family Planning, a program of the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.)

LIGHT ONE CANDLE

Caring for the mentally ill

by Fr. John Catoir
Director, The Christophers

Mental illness is the most painful form of human suffering. It is all-pervasive, affecting the whole personality, body and soul. And there are no quick cures. Experienced health care practitioners know that in this form of illness recovery cannot be rushed. About 25 percent of the hospital beds in the U.S. are filled by mentally ill patients, more than the total for cancer, heart disease and respiratory illness patients combined according to a report in the U.S. News & World Report of April 24, 1989.



Those of us who are not professionals in the field of mental health have great difficulty caring for the mentally sick. We almost expect normal behavior, and we tend to blame the sick person for not trying hard enough. Their mood swings are hard to bear and we become impatient, waiting for changes that never seem to come.

What are we to do in the presence of such a baffling condition? How are we supposed to act?

Perhaps we can begin by facing the fact that there are no easy answers. We cannot ignore our limitations, or overestimate our capacity to advance the healing process.

Sick people in general can be easily hurt. It's important not to impose unrealistic expectations on them. It's equally important not to blame yourself when progress is frustratingly slow. With prayer and patience, healing may come, but rarely as fast as we would like.

To survive the ordeal of caring for a

loved one in this condition, it is wise to remember that you are not superhuman, you cannot take responsibility for the happiness of another. Each of us is responsible for our own happiness. If you really want to help, make sure that you preserve your own peace and sanity. Try to make them as comfortable as possible, but understand that happiness is not yours to give.

You may not understand it, but even the strangest forms of human behavior have their reasons. People take care of themselves as best they can; they withdraw, they become hostile, they enter another reality, all as a way of protecting themselves. Trying to get them to change too quickly will often be taken as a threat.

Sometimes the best anyone can do is simply to be there and walk the path of pain with them. If you're willing to do that, you're probably a saint and you don't know it.

If you hope to persevere, please take good care of yourself. Claim God's healing and strength for yourself. Make up your mind that nothing this person says or does is going to throw you. Repeat your experience, "I am a happy person and nothing you do or say is going to rob me of my joy." At times you'll have to steel yourself to keep from reacting negatively.

Remember, the greatest honor you can give to Almighty God is to live gladly because of the knowledge of his love. Your faith in the simple truth will support you in all your efforts to be a loving person. If you really allow the Lord to be your strength and your joy, you'll never have to worry about becoming discouraged.

(For a free copy of the Christopher News Note, "Caring: You Have What It Takes," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y., 10017.)

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CORNUCOPIA

Go ahead—write your book!

by Alice Dailey

"I could write a book!" is an outburst of exasperation or disbelief often heard. We nod knowingly. Many of us carry in our heads volumes of ancestral history which we plan to put in writing "some day."

A relative's recent remark triggered action. "Even though I heard my grandmother tell over and over how her people came here by horse and buggy I can't remember it all. I wish I had written it down."

As we age, upcoming descendants look to us for fascinating information about their ancestors. So why not get it on paper now? A scribbled page here and there, a few notes and first thing you know a priceless collection emerges.

Maybe we go back further: "I was born November 11, 1918, the same date an Armistice ended World War I. That coincidence must have greatly influenced my love of peace."

And where do we get all these historical dates? From the library. That's one of the pluses of our tax money.

When writing of our forebears we may still see them clearly but if we just say "Uncle Dan, my mother's brother, died at age 50" he might be dismissed as just some guy who lived and died young. But if we show that Dan's gold tooth gleamed every time he smiled it makes him real. And if we can show the widowed man wasting away in an old easy chair, pitifully trying to thank his sister, Ann,

for helping him raise five motherless children, we can appreciate him more.

Let's the witeup of Ann show her as a plastic martyr, it should be noted that this job filled a void left by her own, failed marriage. Let the reader see her, a big woman, hair pinned up in a topknot, face beet-red from cooking breakfast on a coal stove and yelling, "I'm callin' you kids for school for the last time! Now get up!"

Every family has one or more black sheep who must be noted, but gently. Even if one uncle spent his life drinking from a bottle that didn't contain soda pop it could be mentioned, charitably, that because of his painful lumbago the "ale" was used strictly for medicinal purposes.

And if Cousin Bob, who never worked a day in his life, had a generous habit of handing out gifts, the cloudy source of the gifts could be glossed over.

Memoirs shouldn't focus just on the past but also the present since eventually it too will be history.

If yours is one of the few charmed lives, the urge to brag is great. "My husband has been CEO of his company" since age 30. Our five-year-old daughter was guest conductor for the symphony, and our son, admitted to college at age 14, also made Phi Beta Kappa. (There ought to be a law against such people.) A note of humility could lessen the arrogance. "Even though we live in a high rise condo we try not to forget that our grandparents lived in rowhouses, smack on city sidewalks."

When do we find time for all this writing? Memories come to mind when we're cooking, cleaning, or doing laundry. Get them down on anything handy, a detergent box, an old envelope, a paper napkin. It has been said that Lorenz Hart,

of the famous Rogers and Hart team, scribbled the lyrics to "Till Take Manhattan" on a folded magazine.

Taping memoirs might be the quickest way, but not always the handiest. However we do get it all together, let's do it, then sign, date and present it with love to our own flesh and blood who follow.

check-it-out...

Terre Haute Deanery will sponsor a **Deanery Family Walk** from 1 to 3 p.m. on Sunday, May 27 (rain date May 31). The 5-mile, 8-kilometer walk is intended to promote unity among deanery families in order to raise money for children's needs in the Wabash Valley and for deanery parishes' youth funds. The registration fee is \$5 per person or \$10 per family; children under age 6 are free. For more details contact your parish office.

The Notre Dame Club of Indianapolis will continue its Hesburgh Alumni Lecture Series with a program on "Medical Ethics—Allocation of Health Care Resources" at 7 p.m. on Wednesday, May 6 at University Place Conference Center, 1100 W. Michigan Street. St. Mary College professor of Christian Ethics Kevin McDonnell and internal medicine Dr. Gregory Gramelspacher will examine the issues, followed by a reception. For reservations or information call Jacqueline Simmons at 317-236-2254.

Persons in the southern Indiana/Louisville, Ky. area who would like to join a **Support Group of Returned Missionaries** are asked to contact Franciscan Sister Norreen McLaughlin, 1810 Vance Avenue, New Albany, IN 47150, 812-945-5536.

The annual **Law Day Red Mass** will be celebrated at 5 p.m. on Friday, May 1 in St. John Church, 126 West Georgia Street. A dinner will follow at the Indiana Convention Center, beginning with a social hour at 6:30 p.m. Judge Michael S. Kanne of the Seventh Circuit Court of

Appeals will be keynote speaker on the 1992 Law Day theme "Struggle for Justice." Father Thomas Murphy, pastor of St. Joan of Arc Parish and a lawyer and canon lawyer, is chaplain of the St. Thomas More Society which sponsors the event. Indianapolis attorney Ron Hansell is president.

OUCH! We goofed on the item about the 1992 **Chatard-a-Bratton** which will be held on Saturday, April 25 at St. Luke Parish, 7575 Holliday Drive East. The Grand Prize to be awarded will be \$10,000. Prize raffle tickets cost \$100 each; tickets for the dinner and entertainment are \$25. We apologize for the errors.

CANCELLATION—The convocation and retreat sponsored by the **Ministry to Ministers Project**, scheduled for May 12 through May 14, has been cancelled. Call 317-545-7681 for more information.

St. Meinrad Seminary will host the 22nd Annual Special Olympics beginning at 9:15 a.m. on Wednesday, April 29. More than 400 mentally and physically handicapped children and young adults will participate. The public is invited to the games, which are sponsored by the students' Cooperative Action for Community Development (CADC) Program.

The Sisters of St. Francis of Oldenburg will hold an **Earth Day**, entitled "Reflection Day With the Land," at their Farm from 10 a.m. to 3:30 p.m. EST on Saturday, May 2. The public event will be held, rain or shine, and will include a morning prayer service and a reflective exercise in the afternoon. Participants are asked to meet at the red brick barn, and to bring a lunch; drinks will be provided.

A **Training Program for Professional and Home Caregivers of Alzheimer's Patients** will be held on Wednesday and Thursday, May 20-21 at the Central Indiana Council on Aging, Suite 200, 4755 Kingsway Drive in Indianapolis. There is a \$25 registration fee. Monthly **Support Group Meetings** are held by the Alzheimer's Association at several locations in central Indiana. Call at 317-542-8888 for more information on these events.



The popular series of articles in The Criterion on the history of the Catholic Church is now available in book form.

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FAIR WINNERS—St. Jude student Rebecca Goss (left) stands with her science project showing the sun and its harmful rays. Steve Hickey shows his top project on nuclear energy. Students in all grade levels participated. In a study released March 26 by the U.S. Department of Education, Catholic elementary students excel in science studies. (Photo by Peg Dispenziere)



SPANISH FAIR—Sondra Hayes, Spanish teacher at St. Andrew (Indianapolis), teaches the language with coloring games at the Small World Kindergarten and Day Care Spanish Fair, held at the end of the day March 26, when the parents came for their children's Mexican food, decorations, games and music brought the children and their parents in touch with the culture. (Photo by Margaret Nelson)

Sister Antoinette expects to end up in prison

by Margaret Nelson

"My hope is to get the requirements I need to be a chaplain in a correctional institution for the state of Indiana," said Benedictine Sister Antoinette "Toni" Purcell.

On June 30, she is leaving her post as coordinator of family-centered and childhood catechesis in the Office of Catholic Education.

Sister Toni said the ministries are varied; all chaplains in the system work with prisoners.

"Probably the thing that led me into it was that I was heavily influenced by the work Mother Teresa has done. I hear the message, I hear the cry of the poor. I think 'Who are the poor?' The words, 'I was in prison and you visited me' stand out to me," said Sister Toni.

For several years, she worked with prisoners as a volunteer. Sister Toni remembers the Christmas of 1990: "I met a 16-year-old boy. He asked me if I'd

pray. I asked him, 'Do you believe?' He said, 'I used to believe in God.' He talked about prison with me for 15 or 20 minutes. As I drove home, it just brought back the volunteer work I had done at the Women's Prison.

"As I prayed, read, and reflected on Scripture, everything began to fall into place. Maybe God was trying to say something to me," Sister said.

"In the reflection I've done, in my discernment with my prioress, I reflected on different possibilities. I consider myself a teacher/catechist. I thought, 'How can I use the experience I have in that setting?'"

"My work has mostly been with people learning about the faith," Sister Toni said. "These people were put in prison for something that they've done. While they are there, I think they can change."

"I work in family systems. Everyone came out of a family that put them there. I see each person as one who brings part of that system," she said.

"I think it is important to see that person



Benedictine Sister Antoinette Purcell

out of that system as wanting to change why they got where they are."

Sister Toni said she wasn't even thinking of being a chaplain. "When I investigated the job description and requirements, the more I reflected and heard the things they do, the more I thought, 'Why not me?'" she said.

"I really see it flowing from what I have been doing as teacher, principal and DRE (director of religious education). I have had 25 years as an educator in the archdiocese. It is a warm, caring community.

"This will be extremely different,"

said Sister Toni. "Some parts of it scare me. But the point is that if God is really calling me, I will have the grace I need. The communities I have been part of have really nurtured me."

"I am so aware of how little the church has been involved in visiting prisoners," she said. "I hope eventually to make some connection with the Catholic Church that would invite them to share more practically the corporal work of mercy of visiting those in prison."

"I know the Catholic community very well and I feel I can count on support," said Sister Toni. "I hope other faith communities I've been part of will support me in prayer and affirmation. My own religious community has been very supportive, offering time for the sabbatical, for instance."

"I don't know where I will be. That depends on what's open. When I called there were 13 openings for chaplains in the state. And they told me they are expecting to need more in the future as they are building new facilities," she said.

Sister Toni already has completed pastoral studies at Loyola in Chicago. She has applied to take the clinical pastoral education program at Methodist Hospital.

"My last day will be June 30, and I'm staying till then," said Sister Toni. She will have enough to do without taking any vacation days, she said.

Sister Toni will have a three-month sabbatical at St. Gertrude in Cottonwood, Idaho. The spirituality program, designed for people involved in ministry with groups, includes a 30-day retreat.

School staff goes to St. Louis for Catholic education parley

by Margaret Nelson

After teaching at St. Michael School for 25 years, John Hornberger has achieved a dream.

He long hoped that the entire staff of the Indianapolis school could attend the annual convention of the National Catholic Educational Association. Earlier this week, the caravan headed for St. Louis.

"I have attended two conventions at St. Louis and one in Chicago. I found it a very inspiring experience. I wanted my fellow teachers to go. When I found out that it would be in St. Louis this year, I talked it up," Hornberger said. Several teachers took an interest in the project.

"I feel we are professional people," he said. "We ought to go to this, just like the administrators do. When it's St. Louis or Chicago, the teachers there go. But Indianapolis is not large enough to sponsor it. I still think we should experience it."

Marilyn Bardon has taught for 27 years, but has never been to a national conference. A seventh-grade teacher at St. Michael junior high, she hopes to get new ideas, especially for the liturgies. "The music teacher has encouraged many of us," she said. "We have excellent church liturgies as they are, but new ideas will help make them even better."

Third-grade teacher Anita Sergi said she wanted to go to experience the event and "sit in on a lot of sessions. I can meet other teachers throughout the country and get ideas to help in my classroom." She said of the St. Michael staff, "All of us can share the different ideas we picked up later."

Sergi told about the fund raisers, including parents' night out events. "All the teachers got together and worked a couple of Friday nights. We showed movies, had games, served pizza and charged \$5 so the parents could go out

while we 'baby sat.' Then we sold popcorn and pop at lunch a couple of times and had different raffles."

These projects raised \$96 for each teacher, which is enough for the convention hotel rooms. The school is paying their registration costs.

"We worked hard to earn the extra money," Sergi said. "We are anxious to get there and see what it is like. Instead of being the teacher up front, I love to sit back and enjoy being the listener in the sessions."

The teachers' three days off for the convention were built into the St. Michael school schedule. One extra day will be added at the end of the year, a professional day was "given up" in March. And the school has typically taken the Monday after Easter off.

A kindergarten teacher is the only one of the staff not attending. But she has a good excuse. She's being married in May.

