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Plan's progress reported to council

by John F. Fink

Archdiocesan Pastoral Council members heard a report on the strategic planning process for the archdiocese during its regular meeting last Saturday, Feb. 13, at St. Columba Church in Columbus.

Archbishop Daniel M. Buechlein and Dan Conway, facilitator for the planning process, reviewed and summarized the studies that have been made and Conway reported on the results of questionnaires that had been sent to about 800 people identified as leaders within the archdiocese.

Conway noted that his report at the council meeting was "a summary of a summary," since the full summary of study reports and recommendations was published in full in last week's issue of *The Criterion*.

The questionnaire had asked seven two-part questions:

1. What have been the major accomplishments of our archdiocese? What action can we take to further them?

2. What have been our major shortfalls? What action can we take to minimize the impact of these shortfalls?

3. What are our major strengths? How can we build on these strengths?

4. What are our major weaknesses? How can we correct them or minimize their impact?

5. What are the major opportunities that lie before us in the next five to 10 years? What can we do to successfully address these opportunities?

6. What are the major threats or risks to our continued success over the next five to 10 years? What can we do to resolve them or contain their impact?

7. What are the three most important tasks that we face over the next five to 10 years? Why are they the most important tasks?

Although many different responses were received to each question, some items were mentioned more frequently than others.

In the area of accomplishments, increased lay involvement and ability, the excellence of Catholic education, and the general structure of the archdiocese were mentioned far more often than any other responses.

For shortfalls, those mentioned most frequently were lack of vision, planning and ownership; the need for better trained lay leaders; and lack of communications. Not far behind were "not enough emphasis on spiritual matters," and the shortage of priests and nuns.

Far and away the top vote-getters for strengths in the archdiocese were good people and clergy, and involvement and empowerment of the laity.

Top weakness identified were shortage

of and overworked priests, and no diocesan plan or vision. Included in that last category was also "poor implementers, trouble making tough decisions, tendency to deliberate and not act, and lack of coordination between planning and management." Other things in this category receiving mention at least 20 times were lack of spirituality, finances, communications, parochialism, geographic diversity, and problems with Catholic schools.

In the category of opportunities, the things mentioned most often were lay leadership development and more lay involvement, more emphasis on spirituality, strengthen Catholic schools, and evangelization.

Priest shortage and burnout was mentioned most often in the category of threats. Other things mentioned were erosion of faith and values, finances, and not enough participation and leadership by laity.

The most important task identified was parish staffing and lay leadership. Other things receiving frequent mention were to strengthen spirituality and Catholic identity, increase religious vocations, establish mission vision plan, communications and evangelization, and sound financial development and reporting.

The data collected from the questionnaires as well as the recommendations made in past studies will now be used by the planning process's Core Planning Committee to develop a mission statement and a set of priorities for the archdiocese. The first meeting of the Core Planning Committee is next Monday and Tuesday (Feb. 22 and 23).

Besides the report on the planning process, Archbishop Buechlein also briefed the council on other matters, including:

From March 12 to 22, he will join the other bishops of Indiana, Illinois and Wisconsin in the *ad limina* visit to Rome required of each bishop every five years. In preparation for that visit, he said, Chancellor Suzanne Magnan has overseen the publication of a comprehensive report on the status of the archdiocese.

The archbishop said that he expects about 1,000 youth from the archdiocese to attend World Youth Day in Denver in August. Pope John Paul II will be there for the observance. The archbishop said that scholarships are being provided for some disadvantaged youth.

He said that an all-day workshop on the restructuring of management at the Archbishop O'Meara Catholic Center will be held March 3.

He noted that five priests will be ordained on June 5, that there are now 25 archdiocesan seminarians studying for the priesthood, that he has interviewed eight potential seminarians, and that several others are scheduled for interviews.

He said that budgeting in the future will be changed so the archdiocese will not have

(See PLAN'S PROGRESS, page 2)



OVER THE TOP—Charles Schisla, left, and Ed Isackson, chairman and vice chairman of the Family Division of the United Catholic Appeal, unroll a scroll that reveals that pledges and contributions in the Family Division totaled \$45,295.12 during a meeting of archdiocesan employees Feb. 15 at the Archbishop O'Meara Catholic Center. The division's goal was \$35,000. (Photo by Margaret Nelson)



by John F. Fink

The Family Division of the United Catholic Appeal, which kicked off this year's campaign, has exceeded its goal. With 71 percent of pledges in, pledges total \$45,295.12. The goal for the division was \$35,000.

The Family Division consists of those employees of the archdiocese who work at the Archbishop O'Meara Catholic Center and at some of the archdiocesan agencies.

Charles Schisla, director of the Office of Communications for the archdiocese and chairperson of the Family Division, said at a meeting of archdiocesan employees last Monday, Feb. 15, that 209 pledges had been received. The average pledge was \$216.72.

This was the second year that the employees were part of a separate division. Last year contributions and pledges in the Family Division totaled \$33,707.

"We believe the Family Division has gotten this year's United Catholic Appeal off to a good start," said Larry Daly,

director of the United Catholic Appeal. "If the other divisions can now follow suit, it should be a successful campaign."

The overall goal for this year's appeal is \$3 million. Last year's campaign raised \$2,663,082.

The Major Gifts Division, under the leadership of James Magee, has begun its solicitation. The division consists of donors who are believed capable of giving a gift of \$500 or more.

The General Parish Division, under the chairmanship of Virginia Witchger, is now being organized. Parish team training seminars will be held next month and solicitation in parishes will take place during May.

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Parishes submit 714 names in Called by Name program

by John F. Fink

Ninety-five parishes in the Archdiocese of Indianapolis have submitted 714 names of people who, parishioners believe, would be good priests, brothers and sisters. The names were submitted as part of the Called by Name program sponsored by the archdiocesan Vatican Office and the Serra Club of Indianapolis.

Marys of the names were submitted by more than one person.

Two information evenings have been scheduled for the men whose names were submitted, in New Albany on March 14 and at the Archbishop O'Meara Catholic Center on April 4. The focus of

the evenings will be on education about the call to priesthood or brotherhood, with the opportunity to talk with someone individually at a later date.

The names of the women submitted will be given to the Vocation Committee of the Association of Religious in the Archdiocese of Indianapolis.

All of those whose names were submitted will receive a letter from Archbishop Daniel M. Buechlein. In the letter he congratulates the person "for this very positive recognition of your gifts."

In his letter, Archbishop Buechlein says, "If you find yourself drawn toward helping others and if your faith is important to you, perhaps a religious vocation is for you."

THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Lent is a special and timely gift

by Archbishop Daniel M. Buechlein, OSB

As a kid I can remember giving up candy for Lent, but I would continue to use my allowance (a nickel at first, a quarter in better times) to buy candy and keep it in a box under my bed until Easter Sunday. It might not have been the right Lenten spirit, but I learned what it meant to fast and in the end I knew why I was doing it.

I think that spirit is still around. Our Catholic churches are packed on Ash Wednesday, but let's not think that takes care of Lent until Good Friday. Over the years I have learned to consider Lent a special and timely gift to help get my head and heart straight about what counts in the stuff of everyday life.

Getting my head and heart straight about what counts in life helps me see more clearly something I already know but forget: I am not the center of the world. God is. This view of life is freeing because it is true. Yes, it is so obvious, but it is not a view that stays with me naturally and I don't think I am different from other folks.

This gift for freedom in the stuff of everyday life is expressed in the call of Lent: "Repent and return to the



Gospel." In the Gospel Jesus shows us the way to God both by his teaching and the way he lived. Before he began his saving service to the poor (all of us), he went into the desert to fast and pray. In imitation of Jesus, a combination of special prayer, fasting, and service (almsgiving) has become the traditional program for our observance of Lent.

Fasting is a tremendous practice that has almost been lost in our culture except to trim waistlines and purify the body's system. One author (Redemptorist Father James Wallace) calls fasting, "a focus of the heart" and says maybe it is time to reconsider the value of fasting as an act of worship. Fasting is a way of saying, "God, you are the center of my life." It is a way of saying God is our nourishment. Rightly he says that fasting is a form of prayer.

In addition to abstinence from meat on Fridays, I suggest that we fast at least one day per week as a form of prayer and a reminder that God is the heart of all life and we need to turn to him in our need. Further I suggest that each of those fast days be offered up for some person in need of our love and support in prayer.

Some people are quick to point out that fasting is negative and old-fashioned, that we need something to do to some positive good work or service for another. The wisdom of the church calls us to do both. Fasting and almsgiving, fasting and good works are centuries-old companion Lenten practices. It is only our more recent society that wants to see fasting as something without value when in fact it is a very positive and fruitful practice.

Almsgiving can take many forms. Giving to others out of our own need, and not merely from what we have left over or extra, is the true intent of this practice. Performing extra good works of love, especially to those whom we may not particularly love, is the true test of good works. Day in and day out there are unexpected opportunities to do the loving thing for others at home, at school, at work.

One of the most important good works we might do is to give new strength to our prayer. Do we attend Sunday Mass? Do we participate? Maybe God doesn't need it, but we do! Might we attend Mass more frequently during Lent? Do we pray at home? Do we support each other, especially our young church, in faith and prayer? When was the last time we made the Way of the Cross? It is a timely and blessed Lenten devotion.

We can learn something valuable from the Twelve-Step Recovery Program of Alcoholics Anonymous. The fourth step calls for a completely honest and courageous moral inventory of one's life. The fifth step, in effect, calls for a confession following on the heels of that inventory.