One thing Hornberger is especially pleased about is that the music and art teachers will be going to the conference. "They never have special programs for music and art here. They will be able to see the latest things in church liturgy and art," he said.

Hornberger visits friends of his family every year in St. Louis, so he felt comfortable in guiding fellow staff members on the trip.

Teacher of the seventh- and eighth-grade science, social studies, English and religion, Hornberger expected to take in the general sessions, at which outstanding educators were scheduled to speak.

"I've always found the liturgies very inspiring. I've learned new songs. They have religious education displays. Everything kind of comes together there. I'm looking forward to it," said Hornberger, who will celebrate his silver jubilee at St. Michael School this May.




GOING WEST—In the St. Michael School parking lot, (from left) teachers Marilyn Bardon, Marge Skarbeck, Patty Guilfooy and Eileen Arbor (both in shadow) and John Hornberger prepare to meet the other members of their staff at the National Catholic Educational Association conference in St. Louis April 20-22. (Photo by Margaret Nelson)



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Walk/Run/Pray

Sunday, April 26, 1992

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■ Awards Presentation ■ Food/Refreshments ■ Closing Ceremony

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St. Philip Neri Walk/Run/Pray-a-thon

Sunday, April 26, 1992 Registration: Noon Start: 1:00 p.m.

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I plan to participate in the _____ Walk _____ Run _____ Prayer Vigil	
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PLEASE MAKE CHECK PAYABLE TO AND SEND TO:

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I agree that St. Philip Neri Church School is not responsible for losses resulting from my participation in this event.

Minimum tax deductible donation for eligibility for any prize drawings is \$25.00

5 schools raise funds by using Market Day

by Mary Ann Wyand

"To market, to market, to buy . . . food at school . . ."

Students at five archdiocesan grade schools can rewrite the popular nursery rhyme now that their respective Home School Associations or Parent Teacher Organizations have adopted Market Day as a fund raiser.

Based on the premise that people need to buy food anyway, the unique fund raiser offers school parents, parishioners, neighbors, and others the opportunity to order specialty menu items from a Chicago food cooperative once a month with the knowledge that a portion of the proceeds benefits the school.

Home School Association or Parent Teacher Organization members at St. Joseph School in Shelbyville, St. Charles School in Bloomington, and Immaculate Heart of Mary, St. Jude, and St. Thomas Aquinas schools in Indianapolis praised the food co-op as a great way to offset the rising costs of providing quality education.

"This is just our second month with the fund raiser," St. Joseph Parent Teacher Organization volunteer Geri Ciciura of Shelbyville told *The Criterion*. "The first month we were overwhelmed. We have a school of 111 students, and we had 73 orders and were able to make over \$250. We have almost 100 orders for our second Market Day."

Ciciura said the monthly fund raiser features quality products and requires minimal effort by school volunteers because food orders are computerized and labeled for customers to pick up at the school on the delivery date.

At Bloomington, St. Charles principal Virginia Suttner said the Parent Teacher Organization has sold over \$3,000 worth of food since starting the fund raiser in March.

"The school makes 10 to 12 percent of that amount in profit," Suttner explained. "We made about \$300 in profit the first month and expect that to increase because we've had a good response. Parents feel that the quality of the products is quite good and the cost is less than what they would pay at a grocery store."

She said St. Charles Market Day coordinators Joe and Annette Beane may relinquish their school roles during the summer to volunteer with the parish religious education program so that group can also benefit from the fund raiser and people can order food during the vacation months.

Immaculate Heart of Mary Home School Association volunteers Sheila Hoffman and Debbie Broderick described the project as a smart way to earn money for school needs.

"We had about 90 people ordering food for the first Market Day," Hoffman said. "We're hoping parents find it's a convenience for them."

Nancy O'Brien, representative of the St. Jude Home School Organization, said the



GROCERY SHOPPING AT SCHOOL—Carla Bosler (right) talks with St. Thomas Aquinas Home School Association volunteer Dee Janik while selecting fruit ordered through the school's participation in Market Day, a food cooperative and fund raiser. Helping their mother are JoAnne (from left), Joseph and David Bosler.

school earned \$225 from its first food co-op sale and so far hasn't had any complaints.

"The school earns an extra percentage on some items," O'Brien said. "There's more of a profit margin on some items, up to 40 percent on selected items."

St. Thomas Aquinas Home School Association member Dee Janik said the

school earned \$283 on their first Market Day venture.

"Prices are comparable to grocery store prices," Janik said, "and in lots of cases the prices are less than you would pay in a store. And the best part of the project is that we're not asking for extra money from the family budget."

Six priests ordained 25 years

(Continued from page 1)

of Holy Trinity, New Albany, after his ordination. The next year, he moved to Our Lady of Lourdes, Indianapolis, also serving as a high school instructor. Then he spent a year serving St. Philip Neri between 1970-81. Father Day was an instructor at Providence High School, starting as assistant at Sacred Heart, Jeffersonville, then serving as administrator of St. John, Starlight, for three years.

Father Day became pastor of St. Joseph Hill in 1981. In 1981, Father Day became pastor of Sacred Heart, Jeffersonville, and continued that post while becoming New Albany Dean in 1983. In 1986, Father Day became full-time archdiocesan Personnel Director for Priests. He continued that work until 1990, when he took his present ministry as pastor of St. Malachy, Brownsburg. Father Day is a member of the Council of Priests.

Father Mader began his priestly ministry as assistant pastor at Holy Rosary, Indianapolis. At the same time, he was a full-time instructor at Latin School. Eleven years later, Father Mader became assistant academic dean and instructor at St. Meinrad College.

In 1983, he became associate pastor at St. Charles Borromeo, Bloomington. He was named pastor of St. Thomas More, Mooresville, in 1984. In 1988, Father Mader became associate pastor at St. Paul in Tell City, St. Michael, Cannelton; and St. Pius, Troy, with residence in Tell City.

Father O'Riley's first assignment was as assistant pastor of St. Mark, Indianapolis. After five years there, he spent a year at Holy Spirit and a year at St. Michael, Brookville. In 1974, he was named pastor of Holy Guardian Angels, Cedar Grove and assistant in the Brookville parish.

In 1978, Father O'Riley became administrator of St. John the Baptist, Dover, while continuing as pastor of the Cedar Grove parish. Since 1986, he has been pastor of American Martyrs, Scottsburg, and St. Patrick, Salem.

Father Peter taught at Chatham High School, while serving as assistant pastor at St. Pius X, Indianapolis, in his first assignment after ordination. In 1971, he became co-pastor of St. Thomas Aquinas and chaplain of the Marion County Butler University. Seven years later, he became pastor of St. Thomas, continuing his chaplain ministry.

In 1984, Father Peter was named pastor of St. Malachy, Brownsburg. He has served several terms as president and board member of the Council of Priests and is now a member of the archdiocesan Board of Consultants. He was secretary and vice-president of the National Federation of Priests' Councils and president of the board for the Marion County Mental Health Association. Father Peter is presently pastor of St. Pius X Parish, where he started his priesthood.

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Rev. James D. Barton, Archdiocesan Director

Local Catholics on 'Jeopardy!'

by Mary Ann Wyand

Two archdiocesan residents who will appear on the television game show "Jeopardy!" this month attribute their appearance on the popular CBS program to the quality Catholic education they received while growing up in Indianapolis.

Artist and communicator Debra Boyer, a St. Lawrence School and St. Agnes Academy alumna who now lives near Nashville, and Indianapolis attorney Joseph Murphy, a St. Andrew School and Brebeuf Preparatory School alumnus, competed on "Jeopardy!" the same week in January.

Their appearances on the weekly game show hosted by Alex Trebek are scheduled for broadcast on April 28 and April 29 on CBS affiliate stations. In the Indianapolis area, WISH Channel 8 will televise the programs at 7:30 p.m. ea'n night.

Network regulations prohibit game show contestants from discussing any successes before the air date, so Boyer and Murphy could only talk about what felt like to appear on national television.

"The three contestants on the April 29 show each had 12 years of Catholic education," Boyer explained. "We joked about (possible) categories such as 'Tatton

Saints' and 'Baltimore Catechism.' No such luck! Before we walked out to the set, I made the sign of the cross. The older I become, the more I appreciate the quality education I received in the Indianapolis Catholic schools."

Before the show, Murphy said he reminded himself that, "Whatever pressure is there can't be as much as what I've already gone through."

Later the attorney told *The Criterion*, "After you've been through a jury trial, you're not afraid of anything anymore!"

Associates at Kinoman, Rose, Wolf & Wallace have planned an office party on April 28 to watch the broadcast. Murphy said, and other attorneys will be trying to top his performance with their own armchair competition.

Murphy said doing well on "Jeopardy!" depends on quick wits and eye coordination in addition to a good liberal arts education because even if contestants know the answers their success requires hitting the response button first.

He said the "jeopardy" emphasis on diversity in their college preparatory curriculum at Brebeuf prepared him for his appearance on "Jeopardy!" because "it's the last place where a generalist can do well."

Pro-lifers are harassed while praying rosary

by Mary Ann Wyand

Thirty pro-life supporters who were praying the rosary outside an abortion clinic on East 38th Street in Indianapolis were harassed by about 10 young pro-choice demonstrators for nearly two hours on Holy Saturday.

Margaret Bailey, president of Right to Life of Indianapolis and a member of Immaculate Heart of Mary Parish, said pro-life supporters pray to Mary, the Mother of God, every Saturday morning outside the Clinic for Women because an estimated 55 babies die in abortion there each week.

"We weren't blocking the door," she explained. "We were standing in a circle praying the rosary. The demonstrators

came into the middle of the circle and danced around, shouted obscenities, and acted like they were having sexual relations with their clothes on, trying to shock us. They said lots of blasphemous things. None of the pro-lifers talked to them. We just kept praying."

Bailey said the abortion clinic was closed on April 18, but clinic administrator Jane Stout came outside to watch the demonstration, then talked and laughed with the demonstrators.

"We knew a pro-choice demonstration was planned because a flyer was slipped under the door of the Right to Life office last week," Bailey said. "I think the flyer has violent undertones. It said 'Abortion on demand without apology. Smash sexism. A message from your friendly neigh-

borhood anarchist.' It also had a picture of a woman in shackles."

After receiving the message, the Right to Life president said she contacted the Indianapolis Police Department. However, she said, no police officers were present at the clinic during the prayer vigil and demonstration.

Pro-life people work to end abortion because "we're called to do that," Bailey said, but sometimes their efforts require a great deal of courage.

St. Joan of Arc parishioner Kathleen Naghdi, who was at the clinic with her teen-age daughter, Irene, to pray the rosary, said the pro-abortion demonstrators repeatedly shouted, "Keep your rosaries off my ovaries" and obscene phrases.

"They pushed their way inside the prayer circle and made simulations of sex

acts," Naghdi said. "When their voices finally gave out, they turned their car radios up pitch blast."

St. Lawrence parishioner Bob Smith brought a videocamera to the prayer vigil and recorded the pro-abortion demonstrators' harassment techniques, but Naghdi said the young people didn't appear to care that what they were doing was being filmed.

St. Luke parishioner Elizabeth Chepules said she went to the abortion clinic to pray for pre-born babies on April 18 and "was thoroughly devastated by what the demonstrators were doing."

Chepules said the pro-life group was praying the sorrowful, joyful and glorious mysteries that morning, but demonstrators repeatedly shouted and screamed in attempts to drown out their prayers.

"We prayed 15 decades there from 9:30 a.m. until 11 a.m.," she said. "St. Lawrence parishioner Tom Pottratz was leading the rosary, and the noise from the demonstrators was so bad that it was difficult for us to follow him. Because of the obscene language and gestures, we had to close our eyes, look to the heavens, or turn our backs. It was devastating. While they were dancing, they said over and over again, 'Don't pray for us. We don't believe in God. There is no Satan and no God. All we believe in is the right for a woman to do what she wants with her body.'"

St. Cecilia women discuss religion for 40 years

by Margaret Nelson

Near Brookville, there's a group of women who have been discussing religious issues once a month for more than 40 years!

There are still more than a dozen from St. Cecilia, now a mission at Oak Forest, who meet at a different member's home the fourth Tuesday of each month. They read two or three articles about religious education and discuss them among themselves.

The hostess is the one who decides what the group will read. In February, they discussed the "easy essays" of Peter Maurin, the Frenchman who influenced Dorothy Day in the Catholic Worker movement.

Topics have included the pope's encyclicals and the Vatican II documents, as well as practical, everyday issues. Items are always taken from the Catholic press, such as *The Criterion*, the *St. Anthony Messenger*, the *Catholic Digest* and others.

According to Angela Tebbe, the women think pretty much the same about church issues, "sort of in the middle, not too radical." Though some attend other churches now, the women were all originally from St. Cecilia Parish.

"We just apply it to ourselves," said Tebbe. She does think it helps the women with their faith development. "They are all good, practicing Catholics. They are not hit-and-miss Sunday Catholics."



40-YEAR EXCHANGE—Members of the St. Cecilia discussion group include (seated, from left) Esther Wirtz, Ruth Beesley, Angela Tebbe and Dorothy Weber, charter members; (standing) Mary Grimes, Fern Amrhein, Jan Nunier, Grace Fledderman, Lucille Tufel, Florence Nunier, Edna Bruns and Connie Ortmann. (Photo by Jill Ortmann)

After quizzes on religion or other activities, for which prizes are given, the women enjoy coffee and dessert. Then they play a friendly game of "Crazy Eights," with everyone getting a prize.

At Christmas, members replace a gift exchange by putting donations in Christmas cards and giving them to Delores Kuntz, chairperson for the NCCW mission project.

Six charter members are still in the group: Kuntz, Dorothy Weber, Esther Wirtz, Ruth Beesley, Eileen Fledderman and Tebbe.

Maintenance seminar draws 75

About 75 staff members or volunteers who help maintain parish, school or agency property attended the seventh annual Facilities Maintenance Seminar of April 8 at the gymnasium at Holy Cross. The event was sponsored by the Urban Parish Cooperative (UPC).

Dave Dorsey and Jim Olney, of Kemper National Insurance Companies, discussed boiler safety controls and inspections. The second session covering pest control was presented by Leonard Murray, Gold Seal Termite and Pest Control.

Greg Smith of Gulling Small Engine and

Doug Dougherty of Briggs and Stratton offered a workshop on small engine maintenance and repair.

A group discussion covered common problems shared by those who maintain church property.

Russ Woodward, director of facilities management for the UPC, offered a final program which focused on lighting design and applications.

Phil Buchanan, Volunteer in Ministry representative, served as Woodward's assistant at the seminar.



MAINTENANCE—At the seventh annual Urban Parish Cooperative Facilities Maintenance Seminar, Doug Dougherty of Briggs and Stratton talks about small engine repair to representatives of parish, school and agency teams. (Photo by Margaret Nelson)



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Yes	Sex selection prohibition	Yes
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We welcome 739 'new' Catholics

compiled by Margaret Nelson

The Criterion welcomes the 739 new Catholics who entered the church during Easter Vigil services last Saturday.

These names were submitted by the parishes at the request of Benedictine Sister Antonette Purcell in the Office of Catholic Education. We will list those in the four Indianapolis diocesan deaneries this week. Those outside the Indianapolis diocesan deaneries will be listed next week.

Those listed as catechumens are people who were baptized and then confirmed this year. Those called candidates include people who may have been baptized in other Christian churches or Catholics who had never been confirmed before.

Indianapolis, East Deanery

SS. Peter and Paul Cathedral: Opal Noller (catechumen); Barry Baumgardner, Melvina Davis, Daphanie Hoppes, Jim Nelson (candidates)

St. Thomas, Fortville: Tammy Gosser (catechumen); David Binkley, Patricia McAllister (candidates)

St. Michael, Greenfield: Leigh Anne Belt, Jeff King, Debbie Kramer, Juli Kramer (catechumens); Lauri Burns, Yvonne Davidson, Barbara Dillon, Wilbur Duhamell, Terry Fox, Jim Gunn, Greg Holden, Marilyn Moore, Juanita White, Marc White (candidates)

Holy Cross: Dawn Ferguson (catechumen)

Holy Spirit: George Gary, Donald Guy, Susie Pietro, Robert Renner, Sharon Szeszycki, Larry Whitmore, Darvin Winters (catechumens); Susan Becker, Alicia Bestinger, Christina Cooper, Teresa Grimaldi, Sherry Huggins, Ed Hugus, Joyce Jackson, Brenda Kelli, Kellie Kuhn, David McClellan, Todd Melloh, Laura Morgan, Pam Murphy, Kim Zieles (candidates)

Our Lady of Lourdes: Judith L. Coleman, L. Michelle Deane, Michael A. Deane, Penny Morrison, and Tammy Ostachuk (catechumens); Joseph R. Smith (candidate)

St. Mary: Mara Linda Clough, Phyllis Susan Cook Farrell (candidates)

St. Philip Neri: Lynn Alice Bennett, Margaret Brit, Pam Madden, Keith Townsley (catechumens); Michael Madden, Monica O'Hara, Kelli Robinette, Nancy Ruschaupt, Joseph "David" Shaw, Michael Sullivan, Darla Thorsen (candidates)

St. Rita: Leronia J. Mitchell (catechumen); Richardine Barber (candidate)

St. Simon: Nicholas Blank, Toni Carey, Kevin Clark, Kathy Morning Dzielicki, Sheila Foster, Janet Fresh, Randy Morning, Kelli Rhodes, Jessica Rigney, Lucas Rigney, Mark Shepherd, Laura Young-Jafel, Andrew Zavitz (catechumens); Richard Dietz, Melissa Graham, Lori Keller, Ethel Cornelia Walton, Jami Walton, Jay Wise (candidate)

Indianapolis, North Deanery

Immaculate Heart of Mary: Karen Breuch, Edward Bugbee, Laura Schellinger, Hal Stevens (catechumens); Kevin Betz, John Beuoy, Margie Bugbee, Vicki Fredericksen, Ashley Gardner, Tricia Garrett, Mark Graham, Carrie Lapke, Rhonda Moran, Pam Moss, Angella Oterman, Mary Jane Parker, Celia Perillo, Kody Silvey, Susan Silvey, Tracy Silvey, Judy Slaven, Stacy Sweetwood, Greg Van Winkle, Stuart Winterheimer, (candidates)

St. Andrew: Melissa Baker, Aimee Smith (catechumens); Tammy Pettigrove, Rose Taylor (candidates)

St. Joan of Arc: Joyce Grant, Jacqueline Guilford, Arline Hill, Patricia Himes, Kenitra Trausch, Barbara Wade (catechumens); Dennis Anderson, Betty Armstrong, Sylvia Porter, Steve Proctor (candidates)

St. Luke: Vicky Accardi, Tina Atkins, Barbara Brooks, Julianne Cobb, Debra Friedman, Wendy Russo, Tammy Terhune-Sollenberger (catechumens); David Bigelow, Laura Cox, Maggie Hale, Guy Hartwell, Joseph Lawrence, Valerie Mullin, Courtney Smith, Kelly Stafford, Beth Stein, Brett Swanson, Michael Terrell, William Trout, Lisa York (candidates)

St. Matthew: Elaine Dorney, Tracey Hover, Richard Huber, Kenneth Rennels (catechumens); Kirby Barnes, Dwight Barnett, Paula Barnett, Charlene Farabaugh, Peter Kirk, Linda Mesalam, Timothy Reid, Margaret Strommen (candidates)

St. Thomas Aquinas: Scott Klatt, Lee Wood (catechumens); Carol Conway, Jessica Glendenning, Toni Nye, Leah Smith, Bob Wymouth, Pam Wymouth (candidates)

Indianapolis, South Deanery

Our Lady of the Greenwood: Shannon Ervin, Francis Franks, Mary Ellen Ham-mack, Angela Hawkins, Belinda Herbst, Joyce Terry, Deborah Sue Wells (catechumens); Kim Brown, Kim Christina, Kent

Clady, Marilyn Douglas, Donna Hutton, Sandra James, John Laut, Constance McAlister, Janet Miles, Patricia Newett, Kathy Poland, James Rush, Deborah Schoentrup, Deborah Wingert, Stephanie Wingert, Kathy Wood (candidates)

Holy Rosary: Brian Bailey (catechumen); Angela Bailey (candidate)

Nativity: Tammy Cook, Janet Green, Michelle Mayer, David Moore, Rebecca Outcalt, George Volland, Gary Watkins (catechumens); Rodney Andrews, Chris Cook, Lesley Hull, John Kitley, Therese Lynn, Christy Watkins (candidates)

Sacred Heart: Frank Boyle, Elizabeth Dersch, Daniel Emery, Irene Emery, Gary Jenkins, Thomas Lowe, George Rose Jr. (catechumens); Cynthia Emery, Heather Fultz, Mary Galuska, Carol Laughlin, Rita Turner, Dawn Whitkey (candidates)

St. Ann: Barbara Nolan, John Williamson (catechumens)

St. Barnabas: Jaymie Charles, Eric Eastaday, Lee Ann Hadley, Leslie Maxwell, Kathleen Nover, David Polson, Peg Taylor, Stephanie M. Vincent, Jennifer Vogel, Shelley Williams, Tobey Lyn York (catechumens); Donna Britton, William C. Butler, Marilyn Davis, Elizabeth Dyer Lorane, Doug Powers, Tanya K. Rathmar, Julie Sedam, Larry Sedam, Eleanor Warnecke (candidates)

St. John the Evangelist: Ronald Jay Semler (candidate)

St. Jude: James Bartley, Mike Dews, Melanie Griggs, Jerry Johnson, Julie Johnson, Beth Ann Long, Lisa Jean Long, Charlene Kortzenord, Robert Poole (catechumens); Paige Bova, Rae Ann Lott Brissard, Edward Dwyer, Jeffrey Griggs, Dawn McMahon, Connie Mercer, Nicolette Orr Redford, Carol Stowell, Nina Watt, Tammy Woodring Stunt, Jodi Vincent, Condy Wagner (candidates)

St. Patrick: Hester Corbin, Dawn Donohue, Donna Ordille, Bart Reiger, Gina Reiger, Michael Reiger, Pamela Reiger (candidates)

Indianapolis, West Deanery

St. Malachy, Brownsburg: Randy Barry, Chris Cornwell, Ken Hibdon, Jane Kinder, Debbie Roseman, Josh Roseman, Ricky Roseman, Chris Worley (catechumens); Dan Anderson, Carrie Montgomery, Kathy Mroz, Charlie Rodgers, Patty Snyder (candidates)

Assumption: George Russell (candidate)

Holy Angels: Barbara Hill, Donna Lolla (catechumens); Mary Ash, Reginald Ash, Harold Brown, Andrea Carpenter, Rita Cushmanberger, Walter Hawkins, Lerona Mitchell, Eboni Roach, Vera Watkins (candidates)

Holy Trinity: James Murrell, Dennis Ray, Guadelupe Treza Rosales (catechumens); George Ann Fisher, David Hood, Karen Wheeler (candidates)

St. Gabriel: Amy Abercrombie, Roger D. Abercrombie, Steven R. Abercrombie, Ambe: Mason, Cheryl Mason, Mary Jean Penrose, Stephanie Robbins, Joe Wilborn, Lindsay Wilborn, Justin Wiseman, Barbara A. Yoris (catechumens); Michael Choate, Louise Davis, Betty J. Hittle, Andrew M. Horn, Vicki Jones, Warren M. Powell, Betty Riley, Molly B. Sedam, Vicky Tillery, Richard Wood (candidates)

St. Joseph: Lee Harrison, Clarence Kirk, Michelle Jiles, Walter Miller, Patricia Norris, Shannon Smith, Lisa Wilson, Vicki Urick (catechumens); Angie Anderson, Cloyd Manuel, Robert Matheson (candidates)

St. Michael: Barbara Blunck, Todd Garringer, Karen Kolodziej, Roger Mortemore, Cathy Para, Terri Sloan, Terri Whitaker, Richard Williamson (catechumens); Kim Barrett, Kelli Koeman, Lloyd Piercy, Beth Verhonik (candidates)

St. Monica: Harvel Banister, Barbara Braun, Terry Chadwick, Angie Dawson, Michelle Garrett, Terry Jones, Gregory Leggett, Kay Pechin, Micki Shipley, Jeffrey Teague, Charles Wallace (catechumens); Katherine Anderson, Eric Archer, Marjorie Batic, Susan Bielawski, Timothy Boals, Joan Bul, Angela Busse, Cheryl Cauffman, John Cohrs, Benita Dottery, Jacqueline Dottery, Connie DuCharme, Sherard Gates, Gwendolyn Hester, Linda Marley, Lila Okolo, John Rich, Lisa Shultz, Steven Snyder, Kathryn Stewart (candidates)

St. Thomas More, Mooresville: Jo Presnell, Dawn Worrell (catechumens); Cynthia Crowder, Georgella Davis, Linda Davis, Dawn Alexander Day, Sue Delpard, Angelique First, Chester First, Patti Jean First, Brian Rednour, Teresa Ripperger, Judith Wilson (candidates)

St. Christopher, Speedway: Tina Arnold, Dennis Boles, Kim Fisher, John Haley, Connie Heath, Kelli Hough, Dianna McCamack, Jana Pebler, Marcia Koo, Adam Williams, Arthur Young (catechumens); Michael Clouse, Robert Colister, Mathew Cornacchione, Susan Cornacchione, Janeen Couture, Kathryn Eacret, Thomas Eichhorn, Ted Enochs, David Hall, Lori Hmurovich, Pamela Marske, Matt Mitchell, Renee Rooney, John Ruddock, Mindy Welsh, Teresa Wright-Spindler (candidates)

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Fate challenges 'the person within' each of us

by Br. Cyprian L. Rowe, FMS

"I'm finished!"
"What do you mean, you're finished?"
"Listen, Dr. Rowe, I took the medicine. It was almost a year ago that I made the promise that I would really try. I got cleaned up. I joined NarcAnon. I made good on everything I said. It took a long time, but I did it."

She was throwing her voice at me.
"You think I messed you up?"
"Yes, you did!" She flung the words against me.

I waited until her ventilating had slowed and her own ragged shouts had begun to assault her. For the next 10 minutes I would break in every now and then with the question, "Can we look at it again?"

She quieted. I asked, "Can you tell me what I did?"

She looked at me. There was pain in her voice. "You made me believe it could be different. You made me believe that there was hope."

"And you found out there isn't any hope? You couldn't make things different?"

Her voice was reflective now. The rage was spent. So when she answered, it seemed her body had diminished.

"I found out that . . ." Her voice was broken, swallowed by fatigue. She started again slowly. "I found that though I changed I couldn't change anything else. My family still doesn't trust me. I still haven't got my baby back . . ." The anger returned. "And after a whole year at the bank, they fired me."

"What do you mean? I thought you had applied for a promotion?"

"I had. They must have checked into something or someone said something, and so they said they'd have to let me go for awhile." She breathed deeply, resigning. "I know what that means."

"Shavonne, how long ago did we start working together?"

"About two years."

"How long had you been on drugs?"

"Maybe most of my life."

"Are you clean now?"

She threw her head up. "You know I am! Every painful day for almost 10 months!" Her eyes blazed as if even she was surprised at how long.

"Shavonne, do you have a GED now? And a job? . . . OK, you'll work again. And didn't the woman who taught the GED course send a great recommendation to Sojourner Douglas College for you?"

She cut me off. "Even though I was a junkie dropout, I knew I could control the

world. On my terms! Then you come up with all this about getting my . . . my back and turning around and working and having respect. It don't go like that. People don't give you chances."

"Is that the point, Shavonne, that people should give you chances?"

She looked perplexed.

"Shavonne, who lives inside you?"

"There you go again."

"Shavonne, who lives inside you? Tell me and tell yourself. Tell yourself that the junkie that ran your life before and the sober woman who cleaned up and got a job and studied and was about to get her baby back was you."

I paused. "Who lives inside you?"

"I do. I do."

Her rage was gone. Gone was her reaction to the reality that while she could transform herself she could not force this transformation on the world right away.

Transformation changes the spiritual balances between a person and the world, which begins to change because one's understanding of it changes.

There is an "inside" to life and an "outside." I can deal with my inside. And by doing that I will begin to deal with the outside. Nobody can break my inside. Nobody's disrespect can alter it. That's where one keeps the power of dreams and of everything else that is grace-filled.

That's really the "I" in there.