Lent is a season during which we can accept the help we need to evaluate honestly and courageously our way of life from a moral point of view. In this season of special grace, let's freshen up and strengthen our conversion to Jesus and truly prepare for an Easter renewal of our baptism. It may be the chance of a lifetime!

EDITORIAL COMMENTARY

It's time for us to correct our health-care system

by John F. Fink
Editor, The Criterion

Health care is one of the most important pro-life issues in the United States today. The U.S. bishops have long included health care under the umbrella of the consistent ethic of life and have stressed that health care must be considered a basic human right.

Now the president of the United States has demonstrated that improved health care is among his top priorities by appointing his wife, Hillary Rodham Clinton, to head a task force that will draft legislation by May aimed at bringing soaring health care costs under control.

and providing health-care coverage to all Americans.

The U.S. bishops have called for universal access to health care, improved quality of care, and equitable financing.

Two Catholic groups that have a particular interest in health care are the Catholic Health Association (CHA), which represents about 600 hospitals and 300 long-term care facilities, and Network, the social-action lobby group. Representatives of both have already met with members of the Clinton administration.

Health care is at the top of many political agendas because its tremendous cost has put many American families, especially the poor, in a precarious position where a serious illness could be a catastrophe.

Today 37 million people are uninsured and many others are underinsured, mainly because unemployed and low-income people cannot afford the premiums. These are not single people living alone, either; more than half of the uninsured live in a family headed by a full-time worker.

Those who are employed by companies that have health-care plans see health-care insurance premiums taking a bigger and bigger chunk out of their paychecks. During the 10 years between 1980 and 1990 the employee share of employer-sponsored group health-insurance premiums nearly tripled.

The elderly often have medical problems for which insurance companies charge higher premiums, or deny coverage altogether.

Mrs. Clinton has already impressed a lot of people with her knowledge about the broken-down health system we now have in this country. She has been meeting a lot of people and hearing a lot of ideas about what should be done about it.

Network advocates what is called a single-payer system that would emphasize government rather than insurance companies as the coordinator of benefits and would be paid for through tax-based financing. Those who advocate these plans say that it "would be astronomically lower" than the employer-based insurance system. This plan, of course, is opposed by insurance companies.

CHA favors the establishment of a national health authority or health board that would determine the national budget for health care and distribute money to

state health organizations. These, in turn, would pay integrated delivery networks, or IDNs, which would be similar to health maintenance organizations except that each IDN would have to offer the national board's complete benefit package.

These plans, naturally, are controversial, as will be whatever Mrs. Clinton's team ultimately proposes. Perhaps the controversy will be able to result in a compromise that will still be an improvement over the present situation.

President Clinton has stuck his neck out by putting his wife in charge of this program. But the good news is, it almost guarantees that something will happen.

Plan's progress reported to council

(Continued from page 1)

a deficit such as it experienced in fiscal year 1992. The United Catholic Appeal failed to meet its goal, he said, and budgets had been based on projected income. In the future, he said, budgets will be based on the amount of money contributed in the previous year's United Catholic Appeal.

He emphasized the importance of the United Catholic Appeal. "We all share responsibility for the church outside our parishes," he said. "By nature we tend to be parochial, but we need all the help we can get to tell our people that they must share our mission and responsibility."

Besides hearing from Archbishop Buechlein and Conway, the council discussed the filling of seven vacancies on the council as well as those who will leave the council in May. Nominations were also made for officers and members of the executive committee. Elections will take place at the council's next meeting.

Fast, abstinence rules for Lent

Wednesday, Feb. 24, is Ash Wednesday, which marks the beginning of Lent. This solemn season is a penitential period that leads to the celebration of Easter.

Parishes throughout the archdiocese will begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgies in their churches. Archbishop Daniel Buechlein will offer Mass and distribute ashes at the 12 noon Mass in St. Peter & Paul Cathedral on Ash Wednesday.

Fast and Abstinence Rules

Ash Wednesday, Feb. 24, and Good Friday, April 9, are days of complete fast and abstinence. All the Fridays of Lent are days of abstinence.

Fast—Binds all over 18 and under 59 years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be

taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over the age of 14. On days of abstinence, no meat is allowed.

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

Easter Duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent and Trinity Sunday, June 3 this year.

Sister Catherine director of Office for Pastoral Councils

Franciscan Sister Catherine Schneider has been named director of the archdiocesan Office for Pastoral Councils.

The office is responsible for formation and development of pastoral councils at the parish, deanery, and archdiocesan levels. The office serves as staff for the Archdiocesan Pastoral Council.

Sister Catherine has been acting director for the office since the July 1992 retirement of Providence Sister Marie Kevin Tighe. Sister Catherine was assistant director of the office since 1987, serving as Sister Marie Kevin's administrative associate for two years prior to that appointment.

Before joining the Office for Pastoral Councils, Sister Catherine served the archdiocese as a staff member of the Development Office and of the Sequi-Centennial Office. Formerly, she was an elementary school teacher and served as a pastoral associate in another diocese.



Sister Catherine Schneider, OSF



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Most Rev. Daniel M. Buechlein

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In Beech Grove, Benedictine means hospitality

by Margaret Nelson

Residents of St. Paul Hermitage, and visitors to Our Lady of Grace Benedictine Center or Our Lady of Grace Monastery recognize the Beech Grove Benedictine sisters for their hospitality. And that's not by accident.

Sister Mary Margaret Funk is the prioress to Our Lady of Grace Monastery. "We believe in the wholeness of the individual. Our work extends our ministry—our belief that individuals can grow in spirituality.

"Our community is committed to live

within its means. And the community promises to do what it says. All we do promise is continuity and quality," she said. "A lot of people don't realize that we own and operate St. Paul's Hermitage," said Sister Mary Margaret. "The whole extended care thing has revolutionized. We do not believe in a lot of tube feeding and machines. That means providing one-on-one care," she said. Planning for the future is important, because of medical changes. "Sister Mary Margaret explained that 14 of the Benedictine sisters are on the Hermitage staff. Only one of the 97 sisters lives in retirement at the Hermitage now.

Ruth Steinmetz is one of the 48 active

residents in retirement at St. Paul's Hermitage. "To be assured of the comforting love and care of the Sisters of St. Benedict is like a beautiful gift and blessing from God," said the poetic woman.

"I feel that I have been climbing a mountain all of my life. I still have a mile to go. This last mile will be my hardest because... my body is wearing out," she said. "I do not lament growing old. For many are denied the privilege.

These priests are in residence at St. Paul's Hermitage. Father Thomas Carey has long advocated a residence for retired priests of the archdiocese. The Hermitage is being considered as a location for that.

Father Carey said, "The personal care they give here is even better than some hospitals could give. It is an excellent place for priests to have the spiritual and physical benefits of retirement. It would be better if we had more. I miss the priests together where you could talk with those you have been associated with.

Like other rooms at the Hermitage, the third-floor infirmary is open to married couples, like Charles and Flora Schludecker.

"It's a blessing that room was found for both of us," said Charles. "We can go to Mass without going out in the weather. I don't know where else I would be today where I could take care of my wife, and have food and medicine.

"They got out of their way to entertain us. People come and sing," said Charles Schludecker. He and his wife of 65 years belonged to the Sacred Heart Dramatic Club. Sister Patricia DeDe is the administrator at St. Paul Hermitage. Her idea is to give the residents "home life. We give them the respect, honor and dignity they deserve."

Families may visit at any time.

"One of the reasons we give this kind of attention is that we staff above requirements. This cuts down on the 'profit' margin," said Sister Patricia. In turn she said, "We have been blessed with people remembering us in bequests and wills.

"People ask if the work is depressing. People here don't act depressed. They are a source of inspiration, not depression," she said. "They are accepting, cheerful, understanding, and patient. The well elderly can come and go. Just because they are older doesn't mean they don't enjoy life."

The benefit of the sisters' outreach extends to the 160 lay employees. These Brandon works as a full-time nurse.

"I see the sisters ministering as much to employees as to the residents. They encourage family values for employees. It involves the whole family. Your family, job and spiritual life are all in one," said Brandon.

"I've worked other places and never felt as good as I do here," she said.

Sister Mary Gilbert Schipp, treasurer for the community, helps at the Hermitage.

She believes it is the best thing they do to demonstrate the Benedictine charism. She also sees it as a visible work of the church in the archdiocese. "We receive much more than we give," she said.

Sister Anna Rose Luken is administrator of the Beech Grove Benedictine Center, which has hosted everything from local family swimming to an early-February retreat for 60 Benedictine nuns from across the nation, Australia, Canada and Mexico. Though 60,000 people were served at the center last year, assistant Rozanne Robertson said, "A lot of people don't know we're here." To which Sister Anna Rose responded, "People nationwide know, but not always here."

"We host a lot of high school retreats and a lot of eighth-grade confirmation retreats," said Sister Anna Rose. "One of the things we started in November is the wholistic gym and pool program. People see the need to take care of their own physical well-being."

"It is a working center," she said. Ecumenical youth ministers, RCIA retreatants, and parish staff members have met there for training. The Benedictine Center staff is working with one parish to establish a weekly day at the gym and pool.

Last year, the center finished its second year of internship training for 15 spiritual directors. It will start the first year again to train more leaders for parish teams.

St. Francis Hospital holds workshops and staff development days at the Beech Grove Benedictine Center.

Sister Anna Rose said, "If a group wants to use the facility, we try to find its background. We try to have only Christian-type groups. We accept groups whose philosophy fits with our mission."

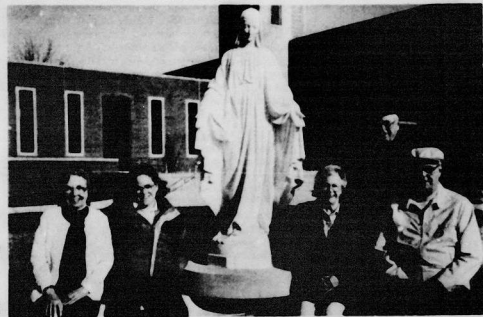
The Benedictine sisters remain active in the work of the monastery. Sister Emily Emmert and Mary Judith Howe, both marking nearly 50 years in the community, have been friends since they earned master's degrees at Notre Dame.

"I notice the atmosphere of serenity and peace since I came home to the monastery," said Sister Emily, who served as principal of the academy for 21 years, as well as other schools. Of the work, now, "I never have two days alike."

"I think it is important for the public to know that our prayer life at Our Lady of Grace is a powerhouse for all of the community, even people we don't see," said Sister Mary Judith, a 31-year teacher.

Sister Carol Falkner, sub-prioress, noted that many of the guests share the Benedictine spirituality by helping the sisters with their outreach. There are also 14 lay oblates who meet every other month.

"I think the Benedictine spirit holds wonderful values for today's culture. I think the mission of hospitality—the welcoming of people—is a Benedictine trait," she said.



BENE-FAMILY—Benedictine Sisters Mary Benedict Livers (from left) and Kathleen Yeason, sit near the statue of Our Lady of Grace in front of the Benedictine Monastery with Pauline King, Father Thomas Carey and Ernest Strahl, who live at St. Paul Hermitage. (Photo by Timothy Hall)

INDIANA GENERAL ASSEMBLY

Bill requiring breakfasts for poor in some schools passes House

by Coleen Williams

Children who come to school hungry may benefit from a bill successfully passed through the Indiana House of Representatives earlier this month. HB 1031 would require a breakfast program in those schools in which at least 25 percent of the students are eligible for free or reduced-price school lunches.

More than a third of the way into the 1993 session, Indiana legislators are sitting through nearly 1,600 bills, some of which could benefit or harm children and families. The Indiana Catholic Conference (ICC) is closely watching and impacting several of those bills, including HB 1031.

"The continuing reality of hungry children in our midst is a dismaying sign of failure," said the U.S. Catholic bishops in "Putting Children and Families First." "We see signs of this failure in our food pantries, soup kitchens, parishes and schools. New investment and improvements are needed in basic nutritional programs... to ensure that no child goes hungry in America."

Studies have documented the critical link between nutrition and learning and the advantages of breakfast programs. "Hunger in the morning leaves children cranky and lethargic," reported the Food Action and Research Center in its "1992 School Breakfast Scorecard. Second Edition." "It causes sickness and absenteeism. And most significantly, hunger deprives children of important opportunities to be creative and learn."

Funded primarily through federal meal reimbursement and start-up grants, the program targets those children in need, especially the poor. Schools are able to provide low-income students free or reduced-cost breakfasts. Other children may choose to purchase breakfast for a minimal price.

Nationwide, more than 50 percent of schools eligible—public, private and parochial—offer breakfast programs. Indiana lags behind the national average at 27 percent participation. During 1991, Indiana actually decreased its level of participation slightly.

Though HB 1031 is limited to public school, the ICC supports the bill, recognizing the importance of good health and education of Indiana students as well as the advantages to children in need. Also, a number of Catholic schools voluntarily provide breakfast to their students, assisted by the federal program.

Authorized by Representative John Day (D-Indianapolis), HB 1031 passed the House by a substantial majority, 74-21. However, survival of the bill in the Senate is questionable. In the final hours of the 1992 session, action by senators defeated a similar bill. The climate is similar this year.

Other action of interest to the ICC includes the passage of HB 1206 Minimum Wage in a 69-25 vote and two family leave bills which passed out of their initial committees in identical 7-5 votes.

Indiana's minimum wage would increase from its present level of \$3.35 to \$4.50 by October 1994 under HB 1206, also authored by Representative Day. ICC supports the provision of a livable wage that allows a full-time worker to maintain a family, especially in times of large-scale economic change.

HB 1033 and HB 1181 expand the impact of the federal family leave law to include those employers with 20 or more employees. HB 1033 would allow 10 weeks of unpaid leave for the birth or adoption or special needs of a child. HB 1181, introduced by Representative Thomas Kromkowski (D-Scottsboro), would provide for similar leave in cases of employees caring for a sick or injured spouse or parent. The federal law requires 12 weeks unpaid leave for companies with 50 or more employees in those circumstances. More than 11,500 Indiana employees would benefit from the bills.

The ICC supports the family leave legislation because it contributes to the stability of family life by protecting the jobs and health benefits of workers in situations where they need to fulfill their family responsibilities.

Minimum wage and family leave legislation will also take a difficult road, minimum wage in the Senate and family leave on the House floor.

Attorney general receives blessing from home parish

by Margaret Nelson

Pamela Fanning Carter, the first African-American and female attorney general of the state of Indiana, received a blessing from the priest celebrant after the 10:30 a.m. Mass at her home parish of St. Bridget, Indianapolis.

A 1956 first-grade classmate at St. Bridget, Addison Simpson, introduced Carter to the assembly. Simpson, also a member of Governor Evan Bayh's staff, remembered the days when Carter played the organ during Mass, was elected May Queen, and led the St. Bridget group single file into a song fest at Butler University's Hinkle Fieldhouse.

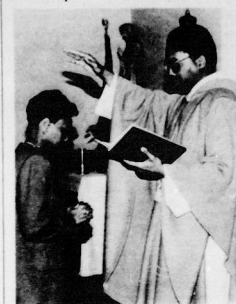
In his blessing, Father Kenneth Taylor followed the tradition of "sending a member forth to serve." Carter said she would "move forward as a representative, literally, of all of us."

Carter praised "the priests and nuns who believed in us and told us, what you do makes a difference." She said, "My parents have always been so thoroughly involved spiritually..."

Rocky Fanning served as commentator and Dorothy Fanning as eucharistic minister during the

Sunday liturgy at which their daughter received her blessing.

A reception followed the Mass.



BLESSING—Attorney General Pamela Carter receives the blessing of Father Kenneth Taylor at her home parish of St. Bridget. (Photo by Margaret Nelson)

FROM THE EDITOR

Lent begins Wednesday. Are you ready?

by John F. Fink

Next Wednesday many Catholics will have dirty foreheads. Ashes of palms blessed last Palm Sunday (or Passion Sunday) will be placed on their foreheads to urge them to do works of penance during Lent and to remind them that they are dust and unto dust they will return. Although not a holy day of obligation, more people usually attend Mass and receive ashes on Ash Wednesday than attend Mass on most of the holy days.

Many Catholics seem to look forward to the beginning of Lent, perhaps because they see it as a time to take stock of their spiritual lives and to resolve to improve them. I would venture to guess that more people make good resolutions at the beginning of Lent than do at the beginning of the new year.

Perhaps people look forward to Lent more today than they used to because penances today are voluntary whereas they used to be mandatory.

EVERYONE PAST A certain age can tell their children how tough Lent used to be—back when it meant 40 days of fasting for adults and when children were expected to give up candy, ice cream, movies, etc. Some of the fondest memories of my childhood were the Sunday evenings during Lent when my father would take us children out for a tin roof (hot fudge sundae with peanuts) if we hadn't eaten desserts or candy during the week. We knew that the Sundays of Lent didn't count.

We also knew then that Lent ended at noon on Holy Saturday when my mother traditionally fixed a big spaghetti dinner. Today Lent ends with the Mass of the Lord's Supper on Holy Thursday evening.



The 40-day period of Lent (the word comes from the Anglo-Saxon *lencen*, meaning springtime) has been observed by Christians at least since the fourth century. Prior to that the preparation for Easter was only a few days and the extended time developed gradually. The 40 days of penance, which emphasized fasting, were patterned on Jesus' 40 days of fasting in the desert before the start of his public life, as recorded in the Gospels of Matthew, Mark and Luke.

In the early days of Christianity, sinners who wanted to be reconciled with the church had to do public penances. The practice of receiving ashes on Ash Wednesday began when sinners had their heads strewn with ashes and they wore penitential garments until they finally received absolution on Holy Thursday. Gradually, public penance gave way to private confession and the penance became a few Our Fathers and Hail Marys.

THE SEVERITY of Lent was changed by Pope Paul VI on Feb. 17, 1966 in the apostolic constitution "*Poenitentiam*." While restating the need for penance, he reduced the number of days of fast and abstinence from 40 to 46. All those over 14 must abstain from meat on all Fridays and Ash Wednesday and those between 21 and 59 must fast on Ash Wednesday and Good Friday.

Whoops! Did I error by saying "all Fridays"? Not at all. Current Canon Law says: "Abstinence from eating meat or another food according to the prescriptions of the conference of bishops is to be observed on Fridays throughout the year unless they are solemnities; abstinence and fast are to be observed on Ash Wednesday and on the Friday of the Passion and Death of Our Lord Jesus Christ" (Canon 1251).

And Canon 1253 states: "It is for the conference of bishops to determine more precisely the observance of fast and abstinence and to substitute in whole or in part works of charity and exercises of piety."