One thing Shavonne liked to talk about was how wonderful it was with her baby once she got sober. Before, everything the baby did got on her nerves.

As Shavonne was transformed and took control of her inside, the baby got no quieter but became the joy of her life.

Shavonne was not enraged when she left. Her words to me were, "You're right. I guess. I wanted to blame you for not letting me stay dead on drugs."

"But you didn't stay clean for me."

"I guess I have to understand that I've still got to work in that world out there to get what I want and need. But I can always know that I'm in touch with my Lord and myself. I can't control everything out there, but I can have faith and hope in myself if I love myself. And I guess I can't love myself without faith and hope."

Faith and hope and love on the inside. Without these, a person often may feel like the victim of a fate the world has dishied out. With these, the world gradually begins to look much different.

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



TRANSFORMATION—People are transformed when they realize that they are worthwhile individuals. Transformation changes the spiritual balances between a person and the world. (CNS photos)

God helps us on our life journeys

by David Gibson

It happens! Events transpire that set your life on a different course.

A middle-aged mother suffers paralysis from a stroke. Her new needs drastically alter her life and the functioning of her home. A businessman, formerly very hopeful, suffers a loss of spirit, of optimism about life. Changes around him, not of his planning, had a "stunning" effect on him.

At some point the realization dawns with all-new clarity that our control over life is limited. We are confronted by situations we didn't plan or design—situations that challenge or confuse or exhaust us.

Sometimes, at that point, there is a temptation to blame God for one's "fate." Sometimes one is tempted to give up, to believe nothing one does makes any difference, that not even one's love is important.

It is always up to us to decide how we will react and who we intend to be in the situations that develop in our lives. We are called to believe in ourselves under difficult circumstances. And we are called to believe that God's support enables us to make choices that matter even when events seem to conspire to alter life's course.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

God calls believers to service

This Week's Question

How has God aided an important decision you made? What form did God's support take?

"In the summer of 1978 I reached a crossroads: to continue teaching (12 years of it) or to enter another vocation. At Mass the powerful word 'priesthood' came to me. I entered the seminary and have been a priest since 1983." (Fr. Dick Brunsell, Colfax, Illinois)

"We were praying about whether to sell our house. A week later we were at church and ran into a family of four. We knew their house was small, and so we asked them if they might be interested in our house. We invited them over for lunch, and they decided to buy the house." (Debbie Bradel, San Diego, California)

"I've been struggling with raising my son. He's at the age where he challenges me and talks back. I constantly pray and seek the advice of the people around me to make sure I'm not being too critical. God supports me through these people around me." (Martha Sanchez, McAllen, Texas)

"Since I'm a convert, that was the most important decision I have made. My wife's prayers and example, as well as reading the works of C.S. Lewis, helped me to

decide and accept that Jesus is in fact God." (Warren Carroll, Manassas, Virginia)

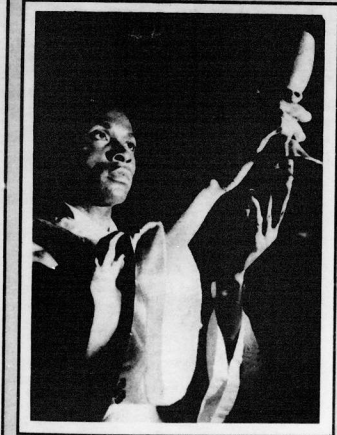
"Some time ago we found we were pregnant with a sixth child, 25 years after the first one. We didn't plan this child. God helped us to not be embarrassed or apologetic about having that child. The support we got was from the Christian community we worship with." (Joy Cleveland, Kenner, Louisiana)

"Two years ago March 9 my family received the terrifying news that my oldest brother had cancer. . . . I began praying and promised that if God just heard my prayers I would become a better Christian. . . . That following September I became a Sunday school teacher and . . . am enjoying my spirituality. . . . I am happy to say that my brother has been cancer-free since an operation." (Patricia M. Lamphair, Chatham, New York)

Lend Us Your Voice

An upcoming edition asks: As a member of an Eastern-Rite church in a Western nation, what most strongly ties you to your religious community—what matters most to you about it?

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



Lifestyle creates stress

by Fr. Robert L. Kinast

"I think I must be dying."
That comment, from a colleague who is in excellent health, brought me up short. "What do you mean?" I asked.

"You know how people who are in a serious accident often say they see their whole life pass before them?" my colleague responded. "That's how I feel everyday. My life just seems to rush at me and sweep me along."

A lot of people feel this way. They live in a busy, complex society, and its demands can seem to set the direction of their lives without their doing anything about it.

Vatican Council II acknowledged this when it spoke of the modern person as the "meeting point of many conflicting forces" (Constitution on the Church in the Modern World, No. 20).

Even simple tasks are affected.

A cab driver captured this well when he told me about what should be a simple trip to the grocery store.

"My wife says we should watch our diet," he explained. "When we go to the grocery, she examines everything, reading the labels, figuring out the ingredients, comparing prices. It takes her longer to get our food than for me to drive you to the airport!"

From grocery shopping to raising a family, from selecting a TV program to making sound financial decisions, is there anything you can do to feel in charge of your own life?

►First, prioritize.

It is essential to determine what is most important to you. One approach is to consider what you would want to lose under any circumstances, then rank those priorities in order of importance.

For most people the answer would be relationships: spouses, family, and friends. Health would likely come next: mental and emotional, as well as physical well-being.

Other important values are financial security, opportunities to develop talents, and spiritually fulfilling experiences.

►Second, choose what you can control. You may not be able to relieve the pressure or boredom your spouse feels at work, but you can listen to what happened on the job and do things together that are relaxing.

In choosing what you can control, don't take on everything at once. It is important to set achievable goals. In one family both parents were working and raising four children, but they wanted to increase their prayer life. They began by setting aside five minutes each night.

►Third, celebrate every success.

When you achieve the control you sought in one area, affirm what you have accomplished.

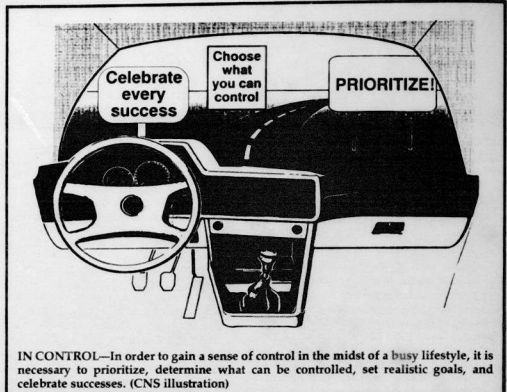
One generous volunteer realized she was overextended. To regain control of her schedule, she set a limit of three volunteer activities per week. When the fourth call came and she declined, she rewarded herself by listening to a favorite symphony.

►Fourth, as you gain control over the most important areas of your life, view the rest of your activities from this central vantage point.

Sometimes it helps to visualize this. Instead of making the usual long list of things to do, one enterprising teenager drew a weekly calendar. In the middle he drew a box and wrote in it the one or two most important things for that week. Other boxes outside the main one contained less important activities, with the least important ones farthest from the center.

During the week, his calendar kept his attention focused on what was most important. And preparing the calendar gave him a feeling that he was determining the shape of his life.

(Father Robert Kinast is a Florida-based pastoral theologian.)



Relaxation improves perspectives

by Linda Rome

One holiday my son was restless and bored. He said he had nothing to do.

I suggested writing a letter, a walk down to the lake, a puzzle, building a model, watching the football game.

"I don't want to do anything," he said. "Anything I can think of, anyway."

"Today's a day of rest," I said. "Looks like you're right in the spirit of the day."

"But I'm not tired," he answered.

I knew how he felt. Somehow the idea of rest has been taken over by muddled thinking that makes rest only a physical restoration. To some rest means entertainment; to others it is wasting time. We think

we're unworthy if we're not producing something visible, tangible.

The old-fashioned idea of Sunday as a day of rest seems to have shrunk to two hours of church. We live in a seven-day, 24-hour-a-day economy in which not only hospitals and power plants, but grocery stores and other stores are open for business. We expect people to work difficult shifts to service the occasional customer.

What can we learn from remembering that God rested on the seventh day?

Rest isn't just a physical state; it is also a spiritual state. Rest is for gaining perspective. Rest is not accomplishment. It is a lead to discovery. When you stop to see where you are, sometimes you can better see where you are going.



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SECOND SUNDAY OF EASTER

The Sunday Readings

Sunday, April 26, 1992

Acts of the Apostles 5:12-16 — Revelation 1:9-11, 12-13, 17-19 — John 20:19-31

by Fr. Owen F. Campion

The church frequently during the Easter season will include in its liturgies readings from the Acts of the Apostles. Such was the case on Easter itself, and such is the case this weekend.

The Acts of the Apostles is an intriguing story of events among the followers of Jesus in the days after his ascension, as well as in the years that subsequently passed. This week's reading recalls the apostles as they continued the preaching of Jesus, but also their special power and authority. They spoke in the Lord's behalf. In the Lord's name, with the power of God, they forgave sins and healed the sick. In this reading, the sick were positioned near the thoroughfares that Peter walked, since merely his shadow cured the sick of ailments.

In reading the New Testament, it is important to realize the environment in which the passage was written. Contrary to general assumptions, early Christianity was not the scene of absolute unity, either in belief or in action. Paul's epistles make that point abundantly clear.

So, works such as the Acts of the Apostles had a certain testamentary value. They sought to make a religious point. In this reading, for example, it is important to see the fact that the holy author wished to assert the identity of the community of believers, or as we would say, the church. In the church abides the presence and power of God. There is an institutional message. Peter, the head of the commu-



nity, possessed the credentials to act and to speak in behalf of the Lord. God verified those credentials by conferring upon Peter the ability to heal and forgive. In recounting all this, the book of Acts affirms the special identity of the church. In the church, the community of belief, the apostles exercise the authority of Jesus himself. In Peter is the voice of God.

The Book of Revelation provides this weekend's Liturgy of the Word with its second reading. The author of Revelation describes his exchange with God as God calls him to the special role of prophet and witness. It is an echo of the calls to the great prophets of other times. As were they, the author is stunned by the thought that he will have some role in God's holy plan. God comforts him and reassures him in his fright. There is nothing to fear, since God himself will sustain and fortify all that the author attempts.

St. John's Gospel supplies this weekend with its Gospel reading. Thomas, after protesting that the very idea of resurrection is too much, meets the Risen Lord and believes without qualification.

The encounter between Jesus and Thomas occurs after the Lord has been present with the other apostles. With them, the Lord commissions them to forgive sins as he forgave sins; a startling statement. Only God could forgive sins in ancient Jewish eyes. To assume such authority was one of the reasons many disdained Jesus. Now Jesus confers such power upon the apostles.

For generations, Catholics have heard this story as support of the church's claim that those ordained to serve the church as bishops or priests possess the authority to forgive sins. In the Apostles dwells the living power of God, present on earth through Jesus.

Daily Readings

Monday, April 27

Easter weekday

Acts 4:23-31

Psalms 2:1-9

John 3:1-8

Tuesday, April 28

Peter, Chanel, priest and martyr

Acts 4:32-37

Psalms 93:1-2, 5

John 3:7-15

Wednesday, April 29

Catherine of Siena, virgin

Acts 5:17-26

Psalms 34:2-9

John 3:16-21

(See 1 John 1:5 - 2:2)

Thursday, April 30

Pius V, pope

Acts 5:27-33

Psalms 34:2, 9, 17-20

John 3:31-36

Friday, May 1

Joseph the Worker

Psalms 27:1, 4, 13-14

John 6:1-15

or Genesis 1:26 - 2:3

or Colossians 3:14-15, 17, 23-24

Psalms 90:2-4, 12-14, 16

Matthew 13:54-58

Saturday, May 2

Athanasius, bishop and doctor

Acts 6:1-7

Psalms 33:1-2, 4-5, 18-19

John 6:16-21

(See 1 John 5:1-5)

Matthew 10:22-25

Reflection

No moment in Christian worship is as splendid as the Easter Vigil. Then, in eloquence and joy, the church proclaims its essential faith, that Jesus is Lord, and that, as Lord, Jesus lives for all time, having defeated death.

This weekend, only a week after Easter, the church quickly moves in its compassion to assure us all that the life of Jesus, perfect and healing, is at our disposal. We belong to God, and God is with us now.

The church introduces itself to us in this process. The apostles long ago gathered the believing community together in the Lord's name, with the Lord's power, and they healed whomever was sick and helpless. Peter was their leader and spokesman. He exhibited the mercy and care of Jesus for those distressed and in trouble. The church keeps the apostles' faith, and in their name, gathered with Peter, looks gently and mercifully upon the needy.

Healing may follow physical disabilities and problems, but more universal in mankind is the inability to see events and ideas perfectly, or to respond wisely and convincingly. Sin distorts life, and it incapacitates us all. The greatest healing of all is in the healing from sin. The church holds the Lord's authority to forgive.

While the Apostles are central to the church, and it is their belief and experience that the church continues through time, the church is alive with grace because each person within the church has been redeemed, has been promised eternal life. Each person in the church has his or her commission, as did the author of the Book of Revelation. God will supply. He will give direction and strength.

This weekend, the church stands in the chorus of its proclamation that the Lord lives to call us all to the joy that the Lord lives for us and through us.

THE POPE TEACHES

Baptized share common priesthood

by Pope John Paul II

Remarks at audience April 14

During Holy Week, the church once again recalled the death and resurrection of Jesus Christ.

Christians were encouraged to take an active part in the liturgies of the sacred Triduum, remembering with immense gratitude the sufferings of the Redeemer, who by dying destroyed our death and by rising restored our life.

We now continue our catechesis on the church as a people. As we have seen, the common priesthood of the baptized is exercised in the reception of the sacraments as well as in the practice of the virtues.

This is particularly true in the reception of the sacrament of penance, in which the faithful remove the obstacles to their relationship with the Lord and cooperate in his work of making them righteous. As the Second Vatican Council teaches, by this sacrament they "obtain pardon for any offense committed against him, and at the same time are reconciled with the church, which they wounded by their sin, and which strives for their

conversion through charity, example and prayers" (Lumen Gentium, 11).

Sin is above all an offense against God the Creator and a rejection of his love. The sacrament of penance grants divine forgiveness to sinners and restores them to the merciful love of the Father, revealed in the parable of the Prodigal Son (cf. Luke 15:11-32).