On Nov. 18, 1966, the U.S. conference of bishops did

away with mandatory abstinence on all Fridays except the Fridays of Lent on the condition that Catholics substitute some other form of penance such as works of charity or exercises of piety. The bishops also said, "Self-imposed observance of fasting on all weekdays of Lent is strongly recommended. Abstinence from flesh meat on all Fridays of the year is especially recommended to individuals and to the Catholic community as a whole." Of course, we all know how many people actually substituted some other form of penance when they started eating meat on Fridays.

For modern Catholics, Pope Paul VI's constitution "*Poenitentiam*" offers good suggestions for observing Lent. In changing the rules for fast and abstinence, he said, the aim was "to seek, beyond fast and abstinence, new expressions more suitable for the realization of the precise goal of penance" in various circumstances and conditions of time, place and culture.

He said that the purposes of penance can be served by voluntary acts of self-denial, by fidelity to one's duties in life, and through acceptance, in union with the sufferings of Christ, of personal suffering and the common burdens and renunciations of daily life.

THE VATICAN II document "*The Constitution on the Sacred Liturgy*" pointed out that two elements are especially characteristic of Lent—"the recalling of baptism or the preparation for it, and penance." Today the church has resumed the practice of preparing catechumens for their baptism on Holy Saturday.

About penance the document says: "Catechesis, as well as pointing out the social consequences of sin, must impress on the minds of the faithful the distinctive character of penance as a detestation of sin because it is an offense against God. The role of the church in penitential practices is not to be passed over, and the need to pray for sinners should be emphasized."

Have a good Lent.

THE BOTTOM LINE

We must be on guard against anti-Semitism

by Antoinette Bosco

An anti-Semitic classified ad placed in a Florida newspaper was the subject of a news report I read while on vacation. The advertisement discussed in the report had said, "SOAP—bar of Jewish Human Soap. Real WWII relic. \$50."

Does such hate still exist? Unfortunately, yes. But in the newspaper I also came across the phone number of Cathy Rose, a Christian evangelist. She has taken on the mission of ending hatred against Jews.



Rose, who lives in Lantana, Fla., recently organized a task force against anti-Semitism. To get members, she also had been putting ads in two Florida newspapers.

A recent ad read, "Bigots beware! We put you on notice! Any act of hate against Jews will be considered an act of hate against Christians. Beware. Jesus is on our side!"

Evidently, someone decided to retaliate with an act of hate. Thus the classified "soap" ad came about.

How did something so awful slip through the cracks to ever see the light of day in the newspaper. The "soap" ad appeared in the *Florida Sun-Sentinel*. An administrator there said the ad got in by mistake, due to human error, and he apologized "to anyone who was offended."

Rose said she received more than 200 calls after the story about the "soap" ad came out.

Ironically, that same week the *Sun-Sentinel* reported that the Nobel Peace Prize winner Wiesel was going to speak at Temple Beth El in West Palm Beach on "reconciliation with one's enemies and other Jewish issues."

Wiesel is a Holocaust survivor who has written several books about his experiences in the Nazi death camps where he was sent with his family when he was 15.

He tells how his mother and youngest sister were killed in the gas chambers. His father was beaten to death in Buchenwald in 1945, in front of him.

The newspaper also reported that in November Wiesel traveled to the former Yugoslavia, visiting a prison camp in Bosnia and urging the Serbian regime to end its siege of Sarajevo.

If anyone knows firsthand of the evil of "ethnic cleansing," it is Wiesel, who saw this scourge with his own eyes. It may be hard to believe that anti-Semitism continues, but it does.

Recently, a 20-page dirge was addressed to me as an editor. It was filled with the most horrid hate I think I ever read. It proclaimed over and over that the Jews were "poisoning" the American people. I shivered reading this.

I think we Christians have a non-negotiable responsibility always to be on guard against allowing any vestige of anti-Semitism to surface.

As I now read again stories of that terrible time in the '30s and '40s when Nazism took over, I am still in disbelief. How could it have happened that fathers and mothers and children could have been snatched brutally from their homes and taken to be killed?

I once read a quote from a man named John Haynes Holmes, who said, "If Christians were Christians, there would be no anti-Semitism. Jesus was a Jew. There is nothing that the ordinary Christian so dislikes as to remember this awkward historical fact."

Let us hope that this is no longer true. Let us hope that we are getting closer to what Jesus preached: "Love one another as I have loved you."

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EVERYDAY FAITH

How hard it is to truly change our habits and behaviors

by Lou Jacquet

An insightful colleague made a comment in passing the day that reflection over as a meaningful Lenten action for more than a few of us this year. "Have you noticed," he asked, "how hard it is to truly change our habits and behaviors?"

Good point. Just ask the men and women who made a New Year's resolution to lose weight, or stop using credit cards, or become a kinder, gentler spouse or parent. Most of those resolutions are history, and we are not yet a quarter into 1993.

All of us began the new year with genuine resolve, but already our best intentions have run smack into the reality of our day-to-day existence. We have found that the sincere desire for change we proclaimed ourselves in favor of only a short time ago has fallen away with the face of baked goods available at work



(theological point: Why don't catechisms list chocolate eclairs as a near occasion of sin?), a sale at the mall, or an argument with a loved one.

Which is not to suggest that we ought never to attempt to genuinely improve ourselves, trying to overcome those behaviors that bedevil us or keep us from becoming the better persons we want ourselves to be.

It is, rather, simply to acknowledge that truly monumental change in our attitude or outlook (not to mention our waistline) is at best unlikely. For the vast majority of us, genuine change will come at a glacial pace.

I take great comfort in that oft-expressed thought that "God's not finished with me yet"—not merely because I hope the Lord will have less and less of yours truly to love after the obligatory Lenten diet, but because I sense that I am fairly typical of many believers who find clawing their way to higher spiritual ground to be every bit as laborious and difficult as any other behavioral change they might make. Maybe more so.

No wonder we grow impatient with the pace of inner change: we want our

spiritual growth to be as painless as changing channels or ordering fast food chicken from the Colonel. Instead, we discover that every step up the mountain is a genuine struggle.

I take no small comfort in Lent in remembering that some of the greatest saints were men and women who struggled to grow in even the most limited ways in their relationships with the Lord. They ran that race that Paul speaks of so eloquently, but most of them, if you'll pardon the analogy, made more than a few stops at the concession stands along the way to load up on lust, pride, arrogance and self-righteousness. Not a few of them argued incessantly with the Lord about the demands made on a world-weary disciple at every step along the journey. In fact, the more they argued, the more this spiritually wayward prisoner of human weakness can identify with them as role models.

Fortunately, they hung in when the going got tough. They found the strength to make the difficult decisions. They fought their way against real obstacles, back onto the path that leads to the salvation the Lord

has promised to those who persevere and fight the good fight until it is over.

I'm thinking of them as I pray that your Lent may be a prayerful, productive, and growth-filled experience—one small (chocolate eclair-free) step at a time.

THE CRITERION

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Point of View

Homosexuals and the military

The issue of whether or not homosexuals should be allowed to serve in the military services of the United States has been debated extensively in the secular media as well as in letters to the editor of this newspaper. Some Catholic newspapers have taken editorial positions on the issue. Here are two views, one from *Catholic New York*, the newspaper for the Archdiocese of New York, and the other from *The Messenger* of the Diocese of Belleville, Ill.

Advancing social program of a few

by Catholic New York

President Clinton may have won some time for himself by conducting a tactical retreat on the issue of homosexuals in the military, but the first two weeks of his presidency have raised serious concerns not only about his agenda and its priorities, but also about his exercise of the office itself.

No matter how one stands on the matter, there are legitimate questions about ending the ban on the presence of homosexuals in the military—a truth obvious to anyone who has ever served in the armed forces. Ignoring them entirely, as Clinton appears to be doing, is a sign of inattentiveness to the concerns of many in favor of advancing the social program of a few. As a policy, this type of approach is doomed to failure in the long run.

The Joint Chiefs of Staff deserved to be consulted, not lectured, on this critical issue. They are, after all, the ones with experience on their side. Apart from the long list of practical concerns—those involving separate facilities, the status of "dependents," the possibility of quotas in various military categories, including the service academies, and on and on—there is an overriding question of military effectiveness. The joint chiefs, and military officers in general, reasonably fear that the cohesion and esprit de corps required of successful fighting units will be lost if a specifically protected homosexual presence threatens unity in the ranks.

From the standpoint of purely practical politics, Clinton might save indications of an awareness of these concerns, or shown that he was ready to deal with them by responding to them in advance. What the American public got instead was the impression that the president would do it his way, or no way at all.

Broad questions present themselves as the Clinton era stumbles forward. Of utmost concern is the importance the president attaches to promises made during the campaign.

Many promises have not been kept, a point noted by a broad range of commentators, including some within the president's own party. Some deal with fiscal matters, such as the promise—since retracted—of a break for middle-class taxpayers. To give him his due, Clinton is certainly not the first president to fudge his way out of related promises.

But he abruptly backed off another pledge even before his swearing in, a move that deeply disappointed some of his most fervent admirers. During the campaign Clinton had strongly criticized former President Bush for refusing to accept Haitian refugees, and unequivocally promised a change in policy. When he canceled out on that one, he left both the refugees and those who had supported their cause with a strong feeling that they had been sold out.

The promises he did keep, though, offer perhaps even more cause for dismay. By sweeping aside reasonable restrictions on abortion—even as pro-life marchers demonstrated in Washington—and by relentlessly promoting the case for homosexuals in the military, at whatever cost, Clinton has signified an all-out commitment to his own social agenda.

Following a healthy conscience

by Shirley Vogler Meister

When I was a teen attending a Catholic girls' academy, my typing teacher told my father that I'd have a difficult time in life because I was too conscientious.

When Dad shared this with me, we laughed, neither of us realizing until years later that Sister of Notre Dame Mary Gonzales was right.

After I became a wife and mother, Dad re-shared the nun's concern. This time he was more serious. He was worried because I suffered from an ulcer that he believed was caused by my being too demanding of myself. A couple days later, Dad was suddenly dead.

Because of the circumstances of my father's final message, it's no wonder that I remember so well that early warning about over-conscientiousness—or too much scrupulosity.

Here's an example of being too scrupulous:

At the same academy, a spiritual retreat was held each year. Often during question-and-answer sessions with a priest, girlish problems were solved—problems so mundane by today's standards that they're laughable. We all know those kind of questions: "Is it a sin to name a daughter Kim?" (Kim was not on an official "saints list" then) or "Will I offend the Blessed Mother if I chew gum?"

During one Lenten retreat, I was upset because a nun gave me chocolate squares to squelch a persistent cough while in chapel. I'd given up candy for Lent and thought, "I'd give people God if I ate the chocolate."

That's what I mean by too much scrupulosity.

As I grew older, the tendency toward being over-conscientious merely trans-

ferred itself to larger issues. For instance, I was an adult when the church first allowed lay persons to receive Holy Communion in the hands. The first time I stood in line for this, I broke out in a perspiration and trembled. I still thought I was being sacrilegious.

What was wrong with my thinking? As the crude saying goes, I was "sweating the small stuff." None of the above concerns are sins.

Sin is a conscious turning away from God—a deliberate thought, word or action that works against God's love.

Salvation comes about by consciously turning towards God and his love.

When thus simplified, it's easy to tell the difference between being properly conscientious or being over-so.

Too much scrupulosity can be unnecessarily painful, because it's unnecessary. For me, it was often detrimental, yet it was also an important part of my spiritual maturing. It's certainly better than carelessness.

Swiss philosopher Jean Jacques Rousseau said, "Conscience is the voice of the soul, as the passions are the voice of the body. No wonder they often contradict one another."

Following a healthy conscience according to God's word can be difficult because of that contradiction, as difficult as being over-conscientious. The difference is that following a balanced conscience will bring a genuine peace.

What exactly is conscience? It's an inner sense that lets us know what is right or wrong in our conduct or motives. It tells us when we are turning away from God's love. It keeps us moral. It builds integrity. It enhances life.

As the Roman philosopher Seneca wrote, "The foundation of true joy is in the conscience."

The ban is not about lifestyle

by Rafe Middecke
The Messenger, Belleville, Ill.

As far as I know, there has been only one statement from a Catholic public official on the volatile issue about gays serving in the military.

Archbishop Joseph T. Dimino, the archbishop for the military services, released a letter sent to President Clinton, urging him to "maintain the traditional Defense Department policy concerning homosexuality."

"The acceptance of homosexuality as an appropriate alternate lifestyle for the military will in my judgment have disastrous consequences for all concerned," the archbishop added.

It seems to me the archbishop is waving the flag for the wrong side of his hyperbated service to the church and to the military.

I am not at all suggesting the two services are not compatible, but that the first role of a military chaplain is to bring to discussion, debate and disagreement about armed forces personnel the perspective of human dignity and fundamental respect. Most of the public anger towards homosexuals doesn't recognize that perspective.

This is a time for the church to counteract an undeniable homophobia in our society, to distance the church clearly from a growing and increasingly vicious practice of gay bashing, some if not much of it, influenced by religious motivation and forces.

Homosexuals are not excluded from any other profession or career in our society. Why should they be excluded from the military?

Actually, the issue is not about gays serving in the military—many do, and will continue to do so—but about a current policy ban, which has long gone largely unenforced.

Nor is the ban about lifestyle, as Archbishop Dimino suggests in his letter. The basis for the ban, and cause for discharge from the military, is orientation, not lifestyle.

It would be naive to suggest that homosexual activity can be excluded from the military. At the same time, questionable heterosexual activity has historically been associated with U.S. military bases and forces.

Witness the war orphans in Vietnam, and the prostitution trade that flourished around U.S. bases in the Philippines and elsewhere. The armed services have been known to distribute condoms to soldiers and sailors when they are on leave "for rest and relaxation."

Legal conduct is a matter of military discipline; moral conduct is a matter of conscience.

The question about gays in the military is more fundamental. While the analogy between racial and gay civil rights seems seriously forced, the military ban seems arbitrary, and wrongly motivated.

Not only have gays served in the military. Statistics indicate they have served in larger numbers during actual combat than during peacetime—it only because the military was less inclined or able to spend time and energy on enforcing the ban against them.

The principle of a change in policy and the process of change are, of course, two different things. Continuing the ban on principle seems morally unarguable. Processing a change in policy is more political than moral, more subject to possibility than edict—a process in which all of the forces of reality, including fear, hatred, distraction and disruption, need to be reckoned with.

The difference is reflected in the attitudes of Americans. While, according to published statistics, three out of four Americans believe gays should be allowed to serve in the military, only about half support President Clinton in his efforts to lift the ban.

There is no historical evidence that gay soldiers have served with less dedication, or have been a moral or social sabotage in military campaigns. Historical evidence documents less noble, indeed ignoble, motivation for the ban policy.

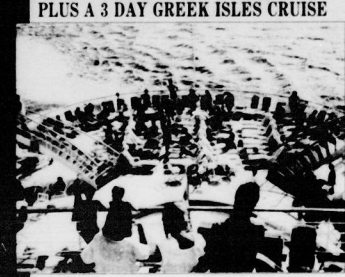
There is also mounting evidence that gay bashing and gay assaults will increase. While some religious forces seem to foster such activity, the Catholic voice needs to be clear and unequivocal in refusing fear and hatred.

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CORNUCOPIA

Passing time in the past

by Cynthia Dewes

Let's hear it for "country"! Wait us some WI-nona Judd songs and pass us some of them grits yonder. We aims to cut down with down-home doin's.

Yup. With the same pristine logic that is prevalent in every aspect of society today, our mostly-urban population has embraced "country" in a big way. Guys going to work in Italian leather loafers and silk ties listen to the music of Nashville CDs in their Porshes. Society mavens decorate their homes with old barn tools and rustic primitives their foremothers couldn't wait to trade in on something new from the Sears catalogue. Our materialism has shifted focus from new stuff to old, our pride transferred from the latest thing to the most antique.

In a country as heterogeneous as the U.S. of A., a person's country of origin can be almost anything. So it's especially

fascinating that most "country" decorations don't seem to reflect any particular culture so much as they do the Old West movie imagination. There are elements of the Southwest in it, too. We see cacti and milk cans and unfinished log furniture, hand-thrown pottery, and saddles for non-existent horses. It seems that the "country" of the moment is ersatz Spanish and/or California.

Of course we continue to live through other "country" phases introduced earlier. Colonial is ever popular, with its rag rugs and pewter and upright furniture that tends to bounce us off rather than suck us deeper into its depths. Shaker is still "in" as well, spare and elegant in a minimal kind of way. We see log houses built with a French-settler look, A-frames supposedly out of the rustic Swiss Alps, and manufactured homes make to look like an urban cowboy's idea of a bunkhouse.

Sometimes blatant incongruities creep in. There are Palladian windows gracing (or gracing) every kind of rural structure, from summer cabins to military housing. Nineteenth-century Carpenter Gothic farmhouses sport vinyl siding, and upscale boondock developers advertise 5,000-square foot "cottages."

What message lurks behind all these patchwork quilts and beeswax candles? Do we really long for the discomforts and often-cherishless life they represent? Surely not. Maybe we are just trying to return to a simpler time when people seemed more trustworthy, life's decisions were easier to make, and the future always held promise.

Lighten up, guys. So what if candlelight and pine-planked floors won't eliminate systemic greed and institutionalized corruption? Who cares if split rail fences can't doors? At least they're pleasant to contemplate while we're trying to think of something.

vips...

Patty Koors, kindergarten teacher at St. Thomas Aquinas School in Indianapolis, was named Indianapolis Channel 6 Teacher of the Week recently.

Robert Rash, principal at St. Simon School, Indianapolis, is the 1993 winner of the Jerry Award at Butler University. The award is named for the late Gerald DeWitt, who designed the Butler principals' program. All students who have graduated from the program are eligible. It honors the recipient for his service and leadership of his school.

Donald Kline, from Saint Meinrad Archabbey, received the Ministry of Acolyte on Feb. 8, in the School of Theology Chapel at Saint Meinrad Seminary. Archbishop Daniel Buechlein conferred the Ministry. Kline was one of 19 third-year theology students from 14 dioceses receiving the Ministry of Acolyte.

check-it-out...

The Beech Grove Benedictine Center, 1402 Southern Ave., will begin Lent by holding an Ash Wednesday Introductory Centering Prayer Experience, on Feb. 24, beginning at 1 p.m. and closing with evening prayer at 8 p.m. Dinner is included. For registration information and details, contact the Center at 317-788-7581.