Our sins also affect the church, for just as the Christian community is strengthened by the good we do, so too it is wounded by our transgressions. Reconciliation with God necessarily involves reconciliation with his church, to which Christ entrusted the power to forgive and retain sins (John 20:23).

The sacrament of penance—celebrated normally with individual confession and absolution—is necessary for those who have fallen into mortal sin. Its frequent reception is of great benefit to everyone, including those guilty of only venial sins, for it helps them to resist the power of sin and to grow steadily in holiness of life. In their efforts to grow closer to God, sinners are never alone; they are always supported by the church in charity, fellowship and prayer.

Why I chose Robin Run

Three reasons led me to decide to move into Robin Run. My family is very small, two daughters and one brother. After my husband and I decided to move, I wanted to make plans for me. Each of the girls has volunteer work has been with the aging. Now that I am in that group, experiences apply to me.

Three needs had to be met: They were familiar with the Christian Church. As a member of the Christian Church, I was familiar with the caring arm of the Diocese. Previous association with NBA and the fact that I was in that group, experiences apply to me.

When there is no longer need for the going rate will be returned to the state or the heirs.

My health is not what it was. It's necessary to have where health care is immediate, not wait until the doctor or the older girl can drive. Beautiful as these young women are I refuse to be a burden at anytime.

Neighborhood is the trade mark for Robin Run. Five years ago NBA members that all of it is a adult facility. I was opened to all persons. There is no question about who is in the neighborhood. When one moves into an apartment or house, one becomes a part of the neighborhood. I have lived here a year and physically, financially or without friends.

Elizabeth Enix

MY JOURNEY TO GOD Jesus My Love

How much do I love thee?
Not, oh Lord I fear,
Not to the very depths
of my desire
Nor to the height—my
struggling soul aspires
But laggarly,
Still holding earth's things dear.
My soul is but a feeble thing
Still longing for thy touch.
Let me not lose thee halfway Lord,
But love thee much.

by Hazel V. Quillen

(Hazel Quillen is a member of St. Leonard Parish in West Terre Haute.)



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- Club Log Pains
- Tram Chute
- Central Dining
- Meeting Room
- Private dining room for family parties & group meetings
- Children's Play Grounds
- Public Grounds
- Day Care (Dec. 92)

Entertainment

VIEWING WITH ARNOLD

'Thunderheart' tackles injustices to Indians

by James W. Arnold

"Thunderheart" continues the current cycle of movie offspring of "Dances With Wolves," reversing cinema tradition radically by casting Indians as good guys and the FBI as bad guys in a confrontation in the historic Badlands of South Dakota.

The film has several major assets, including director Michael Apted, who has a special talent for evoking the most realistic qualities of dramatic stories in primitive locations ("Gorillas in the Mist"). Apted is also a documentarian who recently completed a non-fiction film dealing with Sioux history called "Incident at Oglala."

Another strong plus is the locale itself, which is inside the Pine Ridge Reservation, where feature film producers have never before been allowed access. The Wounded Knee battleground and the area's unique formations of rolling and jagged rock alone are worth the ticket price, as shot in a dazzling variety of light by the proficient British cinematographer, Roger Deakins ("Barton Fink").

John Fusco's screenplay sets up a variety of intriguing possibilities, in terms of both ordinary action movie melodrama and a somewhat higher-reaching mystic quality, related to native American spiritualism. But it's impossible to say with honesty that "Thunderheart" pulls off a satisfying resolution.

Val Kilmer is a basic sympathetic hero as

Ray Levoi, a tough and gung ho FBI agent who has some Sioux ancestry. Precisely for that reason, he's assigned to help experienced superior Frank Coutelle (Sam Shepard, as hard and wiry as ever) investigate a murder on the reservation. It appears to have been committed by militant traditionalists, who want self-rule and a return to the ancient ways.

As it turns out, Ray's flinty assimilated attitude ("They are not my people," he insists), is a cover for his deep-seated rejection of his ancestry, based on childhood experiences with his father. The movie is really about his education, first on the sad realities of life on the reservation, then on the deeper values of his heritage. By the fadeout, he's still a 20th century man, but with doubts.

For both the hero and the audience, the original givens are turned upside down, as we're both educated to the film's viewpoint. That is, the traditionalists are right, at least morally, and the government Indians are something like collaborators in a 500-year-old "war of resistance" against white "conquest."

The surface action-mystery plot reinforces the political point, since Ray eventually discovers that the FBI characters and the modern Indian faction are working together on a crooked scheme to make money off the discovery of uranium in the traditional lands. They're willing to shoot anybody who's likely to get in the way.

An intriguing aspect of the development of the native American traditionalists as heroes is that they are clearly religious believers, prone to visions, belief in spirits and in the earth as a holy place. The villains are pragmatic material-



ENVIRONMENTAL AWARENESS CARTOON—The tiny fairy Crysta (right) practices her magical powers on Zak, the first human she has ever seen, in "Fern Gully ... The Last Rainforest." The U.S. Catholic Conference classification is A-I for general patronage. (CNS photo from Twentieth Century Fox)

ists on the side of greed, rape of the environment, and naked power.

Like "Dances With Wolves," the movie is guilty of some reverse stereotyping. The villains spend most of their time on screen beating up women, kids and old folks. Let's just say that J. Edgar Hoover wouldn't have liked the plot or that point of view.

The black-white portrayals are part of the problem, but the worst blow is a lack of any real catharsis after all this wickedness. These wretched bad guys have even done away with the heroine, the dedicated schoolmarm who's come home from college to teach the children. (She's strongly played by native actress Sheila Tousey.) All that happens is a sort of symbolic standstill in the sacred badlands hills, with justice presumably to come later. You don't need the Rolling Stones to point out there's "no satisfaction."

Gramm Greene owns the movie in a standout performance as W-lter Crow Horse, the hip-talking reservation lawman who takes on Ray as an educational project. Real-life Lakota chief Ted Thin Elk is also remarkable in an extended role as the good-humored tribal elder who befriends

Ray and puts him in touch with his Sioux identity.

Kilmer is physically credible but not capable of giving Ray much psychological depth. Shepard and Fred Ward have little chance to project much beyond lethal determination in the required heavy roles.

Among writer Fusco's better contributions are his variations on what "FBI" means, including "full-blooded Indian." (Melodrama plus moral rebirth in the badlands, language, violence; flawed but satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

City of Joy	A-II
Deep Cover	O
Newsies	A-II
The Player	A-III
Stephen King's Sleepwalkers	O

Legend: A-I—general patronage, A-II—adults and adolescents, A-III—adults, A-IV—adults, with reservations, O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Miss Rose White' tells family's story of Holocaust

by Henry Herx
Catholic News Service

The remnants of a family devastated by the Holocaust are reunited in "Miss Rose White," the Hallmark Hall of Fame presentation airing Sunday, April 26, from 9 p.m. until 11 p.m. on NBC. (Check local listings to verify program date and time.)

The setting is New York City in 1947 where Rose (Kyra



HALLMARK PRESENTATION—The remnants of a family devastated by the Holocaust are reunited in "Miss Rose White," a Hallmark Hall of Fame presentation airing April 26 from 9 p.m. to 11 p.m. on NBC. Kyra Sedgwick (front) has the role of Rose. The cast includes (clockwise) Amanda Plummer, Maximilian Schell, Milton Selzer and Maureen Stapleton. (CNS photo from Hallmark Hall of Fame)

Sedgwick), the daughter of Polish-Jewish immigrants, has anglicized her name, has her own apartment, and has just gotten a promotion at Macy's department store.

As her Aunt Pera (Maureen Stapleton) puts it, Rose is "the first of the family to be a real American."

Matters become complicated, however, when her older sister, Lusia (Amanda Plummer), is found among the ruins of the Nazi death camps and comes to live with her family in New York.

For the first time, Rose learns the whole story of why her mother and sister were left behind when her father (Maximilian Schell) brought her to safety in the United States and why he never sent for them.

It is a story of necessity, stubborn pride, and heartbreaking decisions whose consequences are tragic.

As a result, Rose becomes estranged from her father and name and is not living as a Jew.

As it should in all families, especially those who have shared such deep tragedies, time and events lead to forgiveness, reconciliation and new beginnings.

Adapted by Anna Sandor from Barbara Lebow's play, the drama presents a typically U.S. immigrant story of discovering one's identity in a new world without denying one's family heritage.

Giving it unusual interest is the Holocaust context, which takes the viewer through the pain and dilemma of those who escaped and those who were its victims.

Veteran director Joseph Sargent conveys well the period atmosphere but is especially good in using photographs to establish a few flashbacks to events in pre-war Poland.

The acting of the principals is quite effective but Schell manages to win viewer's sympathy in the difficult role of the father whose pride brought unintended tragedy.

Though the conflict within the troubled family has some emotional intensity, the story and its resolution is one to be shared by all.

TV Programs of Note

Monday, April 27, 9-10 p.m. (PBS) "The Thinking Machine." The fourth program in the five-part series "The Machine That Changed the World" considers the successes and the failures of experiments in so-called artificial intelligence.

Monday, April 27, 10-11 p.m. (PBS) "The Talking Cure."

The fourth of five installments in the series "Madness by Jonathan Miller" examines psychotherapy as pioneered by Sigmund Freud and developed in a variety of ways by others into such specialties as family and child therapy.

Tuesday, April 28, 8-9 p.m. (PBS) "Secrets of the Dead Sea Scrolls." Rebroadcast of a "Nova" program on the scrolls 40 years after their discovery, reporting on the laborious—some say scandalous—process of compiling and publishing this religious treasure.

Tuesday, April 28, 10-11 p.m. (PBS) "Listening to America with Bill Moyers." Journalist Moyers continues his weekly series on the public and private concerns of the American people in an election year, providing a forum for voices and opinions that traditionally have little access to television.

Wednesday, April 29, 8-9 p.m. (PBS) "Braving Alaska." This "National Geographic Special" takes viewers into the rustic world of the Alaskan bush where modern-day pioneer families endure the hardships of America's last frontier.

Thursday, April 30, 8-9 p.m. (NBC) "The Cosby Show." In the final installment of this long-running family series, the Huxtables—Bill Cosby, Phylicia Rashad, and others from the cast—take leave of their audience in a show entitled "And So, We Commence."

Thursday, April 30, 10 p.m.-midnight (PBS) "Loz Ghetto." This documentary on the Polish city that held the longest surviving and second largest concentration of Jews in Nazi Europe uses writings, photographs and German military footage to reconstruct what happened to some 200,000 souls trapped behind its barbed-wire perimeter.

Friday, May 1, 10-11 p.m. (PBS) "Caught in the Crossfire." Looking at the role of the United Nations as both peacekeeper and peacemaker in a rapidly changing world, this documentary reports on U.N. Operations in Central America, the Middle East and Eastern Europe where the disintegration of the Soviet Union has brought conflict.

Saturday, May 2, noon-1 p.m. (ABC) "The Kingdom Churn." Original Top Ten. In an inspirational animated "ABC Weekend Specials" presentation, youngsters discussing popular records learn that the original top 10 are "songs for the heart, music for the spirit"—namely the Ten Commandments—in songs sung by Debbie Boone, Marilyn McCoo, Tony Orlando, Billy Preston and Frankie Valli. The show is worth giving a listen.

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

QUESTION CORNER

Interfaith rites require priest, rabbi

by Fr. John Dietzen

Q A family member who is Catholic recently became engaged to a young Jewish man. They both seem happy and would like a church wedding with a priest and rabbi officiating.

A Is this possible? What steps must we take to arrange it? We will appreciate any information you can give us. (New York)



Theoretically, two approaches are possible. First, the Catholic partner could request a dispensation so she might be married before someone other than a Catholic priest. This could be a judge, a minister or a Jewish rabbi.

This procedure, officially called a dispensation from the form (of marriage) can be granted by their diocesan bishop after the necessary marriage preparations have been completed as required in your diocese.

A second possibility is to have the marriage in a Catholic church before a priest. The groom's rabbi could participate in the ceremony by reading a Scripture passage, offering a blessing or prayer, or presenting some reflections appropriate for the wedding.

Both of these possibilities are open as far as the Catholic Church is concerned.

They both depend, however, equally on the rabbi's beliefs and convictions about such sharing of ceremonies.

Some leaders of Jewish congregations, as well as clergy of other denominations or churches, are more open

than others to these kinds of participation with clergy of other faiths.

Ask the bride to learn all the necessary details from her parish priest. She and the groom will need also to talk at length with his rabbi.

I can tell you one thing. They will need a huge fund of prayer, patience, tolerance and understanding to come through this gracefully for themselves and their families.

Q What is the Didache, which you mention sometimes in your column? Where can I obtain a copy? I am interested in the travels and teaching of the first apostles. (Ohio)

A The complete text of the Didache is available now in the Ancient Christian Writers series (Vol. 6, Paulist Press). But don't expect it to add much to your knowledge of the travels and teachings of the individual first apostles. This isn't what the document is all about.

The full name of the work is "The Teaching (didache) of the Lord to the Gentiles Through the Twelve Apostles." Written in Greek, it apparently originated in

Syria in the first half of the second century A.D., somewhere around the year 125.

Despite the name, its 16 chapters contain much more than a list of apostolic teachings. Included among other topics are sections on church structure, some sacramental liturgies (including a remarkably familiar description of what we now call the liturgies of the word and the Eucharist at Mass), and even policies concerning charitable and social works of mercy.

The Didache was almost completely unknown until little more than 100 years ago, in 1883, when a metropolitan of the Greek Orthodox Church published an 11th-century manuscript.

Since then, the document has become the major source of information about the early church in the generations immediately after the first apostles.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped and 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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FAMILY TALK

Families can recycle without city's help

by Dr. James and Mary Kenny

Dear Mary: I believe that everyone should recycle to save our environment. So far our city has not done anything about it. I would appreciate any hints about what a family can do. (Illinois)

Answer: Admittedly, recycling is much easier when your community includes it in a trash pick-up program. However, individuals and families can recycle through their own network.

Junk dealers usually take some materials. Locate dealers in your area, and find out what they buy.

Aluminum cans are the most widely recycled items. Newspapers, tied in burlap or bagged in paper grocery sacks, are also widely accepted.