WFYI-TV20 network will repeat the award winning GED on TV adult education series beginning March 30. Adults who have not graduated from high school can enroll by calling toll-free 1-800-248-7999 and prepare for the GED high school equivalency test in the privacy of home. The series covers reading, writing, social studies, science and math skills needed to pass the GED test. When an adult calls to enroll they will be mailed a packet of information. The \$21 course fee covers the cost of three GED on TV workbooks, pre-tests, newsletters, post-tests and a toll-free Helpline. By completing the series and studying the workbooks, the student will earn a voucher that will pay the cost of taking the GED test at any Indiana testing site. Students should call right away so that there will be time to

mail pre-tests and workbooks before the broadcasts begin on March 30. Over 1,600 Hoosiers have earned a GED by watching the program. For information about enrollment, call 1-800-248-7999.

St. Roch, 3600 S. Pennsylvania Ave., will present William A. Marra, Ph.D., to speak on "The Family and Catholic School Education," on Feb. 28, at 7 p.m. in the church. Marra, a co-host of the radio talk-show, "Where Catholics Meet," has his doctorate in epistemology and previously was a professor at Fordham University. He is an international lecturer. For more information, call 317-357-2298.

A Day of Reflection for Annulment Petitioners co-sponsored by the Family Life Office and the Metropolitan Tribunal will be held from 8:30 a.m. to 5 p.m., Feb. 27 at the Archbishop O'Meara Catholic Center. The day is designed to offer pastoral assistance to persons in the process of completing required documentation. The focus includes questionnaire topics, the annulment process, and opportunities for prayer and counseling. The \$20 fee and registration must be received by Feb. 2. For registration information, call 317-236-1586 or 317-236-1460.

Marian College, 3200 Cold Spring Road, will present My Fair Lady, in the Marian Hall Auditorium, Feb. 25-27 at 8 p.m. and Feb. 28 at 2 p.m. general admission is \$8 (special rates for seniors and students). For ticket information and reservations, call 317-929-4622.

A Day of Reflection titled, "Celebrating the God Who Dwells Within and Without," will be offered at Saint Meinrad Seminary on March 9 from 9 a.m. to 3 p.m. Notre Dame de la Namur Sister Teresita Weind, will lead the day of prayer and reflection in the Newman Conference Center on the Seminary grounds. For registration information, call 812-357-6599.

St. Francis Hospital and Health Centers are introducing an educational support group to provide information to adults in caregiving roles. C.A.R.E.—Caring Adults Receiving Education—is a series of educational meetings, covering topics from administering medications to filing insurance paperwork. The first session of this support group will meet at St. Francis Professional Center, 700 East Southport Road, on four consecutive Thursday evenings, March 4, 11, 18 and 25. Each meeting will take place from 5:30-8 p.m. To preregister for the session, call 317-783-4540.

St. John Church, 126 West Georgia St., presents its Lenten Concert Series beginning on Feb. 28 featuring Marianne McKinney, program annotator for the Indianapolis Symphony Orchestra (ISO), and John Gates, music director at St. John. On March 7, Leonore Hatfield, former violinist of the Cincinnati ISO, and Catherine Ann Smith, pianist and distinguished professor emerita at Southern Illinois University will perform. On March 14, David Edward Collins, violinist and member of the ISO, will perform. On March 21, John Gates, pianist and music director for St. John, will perform. Finally, on March 28, Geoffrey S. Lapin, cellist and member of the ISO, will perform. All concerts begin at 4 p.m. and a free-will offering at intermission.



SERVICE—Fifth- and sixth-grade students at St. Paul School in New Alsace, are members of St. Paul Savio, which gives service to the community. Betsy Reusing (front, from left), Jennifer Brewer, Carrie Bradley, Phillip Larmann (second row) Tiffany Callaway, Cady Geaz, Janet Gowdy, Travis Hennert, Emily Zimmerman; and (third row) Craig Scholle, Beth Engel, Elizabeth Bohrer, Jamie Honnert, and Aaron Beets are among those who deliver food baskets to the elderly and shut-ins at Thanksgiving and Easter, sponsor an annual bingo for senior citizens, send monthly cards to the sick, and leads the school in the Rosary the first Friday of each month. (Photo by Shirley Beetz)



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St. Anne parishioner Hilda Bedel retires at 90

by Mary Ann Wyand

Longtime church organist Hilda Bedel of St. Anne Parish in Hamburg will retire this month after decades of distinguished service to her parish.

After all those years as an organist, she said, "It's getting hard on me. When you're 90 years old, you just don't work so good anymore. I'm glad that somebody else can take over. It will be a comfort."

And so, for the first Lenten season in many years, Bedel will sit with St. Anne parishioners in the church pews instead of on a piano bench near the sanctuary.

The youngest of 11 children, Hilda Bedel taught herself to play the piano by looking over her sister Teresa's shoulder. To her delight, Andrew Bedel bought a new piano for his children.

"I don't read any notes," she said. "I just watched my sister play. I didn't have lessons because we didn't have money for that. I just taught myself."

As an adult, she played the organ for church services, began choir practice with the school children, and later organized a four-part adult choir.

"She began playing the organ for Mass and Benediction when the sisters were gone from the convent," Franciscan Sister Shirley Gerth, who serves St. Anne as parish life coordinator, ex-



Hilda Bedel at the organ

plained. "But when the convent was short on organists the pastor asked her if she would play, and she has been playing ever since. She formed a children's choir and also directed eight plays with the children. On Sundays she showed the girls how to sew and crochet."

Her skills with a needle also benefited the parish in the form of beautiful quilts.

In 1940, Bedel started her career as a housekeeper at the rectory during the pastorate of Father Joseph Tribble. She also served Fathers Bernard Gerdon, Aloisius Barthel, Carl Kunkler, and Sylvester Bioemke as housekeeper and even found time to cultivate a huge garden on the rectory property every year.

And as many German Americans do, Hilda Bedel has embraced both her German heritage and Catholicism throughout her life. She especially enjoys playing German hymns on the organ.

"My great-grandparents came here from Germany," she recalled. "We lived on a farm. When I was a year old, we moved to Hamburg."

After caring for her mother and sister for a number of years in addition to providing meals and keeping house for the priests, Bedel now has time for leisure activities.

"I still speak German," she explained. "My neighbor and I always talk German together."

St. Anne parishioners honored Hilda

Bedel on her 90th birthday last June 28 with a special ceremony during the Sunday liturgy. After Communion, she was given a plaque with the inscription "We, the people of St. Anne Parish, express our gratitude to you for your faithful service." After Mass, everyone celebrated her birthday during a reception in the parish hall.

It was a fitting tribute, since Hilda Bedel knows "just about everybody" in and around scenic Hamburg in Franklin County.

Once she was asked to come to a city and serve as housekeeper for a priest, but she only stayed a short time.

"I guess I don't like city life," she told Sister Shirley. "I like to see ground, trees, and open spaces, hills and rocks and spring sunshine. I love to work in the garden, plant vegetables and flowers, and see them grow in God's country."

For Hilda Bedel, "Be it ever so humble, there's no place like home."

Father Boniface Hardin becomes Frederick Douglass in stage play

by Margaret Nelson

Father Boniface Hardin became Frederick Douglass last Saturday night at a one-man show at Martin University's performing arts center.

The Benedictine priest, who is president and founder of the university, took on the appearance and gestures of the 19th-century statesman from the moment he walked out to the stage.

The program explained that Father Boniface got the idea for "An Evening with Frederick Douglass" because people often remarked about the similarity in appearance of the priest and Douglass.

The depiction, done with the freedom of one familiar with a man's life, went from an introduction to Douglass' family lineage to his life and death.

"Douglass" told how an overseer taught the young slave how to read and gave him a scholar, which he always treasured. He credited his ability to speak "properly" to being able to mimic people and animals. In 1839, he escaped to New York on the Underground Railroad, met William Lloyd Garrison and began writing for "The Liberator."

Pendleton, Indiana, has the distinction of being the place where a mob beat Douglass in 1843 and permanently injured his hand, according to Father Boniface's historical depiction.

He told of giving a talk on July 5, "What, to the African slave, is your Fourth of July?" And he said that the Emancipation Proclamation of 1863,

which he helped write, "didn't free any slaves" because the North and parishes in New Orleans were excluded.

In 1874, Douglass became president of a bank in Washington, DC; in 1881, became recorder of deeds there; and 1889, was named Minister to Haiti by President Benjamin Harrison. One of the last things he did was serve as commissioner of the Republic of Haiti's pavilion at the 1892 Chicago World's Fair.

Haiti was one of three nations then headed by blacks. "Haiti will always be a great nation if allowed to rule itself," said the priest's Douglass. At the end, he said that though he did not have the opportunity to be a senator or Supreme Court justice, "I had a good life anyway. Some good will come of what I've done."

Father Boniface involved the audience by asking them to sing along with him. Some of his words brought reactions of shock or an approving "Amen" from the group. At the end, he asked them to toast those who suffered as slaves, those who brought change, and "the children we hope to be born in freedom."

Much of what Father Boniface quoted was from the statesman's own autobiography: "Life and Times of Frederick Douglass."

Historic dates were listed in the program. Noting that he is not an actor but a teacher, Father Boniface announced that the university will offer studies on Frederick Douglass in the fall semester of 1993. And he has established a Frederick Douglass Centennial Commission to commemorate the abolitionist's death on Feb. 20, 1895.



ONE-MAN SHOW—Benedictine Father Boniface Hardin portrays statesman Frederick Douglass at Martin University. (Photo by Margaret Nelson)

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Honduran eyes helped by New Albany doctor

Reported by Cynthia Schultz

"We have never done anything like this before," said Dr. Jim Nolan, sitting in a cargo plane as it flew across the green land of Honduras to the jungles where the Miskito Indians live.

The retired New Albany optometrist and his wife Bernice have traveled on 21 VOSH (Volunteers of Optometric Services to Humanity) missions in the past two decades. But this was different.

VOSH was the first group ever to bring eye care to these nearly-inaccessible, swampy lowlands. For five days, the optometrists, a dentist, a nurse, a nun and other VOSH members lived in the dirty barracks of a Honduran military post near the Nicaraguan border. The generator that provided electricity and water was available for only three hours each evening.

Members of Holy Family Parish in New Albany, the Nolans soon made friends with the soldiers, who were also treated by the medical team. The young men earn 50 lempira (about \$8 a month). Often they are snatched from the streets and hauled away to serve their country. Their diet consists of beans and rice.

The 30-year-old Nolans arose at 4:30 a.m. when the soldiers began their daily exercises. The doctors set up their equipment in military classrooms. Bernice Nolan handled patient registration and distributed toys and candy to the children.

Don LaPlante, Mike and Vera Farrar, and Joan Miller are other volunteers from the archdiocese who helped during the Honduran project. Miller assisted the dentist and the others worked in the dispensary, fitting glasses. The mission was arranged by Indianapolis optometrist Dr. Jeff Marshall, a Honduran colonel and Ruth Berkling, German consul to Honduras.

For four days, the military brought the Indians in jeeps and buses. Some patients came barefoot from as far as the village of Mocoron, a walk of two or three hours. Babies and young children, some of them malnourished, were strapped to the backs of their mothers.

"These people are simply existing," said Dr. Nolan.

The Nolans smiled and hugged people as they went about their work, clearly at home among the poor. When Dr. Nolan was not examining patients, he snapped pictures of them with his instant camera, passed out candy, or checked on his wife.



ALL EYES—A young Honduran pauses with optometrist Dr. Jim Nolan and his wife Bernice as they land in Honduras for a medical mission. (Photo by Cynthia Schultz)

"Sug, do you need something to drink?" he asked tenderly.

Later in the week, the Nolans went to Mocoron, where 600 families lived in tin-roofed shacks that age elevated to protect them from flooding. "This place looks like the Deep South before the Civil War," Dr. Nolan said.

Volunteers were able to bathe and swim in the crystal waters of the Kruta River. And after some of the doctors and soldiers went hunting in the Nicaraguan mountains, a venison barbecue was held to honor VOSH members.

By the end of the week, doctors had examined and treated about 1,000 Indians and soldiers. One small boy was among the three who had cataracts removed; thousands of pairs of glasses were dispensed; medicine was distributed; and 161 teeth were extracted.

Dr. Nolan was surprised that there were no serious eye infections, but he attributed it to the isolation of the people.

VOSH takes eye care into underdeveloped countries where optometrists perform eye examinations and dispense glasses, eye lubricants and antibiotics. Ophthalmologists perform cataract surgery. Members pay their own expenses and carry supplies, including water, that ensure the health of their patients and themselves.

"I learned you never look down on anyone," said Dr. Nolan with a smile. "I relate to the poor."

And there are a lot of people in Honduras who are glad that he does.

(Cynthia Schultz, a member of St. Mary Parish in New Albany, travelled to Honduras with the VOSH medical team.)

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Not too early to shop for next year's CSS Christmas Store

Christmas Store 1992 was a big success. But that's why it is important to plan for 1993 now.

Dick Kramer, associate director for Catholic Social Services (CSS) said, "We're out of funds." He explained that some of the volunteer shoppers do have money ready to purchase bargains, but the agency virtually has just enough left to "pay the rent."

Kramer is suggesting, "If people plan to do Christmas giving, it would help if they donate now. We need anything and everything—all sizes."

He suggests that donors shop the mark-down racks. "Now's the time to do it." One Catholic Center employee

donated 30 pairs of gloves that she found in a store, selling for 19 cents a pair.

Nancy Timpe is Christmas Store coordinator. She and Kramer report that the store served 134 families, representing 763 individuals.

Approximately 250 volunteers donated more than 1,800 hours "to bring the joy of Christmas to needy families." They shopped, solicited stores and organizations for donations, inventoried merchandise, cleaned, sewed, phoned, set up the store, worked in the store and cleaned up afterwards.

Those who wish to help prepare for next year's CSS Christmas Store may call Kramer or Timpe at 317-236-1500.

Hoosier religion video available

"Celebrating Faith—The Hoosier Way" is a new documentary video that explores religion in Indiana, from pioneer days to the present.

Topics include: pioneer life, circuit riders, tent meetings, the Civil War, and Billy Sunday. There are live interviews

with historians from DePauw University, Winona Lake Historical Society and Crown Hill Cemetery.

The 30-minute video is available for church fundraising projects. It was produced and directed by Lee Pruitt, Box 300A, Waldron, IN 46182, 1-800-487-6250.



BEARY BIG—Students at Holy Spirit School in Indianapolis donate hundreds of stuffed teddy bears to Indianapolis Police Department Officer Timothy Horty during a Feb. 10 assembly. The result of a school project, the bears will be used by the police to comfort children in home situations or traffic accidents. "I have never seen this many bears in one place," Officer Horty told the children. (Photo by Margaret Nelson)

Response to anti-FOCA project unprecedented

by Catholic News Service

WASHINGTON—Although exact numbers are not known, a nationwide postcard campaign urging Congress to defeat the Freedom of Choice Act was likely to become one of the largest U.S. Catholic efforts ever on behalf of unborn children.

The National Committee for a Human Life Amendment and the U.S. bishops' Secretariat for Pro-Life Activities jointly sponsored the postcard project, dubbed National Project Life Sunday.

The project centered on the Jan. 23-24 weekend but some parishes ran out of postcards and extended the campaign to other weekends, according to Mike Taylor, executive director of the National Committee for a Human Life Amendment, a Catholic pro-life organization. (The campaign was conducted in the Archdiocese of Indianapolis the weekend of Jan. 30-31 because of the Called by Name project the previous week.)

Five million sets of postcards were distributed to dioceses nationwide to be mailed to the signers' U.S. senator and representative. Also included was a card to be sent to the National Committee for a

Human Life Amendment, which is helping to track national participation.

In some dioceses, local Catholic lay and non-affiliated pro-life groups joined in the project by printing similar postcards for their members, Taylor said.

(The Indianapolis archdiocesan Pro-Life Office distributed 20,000 cards to parishes and it is known that some parishes had to reproduce the cards because they ran out.)

Gail Quinn, director of the U.S. bishops' pro-life office, linked the response to the project to President Clinton's recent executive orders reversing government limits on abortion.

"The effect of these orders, and the fact that President Clinton decided to issue them on Jan. 22, the 20th anniversary of the Roe vs. Wade decision, has served at once to anger and energize pro-life parishioners," she said.

National Project Life Sunday shows that the 20th anniversary of Roe vs. Wade did not mark the demise of the pro-life movement—as many in the media have been saying—but rather its rebirth," she added.

Quinn and Taylor said it will be several weeks before any tally of the number of postcards sent to Congress will be available.

The postcards state that passage of the Freedom of Choice Act "would be a disastrous mistake for our country because it mandates abortion on demand as a national policy."

"Congress should pass laws that help reduce the number of abortions, instead of laws like FOCA that encourage more abortions," the postcard adds. "As your constituent, I urge you to oppose the Freedom of Choice Act and to oppose the use of my tax dollars to pay for or to promote abortion. Please uphold existing federal pro-life policies."

The Freedom of Choice Act, as introduced in Congress in 1992, said that "a state may not restrict the right of a woman to choose to terminate a pregnancy—1) before fetal viability, or 2) at any time, if such termination is necessary to protect the life or health of the woman."

Facing a promised presidential veto from President George Bush, the bill did not reach a floor vote in either the House or Senate in 1992, but backers reintroduced it this year. Clinton has said he would sign the bill.



STACKS OF MAIL—Marie Currie of the National Committee for a Human Life Amendment sorts through a few of the hundreds of thousands of registration cards received by the organization following National Project Life Sunday. An estimated 75 percent of U.S. dioceses participated in the national campaign, in which parishioners signed postcards addressed to their legislators opposing the Freedom of Choice Act, and registered their participation by sending a postcard to NCHLA. (CNS photo from Committee on Pro-Life Activities)

Vatican criticizes euthanasia law

ROME (CNS)—Dutch legislation permitting euthanasia represents a retreat on the road to human dignity, said a Vatican official.

The law is "a very grave offense to human dignity," said Cardinal Fiorenzo, president of the Pontifical Council for Pastoral Assistance to Health Care Workers Angelini. "It is a dangerous retreat on the march to a truly human civilization."

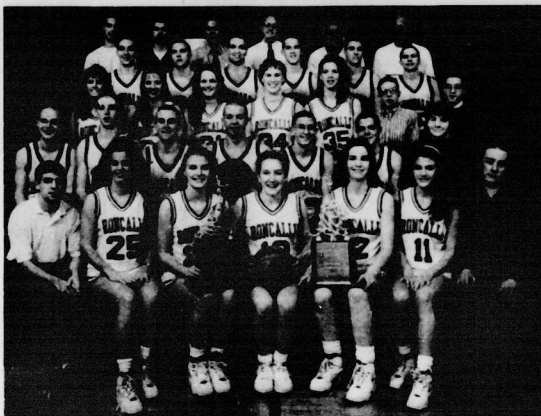
"It is a vile surrender of the authentic

science of medicine," he added Feb. 9, after the legislation was approved by the Dutch parliament.