Try to find outlets for tin cans, glass jars and bottles, cardboard, glossy paper including magazines and catalogs, and recyclable plastic. Some dealers might take these items but will not pay you for them.

Another form of recycling is to deposit all vegetable waste to a compost pile. You need not have a large yard or an expensive system to compost. Materials abound today to tell you how to do it.

If you recycle all aluminum, tin, glass, plastic, cardboard, newspaper and glossy paper, and compost organic matter, you'll probably have less than one small trash can per week for city trash pickup.

Dealers tell us that there is no recycling unless there is a market for the recycled products. Support recycling by looking for the recyclable symbol on plastic items and buying paper products made from recycled paper.

Become involved at the community level. Get the facts about recycling in general and the situation in your community. Become knowledgeable about the problems with landfills and incineration. If you rent, contact your landlord or apartment manager to get recycling and composting started in your rental community.

Recycling projects are often used by community groups to raise funds for their own programs while serving the community. Support a community group by recycling through their program. Or urge a church or youth group to start such a program.

If your local junk dealers do not take certain recyclable items, find out why. Contact your local legislators, and voice your support for a citywide recycling program. Get community groups to which you belong to voice their unified support.

Recycling is a moral issue. The care that we give our planet reflects our reverence for God's creation. We must not waste and abuse his gifts.

Recycling has much popular support. What is needed now is people like you who will make it a reality.

The slogan "Make Earth Day every day" is an important reminder of the importance of recycling and of increasing environmental awareness to protect the future of our planet.

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47973.)

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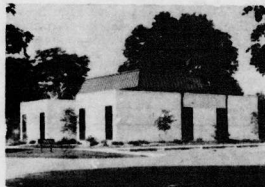
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Church is reviewing status of secret Czechoslovak priests

by Cindy Wooden
Catholic News Service

VATICAN CITY—The Catholic Church in Czechoslovakia is continuing a case-by-case examination of the status of men—some married—who were clandestinely ordained to the priesthood during 25 years of harsh communist rule.

Joaquin Navarro-Valls, the Vatican spokesman, said recent newspaper reports suggesting that the Vatican has revoked the priestly status of most of those secretly ordained is not true.

A spokesman for the Czechoslovakian bishops has said that perhaps 80 of the 300 or so clandestinely ordained priests are married. Two or three women in Czechoslovakia also have claimed they were ordained to the priesthood by a Catholic bishop.

"You have to start from the point that when someone is validly ordained a priest, he is a priest forever," Navarro-Valls told Catholic News Service April 15.

"The problem is, were these ordinations valid? if they were, then they can continue," he said.

In the case of the women, the ordinations were not valid, he said, both because one must be male to be a priest and because the bishop who apparently ordained the women had been imprisoned and was mentally ill, Navarro-Valls said.

Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, was in Czechoslovakia in late March and early April to help Czechoslovakian bishops figure out how to clarify the status of those secretly ordained and determine the role they may have in church now.

The clandestinely ordained men were given until April 12 to present themselves to their local bishop and request

the normalization of their status. Final figures on the number of men who had come forward were not available at the Vatican as of April 15. Many of the cases had not yet been resolved.

Navarro-Valls said Cardinal Ratzinger told him he was "very optimistic that everything can be resolved" and that there was good will on all sides.

Frantisek X. Halas, Czechoslovakia's ambassador to the Vatican and a personal friend of Archbishop Miloslav Vlk of Prague, said the normalization of the priests' status is "part of learning to live in a normal, open society."

He said the archbishop "is making every effort to personally counsel" the priests who come to him and he has made clear in a pastoral statement the gratitude of Czechoslovakia's Catholics for the years of service and sacrifice made by those secretly ordained.

Halas said the statement included a clear declaration that

all marriages and other sacraments performed by the clandestine priests are valid.

The main problem with determining who was validly ordained in the secrecy under which the church had to operate is the lack of official church records. The priests will be asked to supply names of witnesses and anything else that might help prove their valid ordination at the hands of a bishop.

Navarro-Valls said the Vatican-approved normalization process includes allowing those who were validly ordained after marrying to request permission to continue their priestly ministry in the Eastern-rite church, which ordains married men.

Men who married after ordination, a practice which is not permitted in either the Latin or Eastern rites, will not be allowed to continue functioning as priests, he said.

The theological, doctrinal and liturgical knowledge of validly ordained priests will be examined, Navarro-Valls said. The educational requirements are "not a punishment, but a real need" for those whose priestly education was severely limited under the communists.

Navarro-Valls said the individual priests and bishops involved in the clandestine ordinations were doing what they felt they had to do to keep the church alive.

The strict oppression of the communist regime "is the cause of the problem."

Pope urges easing of suffering in Iraq

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II urged international leaders to take "appropriate measures" to end embargo-imposed suffering in Iraq.

The pope's appeal came after the head of a Vatican fact-finding mission to Iraq said the U.N.-imposed economic embargo against the country should be eased.

The pope, speaking at a general audience April 15, expressed his affection for the "much-beloved Iraqi brothers and sisters" and said he was aware of their hardships.

"We ask Christ to enlighten all international leaders so that they may adopt appropriate measures to truly put an end to this sad situation, in which the Iraqi people are struggling," the pope said.

He said Iraqi Christians have expressed thanks for those aid agencies that are providing humanitarian aid. They have also urged that "the conditions that cause their suffering be ended as soon as possible," he said.

Bishop Alois Ragnier, who headed a four-man fact-finding team to Iraq in early April, said economic trade should be allowed "gradually and with many controls" so that medicine and other basics can be purchased.

The pope sent the mission to gauge Iraq's needs.

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PASTORAL ASSOCIATE is being sought for a large, westside suburban Indianapolis parish as a member of the Pastoral Team. In conjunction with the Pastor and Pastoral Associate, immediate responsibilities include: RCIA, Marriage Preparation, Bereavement, Communications, Separated and Divorced, Parenting and Marriage Enrichment.

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FOR APPLICATION OR MORE INFORMATION, CONTACT:

Search Committee, Saint Christopher Church
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St. Michael — Indianapolis

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FOR APPLICATION OR MORE INFORMATION, CONTACT:

Search Committee, Saint Michael Church
3354 W. 30th St., Indianapolis, IN 46222
(317) 926-7359

Deadline for application is May 15, 1992

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Full time position for Director of Music and Liturgy Coordinator in 900 family suburban parish, near Indianapolis. Needs organ, piano and vocal skills to direct musicians, adult and children's choirs; liturgy preparation and training. MA in liturgy and/or strong music skills required. Competitive salary and benefits. Position open June 1.

Send resume and/or write for job description to:

Worship Search Committee
9900 E. 191st Street, Noblesville, IN 46060
(317) 773-4275

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St. Pius X Parish in Indianapolis is seeking a full-time co-ordinator of youth ministry to work with Junior and Senior High School youth. This position requires co-ordination of a comprehensive youth program including: evangelization and outreach, catechesis, worship and prayer, community experience, justice and service, and social ministries.

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Pastoral Office for Youth Formation
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This is a paid advertisement that does not reflect the views of *The Criterion*. See editorial commentary on page 2.

AREA CATHOLICS PROTEST APPEARANCE OF DISSENTING THEOLOGIAN

FACTS ABOUT FATHER MCBRIEN

We regret the scheduled appearance of Rev. Richard McBrien at St. Matthew's Parish, Indianapolis, on Thursday, April 30. We regard him as dangerous to the Catholic Faith. His attacks on Pope John Paul II are a scandal and a disturbance to the faithful. Father McBrien rejects the following Catholic doctrines, among others:

- denies the Pope's right to teach and govern the Church
- questions if the gospels are historically true
- challenges Christ's claim to divinity
- challenges the Virgin Birth
- questions historical truth of the Resurrection of Jesus
- denies Christ founded the Church
- denies Christ instituted the Priesthood
- denies innate efficacy of the Sacraments
- considers infant baptism unnecessary

The above points taken from a review of Father McBrien's book, **CATHOLICISM**, by Reverend G.H. Duggan, S.M., *National Catholic Register*, August 10, 1980.

"Richard McBrien is the worst thing that ever happened to the University of Notre Dame, an institution where I have spent nearly four decades of my career."

Ralph McNerny

Professor of Philosophy, University of Notre Dame

CRISIS, November 1991

Why would paid religious educators wish to provide a forum for McBrien's questionable theological "opinions"? Should we allow a public dissenter to use Catholic facilities to attack Church teachings at our expense?

Father McBrien advocates a pick and choose, "Cafeteria Catholicism". He treats the faith as politics. He wants to replace our One, Holy, Catholic and Apostolic Church with a new model directed by trendy theologians, not by the Pope and Bishops.

Our children and grandchildren are at risk! When authentic teaching is lost, people turn to dangerous imitations, including occult practices and New Age.

IF YOU VALUE OUR CATHOLIC FAITH AND TRADITION AND WANT TO PRESERVE IT FOR YOUR CHILDREN AND GRANDCHILDREN, PLEASE JOIN US TO "PRAY AND PICKET" ON THURSDAY, APRIL 30TH, 6:00 p.m. at St. Matthew Catholic Church, 56th Street and State Road 37, northwest corner (4100 East 56th Street).

If you share our concerns, please contact:

DEFENDERS OF THE FAITH, P.O. Box 20306, Indianapolis, Indiana 46220.

Mary Anne Barothy	Leon Bourke, Ph.D.	Jerome D. Warner	Denny Woelfel	Joanne Sullivan
Kathy Denney	Gary Foster	Robert Willits	Kathy Stadler	Bud Moody

and many others who share our beliefs.

Christ said, concerning scandalizing children: "But whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea" (Matt. 18: 6-7)

"It is our duty to denounce as strongly as we can heretical and schismatic sects and their leaders. It is an act of charity to cry out against the wolf when he is among the sheep wherever he is." (St. Francis De Sales, *Introduction to the Devout Life*)

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 offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

April 24

Northside In-Betweeners 30P Catholic singles, widowed or divorced will attend an Indianapolis Indians game at 7 p.m. at Bush Stadium.

☆☆

The Men's Club and Athletic Club of St. Monica Parish, 6131 N. Michigan Rd. will sponsor a Monte Car. Nite from 7:30 p.m.-12 midn. hr. Must be 21 to attend.

☆☆

The annual St. Vincent Hospital School of Nursing Alumnae Banquet will be held at 6:30 p.m. at the Marten House, 1801 W. 86th St. For details call 317-251-1567.

☆☆

The Medjugorje Network will present Jesuit Father Richard Foley of London speaking on the "Drama of Medjugorje" at 7:30 p.m. in Sacred Heart Church, 1530 Union St.

☆☆

The Women's Club of Holy Spirit Parish, 7243 E. 10th St. will present its "Leap Into Spring" annual Card Party at 7:30 p.m. in Early Hall. Tickets \$2.50. Call Cathy Nagel 317-894-8227 or the parish office 317-353-9404.

☆☆

The board of education of St. Benedict Parish, Terre Haute will sponsor a Jonah Fish Fry from 4-7

p.m. Adults \$5; kids 16 and under \$2.50 at the door.

April 24-26

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7879 for details.

April 25

Liturgical Ministry Formation Program Phase II continues with "Organizing Training Programs for Liturgical Ministers" from 10 a.m.-3 p.m. at Allison Mansion, Marian College. Call 317-236-1483 for details.

☆☆

The Alumni Association and Home/School Association of All Saints School will hold a Spaghetti Dinner/Reverse Raffle at 6 p.m. at Elford Hall, St. Joseph Parish, 1375 S. Mickey Ave. Dinner and raffle \$15; dinner only \$5. Call 317-636-3739.

☆☆

Catholic Widowed Organization (CWO) will hold its 11th Birthday Party at 6 p.m. at Wellington Green Clubhouse, 1841 Wellesley Blvd. Call 317-887-9388 for details.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold their annual Spring Conference at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆

The Women's Club of St. Monica Parish, 6131 N. Michigan Rd. will sponsor a "Swing Into Spring" Fashion Show from 12 noon-3 p.m. Call 317-879-1514.

☆☆

The Ladies Club of Little Flower Parish will hold a Spring Fling Dinner Dance beginning at 6:30 p.m. in the social hall, 1401 N. Bosart. Food by Indy Anna's music by Harry Burgess Trio. \$15/person. Call 357-5757 for tickets.

☆☆

The sisters of Holy Cross Convent will sponsor their Annual Chili Supper at 5 p.m. in Holy Cross Hall, 125 N. Oriental St. Auction 8 p.m. games, entertainment. Tickets \$10/family; \$3/adult; \$2/child at the door.

April 26

Catholic Alumni Club (CAC) will celebrate Singles Sunday with 10:30 a.m. Mass at St. Roch Church, 3600 S. Pennsylvania St. followed by dinner at Heritage House, 4900 U.S. 31 S. Call Mary 317-255-3841 late evenings for details.

☆☆

Knights of St. John #31, 312 S. Wilder St., Greensburg will hold their Annual Spring Festival, serving chicken dinners from 10:30 a.m.-5 p.m. EST. Adults \$5; kids 5-10 \$3; under 5 free. Carry-outs.

☆☆

A Natural Family Planning class will be held from 1:30-3:30 p.m. at St. Joseph Parish, Corydon.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8500 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 18th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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The Secular Franciscans will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St. following Marian Devotions at 2 p.m. Business meeting, refreshments.

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each

Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆

The Feast of Divine Mercy will be celebrated at 2 p.m. in Divine Mercy Adoration Chapel, next to Ritter High School. All welcome.

☆☆

The board of education of Our Lady of Lourdes Parish will hold its Second Annual Spring Benefit Dinner at 6 p.m. at the Indianapolis Marriott, 7202 E. 21st St. Call Colleen Kenney 317-353-9642 for details.

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The Ladies Guild of Sacred Heart Parish, 1500 Union St., will sponsor a Spring Card Party at 2 p.m. in the parish hall. Adults \$2, kids binggo \$1. Euchre, bridge, buncio.

The choir of Cathedral Assumption Parish, Louisville, Ky. will present a free concert at 2:30 p.m. in St. Meinrad Archabbey Church.

Catholic Golden Age Club will have a guest speaker at 2 p.m. in the Catholic Center, 1400 N. Meridian St. New members welcome. For more information call 317-872-6047.

St. Vincent de Paul Society Distribution Center, 1111 E. 17th St. will hold an Open House from 12 noon-4 p.m. Everyone invited.

April 27

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita church, 1733 Dr. Andrew J. Brown Ave. Benedictine 9 p.m.

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Spaghetti Dinner and White Elephant Sale at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.

Connorsville Deanery concludes its Adult Faith Formation Series with "Does Christian Ethics Mesh or Clash with Modern Society?" from 9-11:30 a.m. at St. Gabriel Parish, Connorsville.

Systematic Training for Effective Parenting (STEP) classes continue at 6:15 p.m. at St. Joan of Arc School, 42nd and Central.

April 28

Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Edgewater (formerly Rathskeller) restaurant, 8250

Dean Rd. Call 317-784-3313 today for reservations.

Father Tom Stepanski concludes a "Transitions in Families and Marriage" workshop from 7-9 p.m. at Beech Grove Benedictine Center.

The Cult Education teleconference series continues from 3-4 p.m. in Room 105 of Beech Grove Benedictine Center.

Mature Living Seminars on A Method of Topics conclude with "Sit Sit Some Spanish for You" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey.

New Albany Deanery Youth Ministry will present an Evening of Reflection for Catechists at St. Mary Parish, Navilleton. Call 812-945-0354.

The Strengthening Stepfamilies series continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

Indianapolis Circles, Daughters of Isabella will meet at 12 noon for mailing project at St. Elizabeth's, 2500 Churchman Ave. Bring brown bag lunch.

April 28-29

Batesville Deanery Council of Catholic Women will host the 47th Annual Convention of the Archdiocesan Council of Catholic Women. Bring rosaries for Russia. Call 812-623-2270 for details.

April 29

The Parish Service Group of St. Michael Parish, Bradford will

hold a Dessert Card Party at 7:30 p.m. in the parish hall.

April 30

The Ave Maria Guild will hold its Spring Card Party for the benefit of St. Paul Hermitage from 11:30 a.m.-3 p.m. at Beech Grove Benedictine Center gym. Salad, dessert, beverages available.

Father Pat Collins, PhD. will present "Faith and Work: Integration vs. Conflict" from 7-9:30 p.m. at Beech Grove Benedictine Center. Call 317-786-7581.

A Holy Hour with Exposition of the Blessed Sacrament, Scripture, song, Benedictine will be held at 7 p.m. in St. Joseph Church, 3600 S. Pennsylvania St.

A Variety Show to benefit youth ministry will be held at 7 p.m. at St. Lawrence Parish, Lawrenceburg.

May 1

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. in Holy Rosary Church, 520 Stevens St. Teaching 6:30 p.m.; praise, worship 7:30 p.m.

Gospel singer Katrina Rae will present a free concert at 7 p.m. at St. Gabriel Church, 3815 Sunwood Dr.

St. Nicholas School, Sunman will sponsor a Derbyman Raffle from 5-10 p.m. in the school hall. Chili supper, horseshoe tourney.

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.

St. Thomas More Society will sponsor its annual Law Day Reception at 5 p.m. in St. John Church, 126 W. Georgia St.

Dinner follows at 6:30 p.m. at Convention Center.

May 1-2

The Drama Club of Ritter High School, 3360 W. 30th St. will present "Faith County" at 7:30 p.m. Admission: adults \$4; students \$3.

May 1-3

A Retreat for Compulsive Overeaters will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

May 2

Pro-Lifers will pray the rosary at

9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

May 3

A Workshop for Persons Considering Remarriage will be held from 9 a.m.-5 p.m. at Beech Grove Benedictine Center. Call 317-236-1596.

May 3

Holy Rosary Parish, Seelyville will present a Salisbury Steak Dinner from 11:30 a.m.-5 p.m. Adults \$4; children \$2.

Bingos:

MONDAY: Our Lady of

Loures, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy St. Cloud, 6:30 p.m.; Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

CRS is sending emergency baby food to Russian Far East

BALTIMORE (CNS)—Catholic Relief Services provided the goods and the Pentagon provided the aircraft for an emergency airlift of 60 tons of baby food to the Russian Far East.

The Good Friday shipment is the first in a 900-ton supply being sent to the area over the next six months to relieve severe shortages of infant formula.

"The need for baby formula was very critical," said Jennifer Habte, CRS spokeswoman in Baltimore.

The charity has received a \$41 million grant from the U.S. Agriculture Department to provide food aid.

According to some stories, the shortages are so bad that traders travel as far as Moscow, thousands of miles away, just on the rumor that formula is available. CRS said in a news release. Whatever supplies are made available in the Far East are then sold at exorbitant prices.

At CRS headquarters in Baltimore, the agency's relief coordinator for Khabarovsk, Karel Zelenka, said the agency will begin distribution "as soon as the formula is off the plane."

"Part of the shipment will go to four children's homes in Khabarovsk where as many as 400 orphaned or abandoned children under the age of one are in need," Zelenka said.

Additional supplies will go to needy mothers throughout the rest of the territory, he said.

CRS has a six-month, \$41 million relief program to supply 300 tons of food in the Russian Far East.

Khabarovsk, in Asiatic Russia, is on the eastern edge of the country, bordering the Sea of Okhotsk.

CRS is the international development and relief arm of the U.S. Catholic Conference.

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Youth News Views

Roncalli students learn about parenting skills

by Mary Ann Wyand

Seniors at Roncalli High School in Indianapolis are learning "eggs-actly" what it takes to be good parents.

For the second year, students in instructor Steve Stirn's Human Development course have participated in a challenging one-week Egg Baby Project designed to teach responsible parenting skills.

Students must care for their egg baby—or in some cases egg babies—diligently during a busy week of classes and school activities. Failure to properly care for the fragile egg babies could result in tragedy for the "children" as well as a disastrous project grade for the "parents."

Stirn said seniors are instructed never to leave their egg babies unattended during school hours.

To prepare for the project, Stirn said the students talked to their parents, grandparents, and other parents about what it's like to be a parent and some of the most challenging aspects of parenting.

"The best thing about it is student awareness," the teacher said. "The best way you learn something is through experience. People talk about alcohol awareness, but not about parenting awareness."

Daily essays required during the project addressed student and faculty reactions, inconveniences, responsibilities, readiness, and other awareness issues. Each day students were assigned various problems to solve or adjust to as single parents.

Roncalli student Lara Costello, who had egg baby twins, said she learned how to be responsible for another human being's life during the one-week project. She named her egg babies Bridgette Nicole and Brandon Michael and carefully carried them around in baskets at school.

"It seems like you have no time at all to yourself," Lara admitted. "I seemed to be on edge all day so nothing would happen to my babies. Having a child takes a lot out of you."

Classmate Mary Davis said she learned that "I am responsible for everything that happens to my child. I am responsible for making the decisions that will affect the rest of his life. I also learned that being a parent takes self-discipline. I have to think about my child, deal with the problems, take care of myself, and do the right things so I am able to be responsible."

Education helps people become better parents, she said, because parenting requires more than instinct.

"They need to know about the medical

problems that may occur," Mary said, "and about the consequences of what they do and how they treat their child."

Nicole Rizzo said when she first heard about the Egg Baby Project her reaction was, "This will be so cute!"

In fact, she said, "I never gave a second thought to how hard it would be. My baby boy, Jason Richard, was cute but also very hard to take care of. It's hard having to tote around the baby all the time. It's time consuming, and sometimes it can be a pain. Some other students in the school find this project cute but others think it's silly. A lot of friends and faculty ask, 'How's the baby?' or 'What's his name?' My friends think it's funny to see me with my baby egg. This project has taught me that having a child is time consuming, tiring, stressful, and at the same time exciting and joyous."

Pat Allen said the Egg Baby Project teaches students responsibility for their own actions and appreciation for their own parents.

"We can now relate to what our parents went through or are still going through now," Pat wrote in one of his daily essays. "It makes me think what kind of sacrifices they had to go through for me. It also, I believe, opened some eyes to the reality of teen pregnancy."

Raising a child requires a "great deal of responsibility and care," Jason Williamson explained in an essay. "Without responsibility, parenting is a failure. I also learned that in order to be a good parent you must love the child."

Christy Cothron agreed with other students who said they "never realized how much responsibility a child could be."

However, she wrote, "I sure did find out! I learned the true meaning of responsibility."

In her final daily essay, Julie Bender admitted that she "can't even imagine having a real baby."

Caring for Ashley, her egg baby, "took much time, patience, and responsibility," she said. "Not only was I looking out for myself, but I also had my egg to care for."

Senior Matt Peats said "tending to the health of my egg baby was difficult. There were many obstacles along the path that I and my baby had to travel at school. I didn't realize how much responsibility it really takes to keep an egg from being broken for a week at school. It takes a lot of self-discipline."

The project resulted in a hectic week, Matt wrote, and he learned that the responsibility of parenting is immeasurable.



LEARNING PARENTING SKILLS—Roncalli High School seniors Nicole Rizzo (above) and Tony Lynch (right) keep a close eye on their egg babies while instructor Steve Stirn lectures during a recent Human Development class. Nicole named her "child" Jason Richard Rizzo Jr., while Tony taped a photograph of himself on his "namesake." Students had to take care of their egg babies for one week to learn responsible parenting skills. (Photos by Mary Ann Wyand)

Taking care of twin egg babies was exhausting, Karma Mason noted, and after a few days she began to wish she only had to accept responsibility for one "child."

Tony Lynch, who taped his school picture on his egg baby, said he often babysits for his nephews so is accustomed to accepting responsibility. However, it was hard to imagine the egg as a "baby" in need of constant care.

"I was very protective of who could hold 'Zack,'" Lori Thompson wrote. "He was my responsibility and I didn't want anything to happen to him. I only had a babysitter two times."

Amy Halter also had egg baby twins, which doubled parenting responsibilities.

"I have gained a lot of respect for parents," Amy said, "and I have learned a lot about the many problems parents can encounter. Even though this project was sometimes a pain, I had fun!"

Brian Jordan said "carrying an egg from class to class can arouse some pretty strange looks at first, but soon people realize it is a baby and become interested. I am always protective of her."

Classmate Chris Quinn explained that,



"One reason why we did this project was to educate the other kids in our school."

Chad Elliott said the project prompted "constant worry about whether or not the baby is all right."

Senior Kurt Kiefer concluded that, after completing the Egg Baby Project, he has "a great deal of respect for parents. I noticed how much responsibility parents have to face every day. This project was only for one week, and that was hard. I can't imagine what it would be like to raise a child to adulthood. Hopefully, when I get older more maturity and responsibility will come to me and I will be able to raise a family."

Heather Kuhne enjoys tackling lots of challenges

by Mary Ann Wyand

Disabilities are like cocoons, Heather Kuhne told members of the Downtown Kiwanis Club, and they are meant to be broken through, or overcome, in life.

Heather's determination to overcome speech and hearing impairments and succeed in school recently led to her selection as the 1992 recipient of the Abe Lincoln Award presented by the Indianapolis Kiwanians in recognition of "character, motivation and spirit demonstrated through noteworthy achievement in the face of the most difficult obstacles."

The former St. Lawrence School student said she plans to use the scholarship for collegiate study in biology and genetics at Ball State University in the fall.

"The learning disabled child is much like a butterfly in a cocoon," she explained, "because a butterfly without the strength to break through its cocoon will remain there and wither and die. Much in the same way, a learning disabled child without the strength to break through the cocoon of his disability will remain inside that cocoon, never being able to take flight and soar on his own."



OVERCOMING CHALLENGES—St. Lawrence parishioner Heather Kuhne of Indianapolis displays the Kiwanis Club's 1992 Abe Lincoln Award earned for overcoming challenges caused by her hearing impairment. (Photo by Mary Ann Wyand)

It's easy for young people to get discouraged, Heather said. "If you see limitations, then you have limits. If you don't see or refuse to acknowledge limits, you can do absolutely anything or at least try."

Heather said her parents, Ronald and Bridget Kuhne, "never allowed me to feel inferior because I have a hearing loss."

She said a turning point in her academic progress came in the sixth grade after her parents enrolled her at St. Lawrence School.

"My grades started getting better," Heather said, "and I think that's because there is a major difference between public school and parochial school. I learned that it was more than just school. I had a speech impediment too, but no one there saw me as being different just because they couldn't understand me very well. I also joined the Girl Scouts, and that was tremendously helpful."

Recently Heather earned the Girl Scouts' prestigious Gold Award. In a few weeks she will graduate in the top 10 percent of her class at Lawrence Central High School. Then in a few months she will tackle lots of new challenges at college.

BOOK REVIEW

Books for Catholics to read

by Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"The Freedom of Holiness," by Rev. Michael Marshall, Morehouse Publishing, \$11.95, 195 pp. Episcopal cleric explores six themes he regards as basic to living the holy life in today's world. Each daily reading contains a Scripture passage, a brief exposition matched by a brief biography of a saint, and a reflection on what their witness means.

"Finding God in Your House," by James Breig, Thomas More Press, \$12.95, 199 pp. Tells how members of contemporary families grow in their love for one another and God as they cope with everything from homework to illness and death.

"Spirituality For a Restless Culture," by Oblate Father Ronald Rolheiser, Twenty-Third Publications, \$7.95, 145 pp.

Counsel for those who struggle with restlessness, guilt and obsessions in their quest for the consolation of God.

"Disciples and Leaders," by Father John F. O'Grady, Paulist Press, \$9.95, 137 pp. Traces the development of ministry and leadership roles through the New Testament and first century and details the connections between these roles and being a disciple imitating Jesus' own ways.

"Believing," by Jesuit Father Gerald O'Collins and Mary Venturini, Paulist Press, \$8.95, 178 pp. Dialogue between a theologian and a Christian laywoman on the meaning of the Apostles Creed.

"Natural Prayer," by Wayne Simsie, Twenty-Third Publications, \$7.95, 101 pp. Subtitled "encountering God in nature," this book is meant to be a hymn to the wonder and beauty of God as manifested in the natural world around us.

"Through Mary's Eyes," by Mary Lee Bensman, Magnificat Press, \$5.95, 109 pp. Imaginary dialogues with

Mary designed to open one's heart to a relationship with Jesus' mother.

"A New Look at Prayer," by Bill Huebsch, \$7.95, 128 pp. Guides readers in discovering both who they are and what they can be while gaining a greater understanding of God's word.

"Wisdom's Daughter," by Joan M. Muth, Crossroad, \$24.95, 217 pp. Presents Juliana of Norwich, one of England's greatest mystics, as a theologian with a quite definite thought at times implicit structure to her thought.

"Focus Your Day," by Holy Cross Father Kenneth E. Grabner, Ave Maria Press, \$7.95, 352 pp. Daily prayer book with brief reflections for every day of the year.

"Consider Jesus," by Sister Elizabeth A. Johnson, Crossroad, \$9.95, 149 pp. Subtitled "waves of renewal in Christology," this book describes and comments upon the new insights theologians are publishing about Jesus Christ.

"Catholic Spirituality and the Ministry of Religions," by John Tully Carmody and Denise Lardner Carmody, Paulist Press, \$12.95, 179 pp. Balanced look at Catholic spirituality and its interaction with religious traditions throughout the world.

"With Love Beyond All Telling," by Providence Sister Maureen Abbott and Josephite Father Joseph Doyle, Paulist Press, \$14.95, 253 pp. With adult spiritual formation in mind the authors provide an overview of the Bible in a decidedly personal context. Well suited for study in small groups of laypersons.

"Sisters: Lives of Devotion and Defiance," by Julia Lieblich, Ballentine Books, \$20, 318 pp. Lives of four progressive nuns in the foreground of an account of nuns in this country today along with their history and a view of their evolving vocation.

"How Can I Believe When I Live In A World Like This?" by the Rev. Reginald Stackhouse, HarperCollins, \$16.95, 147 pp. Anglican cleric suggests how to cope with suffering, enjoy every day, and embody understanding and purpose in one's everyday life.

"Where Two or Three Are Gathered," by Sister Barbara Fiand, Crossroad, \$9.95, 108 pp. Parallels a call to women and men religious to return to their heritage with an analysis of community within a human, cultural, and religious framework of consciousness.

"The God of Life," by Father Gustavo Gutierrez, Orbis Books, no price given, 214 pp. Speaks of the Lord as the God of life, as the one who confronts the idols of death—greed and corruption, oppression and violence—and liberates us to the fullness of life. Published first in Spanish.

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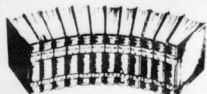
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(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious 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.)

+ BEAL, Walter L., 88, St. Bernard. Frenchtown, April 10. Father of Franklin Joseph, grandfather of two.

+ BENDER, Virgil R., 77, St. Paul, Tell City, April 7. Husband of Clara; father of Paul, Virgil Jackson and Frances; grandfather of four.

+ CALLAHAN, Thomas B., 73, Sacred Heart, Terre Haute, March 12. Husband of Ethel (Ogle); stepfather of Robert and Ann Heelen; brother of Neil Paul, Danny, and Mary Catherine May; step-grandfather of two.

+ GRAYBILL, John B. Sr., 82, St. Mary, North Vernon, April 14. Husband of Florence (Jones); father of John Bernard Jr.; grandfather of two; great-grandfather of three.

+ JACKSON, Forrest J., 77, St. Paul, Tell City, March 31. Husband of Elsie; father of Earl, Larry, Gary, Kevin, Mary Sue Goldman and Patsy Smith; stepfather of David Spear and Margaret Taylor; grandfather of 13; great-grandfather of four; step-grandfather of three.

+ KING, Ethel M., 88, Sacred Heart of Jesus, Jeffersonville, April 10. Mother of Charles E. "Jack"; grandmother of one.

+ MCCARTY, M. Agnes, 92, St. Joan of Arc, Indianapolis, April 10. Aunt of Maureen, Martin, and others.

+ MESSENGER, Veronica, 74, St. Mary, New Albany, April 14. Mother of Bill and Rosemary Kaul; sister of Wilfred, Alois, Jerome and Ralph Hentrup.

+ MORRIS, Barbara J., 66, St. Anne, New Castle, April 11. Wife of Philip J.; mother of Thomas and Michael.

+ ORBERSON, John A., 61, St. Augustine, Jeffersonville, April 9. Husband of Barbara; father of John W., Ronald L. and Steven; brother of Lee, William, Jane Dooley, Dorothy Hertzman and Nancy Leach; grandfather of nine; great-grandfather of five.

+ NIESSE, Henry S. Jr., 82, St. Mary, Madison, April 6. Father of Henry S. Jr., and Ann Weber; brother of Lucille Inell; grandfather of six; great-grandfather of five.

+ PLOTT, Bertha Kathryn, 75, St. Malachy, Brownsburg, March 26. Wife of Billy J.; foster mother of Flora Britton; sister of Nellie Colkos; Veronika LaFluer, Connie Mastromanni and Maxie Wegel.

+ RENNEKAMP, Rose Marie (Aplana), 79, St. Joseph, St. Elmo, April 9. Wife of Lawrence B.; mother of Lawrence E., Jerome R., and Joan M. Brooks; sister of Ferdinand and Vincent Aplana; grandmother of nine; great-grandmother of 31.

+ RUTHERFORD, Gerald E., 75, St. Joseph, Shelbyville, April 6. Father of Karen Land, Janet Steinmetz, Anita Bray, Tony, Joseph, Dan and John; grandfather of 23; great-grandfather of three.

+ SHAFFER, Michael Joseph, 77, St. Rose of Lima, Franklin, April 11. Husband of Sophie; father of Carolyn, Mills and Michael Jr.; brother of Anna Bokera.

+ TAPEK, Esther E. (Szylar), 69, St. Luke, Indianapolis, March 11. Wife of Edward J.; mother of Peggy.

+ ZECH, Anna M., 77, St. Ambrose, Seymour, April 15. Mother of Thomas and Joseph; sister of Irene Reitman, Lucille Lusk, Helen Bone and Dorothy King; grandmother of three; great-grandmother of three.

Money woes bring cutbacks in three dioceses

by Jerry Filleau
Catholic News Service

WASHINGTON—At least three U.S. dioceses announced personnel cutbacks this spring to reduce or avoid deficits.

►The St. Louis Archdiocese, which reported a \$5.5 million deficit in fiscal year 1991, issued an 11-point consolidation and reduction program as the first step in a three-year plan to reduce its deficit by \$2.5 million.

►The Phoenix Diocese, looking at a projected \$1.9 million deficit next fiscal year, laid off 16 people—13 percent of its total diocesan staff—and levied an additional 1 percent diocesan tax on the revenues of all parishes.

►In North Carolina, the Raleigh Diocese said it will lay off 10 of its 100 diocesan employees and restructure diocesan offices, reducing the current six administrative divisions to four.

In St. Louis, the current archdiocesan office and program reductions are part of a long-range plan that could include significant parish changes as well. The North St. Louis Deanery Council recently approved a recommendation to Archbishop John L. May that he reorganize parishes in that area, making 11 parishes out of 26. The North St. Louis Deanery began its self-study a year ago, but now other deaneries are engaged in a similar process.

The 11-point archdiocesan reorganization, recommended by a joint committee of the archdiocesan pastoral council and priests' senate and approved by Archbishop May, has the following main elements:

►Consolidation of four archdiocesan offices into two. The worship and catechumenate offices will be combined, and the same will happen to the lay formation and family ministry offices.

►Funding reductions for three archdiocesan offices: those dealing with ecumenism, the charismatic movement and contemplative outreach.

►Absorption of the Paul VI Institute, which offers catechetical courses, into the archdiocesan Catholic education office.

►Elimination, through the cutbacks, of the equivalent of five full-time jobs.

The Phoenix Diocese's decision to eliminate 16 positions—10 held by lay people, four by nuns and two by priests—comes on top of 19 diocesan-level jobs already eliminated in the past three years through layoffs or attrition.

Areas directly affected by the new cuts include the diocesan tribunal, worship office, catechetical ministry, youth ministry, family life office, Indian ministry, hospital chaplains, divorced and separated ministry and the Kino Institute, a training center for catechists and other adult leaders.

Diocesan financial officer Msgr. Richard W. Moyer said a number of factors, but especially Arizona's depressed real estate market, forced the additional cuts.

Aggressive efforts to sell unneeded property had brought little success because of market conditions, he said. A plan to sell the property of former Gerard High School for nearly \$7 million fell through when the buyer could not obtain financing.

Bishop Thomas J. O'Brien of Phoenix said that keeping a balanced budget is part of "responsible stewardship of donated funds." Many other Catholic dioceses and religious denominations as well as state and local governments and commercial enterprises around the country are facing similar budget struggles, he said.

Employees to be laid off in Raleigh were informed individually just before a March 31 meeting of diocesan staff

at which Father Joseph G. Vetter, the chancellor, announced the diocesan reorganization plan.

The laid-off employees were given three weeks' notice but are to receive full salary and benefits through June 30 as part of a severance package.

The reorganization proposals are part of a three-year plan and budget for diocesan agencies that the diocesan Administrative Council recently mailed out as a recommendation to priests and four diocesan councils that must be consulted about such decisions.

Father Vetter said the reorganization plan could still be modified by the diocesan councils before it is enacted, but "we felt an obligation to let employees know as soon as possible if their positions were about to be phased out. In addition, if they are to receive severance pay, it must be during the current fiscal year, which ends June 30."

He said the Catholic Church Extension Society, a national agency that raises money for disbursement to poorer U.S. dioceses, notified the Raleigh Diocese last December that with the start of the new fiscal year it would lose its yearly \$150,000 Extension subsidy.

At the same time, he said, U.S. economic conditions have led to other losses of diocesan revenue. The diocese's investment portfolio earned \$100,000 less than was originally forecast because of the economy.

Nearly half the funding for the diocese's \$3.2 million budget comes from the Bishop's Annual Appeal. The diocese lowered its goal for the 1992 appeal by 3 percent.

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Survey finds high satisfaction among parish lay ministers

by Tracy Early
Catholic News Service

NEW YORK—An extensive survey of lay ministers, including nuns and brothers, employed by U.S. parishes found a surprisingly high degree of satisfaction on the part of the ministers as well as the ordained ministers and parishioners they worked with, according to a priest who coordinated the study.

Father Philip J. Murnion, director of the National Pastoral Life Center in New York, said widespread stories of staff conflicts over matters such as job descriptions and authority sometimes gave a negative impression, but that this impression was not borne out by survey results.

"For the people involved—for parishes, pastors, the lay ministers—it is a very positive picture," he said in an April 15 interview. "We found problems in 10 to 15 percent of the cases, but overall there is a high level of satisfaction."

Father Murnion said the National Pastoral Life Center carried out the study at the request of the U.S. bishops' Committee on Pastoral Research and Practices, with a \$229,000 grant from The Lilly Endowment in Indianapolis. The committee has asked the center to do further research, he said, and another grant is being sought for that.

A joint meeting of the bishops' committees on pastoral practices, laity and priestly life and ministry in September will assess the report, he said, and a follow-up workshop for bishops will be held just before their November general meeting.

For the survey, questionnaires were sent to a random selection of 2,198 parishes in 43 dioceses in all regions of the country.

Of 1,163 parishes responding, 655 employed 1,368 lay ministers, including nuns and brothers, at least 20 hours a week. Projecting from the sample, Father Murnion estimated that the 19,000 U.S. parishes employ about 20,000 lay ministers, not counting school and maintenance staff.

"This story is about a virtual revolution in pastoral ministry," the report says. "A generation ago, almost all Catholic parish ministers, those who were formally part of the staff of a parish, were priests, except for the sisters who administered and taught in the schools and parish visitors and catechists in some mission areas."

In the interview, Father Murnion said the survey

indicated that the practice of employing lay administrators to run parishes with no resident priest was not as widespread as some reports suggested. If the survey results are representative, he said, the total for the nation would be under 200.

The survey found that 85 percent of the lay ministers were women, and nearly half of these women were nuns. On average, the nuns were older than the other lay staff, and Father Murnion said this indicated nuns as a group would probably be passing from the scene, forcing parishes to rely more on lay people not in religious orders.

Father Murnion said some people had expressed apprehension that increasing employment of lay staff would lead other lay people in the parish to become less active, and put parish life more exclusively in staff hands. On the contrary, he said, the survey indicates that a major part of the lay staff activity is enlisting parishioners in various programs.

Copies of the report are available at \$11.95 plus \$4 postage and handling from National Pastoral Life Center, 299 Elizabeth Street, New York, N.Y. 10012.

5 Episcopal priests seek Catholic priesthood

by Jerry Filtzau
Catholic News Service

WASHINGTON—Five married Episcopal priests in Texas are currently seeking acceptance into the Catholic priesthood. Father James Parker told Catholic News Service April 16.

They are among some 15 to 20 former priests of the Episcopal Church nationwide who have decided to join the Catholic Church since last summer and have started the process to become Catholic priests, Father Parker said.

The Texas five include two priests, Fathers Timothy Church and Lloyd Morris, from the same parish, Holy Nativity Episcopal Church in Plano. Fathers Church and Morris were joined by about 40 Holy Nativity families when they made their decision in February to become Roman Catholics. The group currently calls itself "a transitional community of Episcopalians who are journeying to the Roman Catholic Church" and members continue to worship together.

Father Parker, who holds parish and diocesan posts in Charleston, S.C., is national administrative coordinator of the U.S. pastoral provisions established in 1981 for the acceptance of former Episcopal priests into the Catholic priesthood. He and his wife joined the Catholic Church in 1981. In 1982, after 25 years as a priest in the Episcopal Church, he was the first to be ordained a Catholic priest under the pastoral provisions.

In a telephone interview April 16, he told CNS that the number of married former Episcopal priests who have been ordained as Catholic priests has grown to nearly 70.

The road between Catholic and Episcopal priesthood is a two-way street. More than 300 of the U.S. Episcopal Church's priests today are former Catholic priests.

Many of the former Episcopal priests say that they left that church because of its ordination of women priests and bishops, possible approval of same-sex unions, acceptance of sex outside marriage and the ordination of active homosexuals.

Father Parker said the large number of new applications for Catholic priesthood since the Episcopal General Convention "is not simply a negative reaction to the convention. It is a positive reaction to the Catholic Church." While the convention may have sparked them to take the step to Catholicism, he said, it was something they had already been considering for some time, he said. "It's hard to leave when you've spent your life believing in something."

For a married priest, he added, it is not a decision made apart from the family. Almost always the wife and children also convert.

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