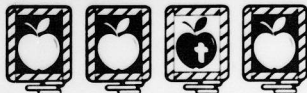
The legislation approved by the Dutch parliament Feb. 9 establishes guidelines by which doctors can aid in assisted suicides. It will go into effect next year.

Under terms of the law, euthanasia will technically remain a crime, but doctors who follow strict guidelines will not be prosecuted.

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DESIGNED TO BE DIFFERENT

The pope's 1993 Lenten message

by Pope John Paul II

Dear brothers and sisters,

In the holy season of Lent, the church sets out once again on the path leading to Easter. With Jesus as her guide, and walking in his footsteps, she invites us to cross the desert.

The history of salvation has given the desert a profound religious meaning. Under the leadership of Moses and later, enlightened by other prophets, the chosen people were able, amid privations and sufferings, to experience God's faithful presence and his mercy. They fed upon the bread which came down from heaven and quenched their thirst with the water which sprang from the rock. The people of God grew in faith and in hope for the coming of the Messiah who would redeem them.

It was also in the desert that John the Baptist preached, and the crowds came to him in order to receive in the waters of the Jordan the baptism of repentance. The desert was the place for a conversion aimed at welcoming the one who comes to triumph over the sorrow and death which are the wages of sin. Jesus, the Messiah of the poor whom he fills with good things (cf. Lk 1:53), began his

mission by becoming like those who are hungry and thirsty in the desert.

Dear brothers and sisters, I invite you during this Lent to meditate upon the word of life which Christ left to his church in order to enlighten the journey of each of her members. Recognize the voice of Jesus who speaks to you, especially during his Lenten season, in the Gospel, in the liturgical celebrations, in the exhortations of your pastors. Listen to the voice of Jesus who, tired and thirsty, says to the Samaritan woman at Jacob's well: "Give me a drink" (Jn 4:7). Look upon Jesus nailed to the Cross, dying, and listen to his faint voice: "I thirst" (Jn 19:28). Today, Christ repeats his request and relives the torments of his Passion in the poorest of our brothers and sisters.

By inviting us through the discipline of Lent to tread the paths of love and hope marked out by Christ, the church makes us realize that the Christian life involves detachment from superfluous goods, and the acceptance of a poverty which sets us free, and enables us to discover God's presence and to welcome our brothers and sisters with an ever more active solidarity and in an ever wider fellowship.

Call to mind, then, the Lord's words: "Whoever gives to one of these little ones

even a cup of cold water because he is a disciple, truly I say to you, he shall not lose his reward" (Mt 10:42). Take to heart and find hope in these other words: "Come, blessed of my Father. . . for I was thirsty and you gave me to drink" (Mt 25:34-35).

2. During Lent of 1993, in order to practice in a concrete way the solidarity and fraternal charity associated with the spiritual quest of this special season of the year, I ask the members of the church to remember particularly the men and women suffering from the tragic desertification of their lands, and those who in too many parts of the world are lacking that basic yet vital good which is water.

Today we are concerned to see the desert expanding to lands which were prosperous and fertile. We cannot forget that in many cases man himself has been the cause of the barrenness of lands which have become desert, just as he has caused the pollution of formerly clean waters. When people do not respect the goods of the earth, when they abuse them they act unjustly, even criminally, because for many of their brothers and sisters their actions result in poverty and death.

We are deeply worried to see that entire peoples, millions of human beings, have been reduced to destitution and are suffering from hunger and disease because they lack drinking water. In fact, hunger

and many diseases are closely linked to drought and water pollution. In places where rain is rare or the sources of water dry up, life becomes more fragile: it fades away to the point of disappearing. Immense areas of Africa are experiencing this scourge, but it is also present in certain areas of Latin America and Australia.

Furthermore, it is quite clear to everyone that uncontrolled industrial development and the use of technologies which disrupt the balance of nature have caused serious damage to the environment and caused grave disasters. We are running the risk of leaving as our heritage to future generations the tragedy of thirst and desertification in many parts of the world.

I earnestly invite you to give generous support to the institutions, organizations and social agencies which are trying to help peoples suffering from shortages of drought and experiencing the difficulties of increasing desertification. I likewise urge you to cooperate with those engaged in scientific analysis of all the causes of desertification and in the quest for solutions to this problem.

May the active generosity of the sons and daughters of the church, and of all men and women of good will, hasten the fulfillment of the prophecy of Isaiah: "For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water" (Is 35:6-7).

With all my heart I bless you, in the name of the Father and of the Son and of the Holy Spirit. Amen.

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Pope recalls suffering in Africa

VATICAN CITY (CNS)—Pope John Paul II, marking the first annual World Day of the Sick, recalled the suffering he saw during his Feb. 3-10 trip to Africa, especially among AIDS patients.

The pope spoke to a group of sick gathered in St. Peter's Basilica Feb. 11, the feast of Our Lady of Lourdes. He began the annual event to remind the church of its obligation to help care for the sick.

"In my eyes and in my soul I am keeping alive the images of Africa," the pope said the day after returning from an eight-day visit to the African countries of Benin, Uganda and Sudan.

He recalled that he had offered special prayers there "for those who suffer, for the victims of famine and war, and for people stricken by serious diseases, in particular AIDS."



SCHOOL VANDALIZED—Vandals smashed a statue of Mary at St. Mary School in Crown Point, Ind., the night of Jan. 31. In addition to the disfigured statue, doors, cabinets and windows were broken, and fire extinguishers were sprayed in the building. Loss estimates were \$4,000-\$5,000 and there were no suspects. Crown Point is in the Diocese of Gary. (CNS photo by Karen Callaway, Northwest Indiana Catholic)

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Try to trust that God's will is at work in others

by Br. Cyprian L. Rowe, FMS

The agony of the Garden of Gethsemane is that Jesus had to make his decision alone.

Jesus asked the sleeping apostles, "Could you not wait one hour with me?" He asked not because they could make his decision for him, but because he wanted them to be caring witnesses to it.

The glory and the pain of life is that when it comes to acts of the will—decisions—each of us is alone. But we still need our caring witnesses.

► People who never withhold love.
► People who won't block our growth by shielding us from the consequences of our actions.

► People we rely upon to pray that God will fully open our eyes to the possibilities available to us.

We strive to make community; we live in community.

Nonetheless, when it comes to willing ourselves completely to God's plan for us, we do that alone.

Freedom of the will is our glory and our challenge. Some might say it is our curse.

The beauty and terror of this earthly life is that we must live it together with people who must be permitted to make their own decisions.

It is hard to let them do this, particularly when they seem to be making decisions we know are destructive or decisions we would not make.

The closer the relationship—I see this all the time in parents and their adult children—the harder it is to accept that others need to make their own decisions about whom they socialize with, whom they marry, how they raise their children, the amount of alcohol they will or will not drink.

The list can be unending. The urge to direct things is overwhelming. It exists in some direct proportion to the love we believe one has for the other.

But recall how Jesus permitted the apostles and disciples to have their arguments, implicitly supporting their differences, asking from them only love, as he did with Peter who betrayed him.

The majority of people who come to me as a psychotherapist come with someone else's problem—a problem that affects their lives and that they cannot control.

It is worse when our own ideas of how we ought to be loved by those we love lead us to attempt to impose our will on another.

But does this imply that a home with teen-agers, for example, should have no established boundaries when it comes to conduct? No, and young people at home even need help learning to accept the consequences of their actions.

Parents can be firm about standards of behavior inside the household and the consequences of actions that are destructive to the household, while still acknowledging that they cannot impose a personality on the unique youngster growing up before their very eyes.

The desire to shape the universe, the temptation to play divine, leads us to want to work our will on everything.

But what happens when we try to play divine with another's will? We interject ourselves into the relationship between that person and God.

What if the person's choices—an addiction, perhaps—could lead to death? The time comes, in any event, when you realize you lack power to stop that addiction on your own. Ultimately, then, it will help to realize that the freedom for such "death-choices" also could be employed as the freedom to choose life in abundance.

To pray that God's will be done in this case is to pray that God's love will lead the person to choose life rather than death.

One thing we learn from studying additions is that until a person makes his or her own decision to stop, nothing can save that person. Does that mean we do nothing?

No, for there is a difference between love and control of another person. The challenge in difficult cases is to grow in love—to continue our own growth and to present ourselves to others as the kind of mature, caring persons who offer others an atmosphere that can serve them as a spiritual base.

For, ultimately, spiritual force is what transforms personal behavior as well as the world.

And remember how in Philippians St. Paul wrote from prison, "So then, my beloved, . . . work out your salvation with fear and trembling. For God is the one who, for his good purpose, works in you."

Bear in mind that God is at work in you and, mysteriously, in the person whose behavior troubles you.

God gave us all free will. But we all know how God's second-greatest, how human possibility is subverted!

The power of the will is the power to give life or to take it.

The will: It is the faculty of the spirit that makes decisions and shapes our world.

The will: It is the faculty of glorious intent that gives each one the possibility of resurrection.

(Dr. Cyprian Rowe, a Marxist brother, is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine in Baltimore. He also serves on the faculty of the Graduate School of Social Work at the University of Maryland in Baltimore.)



CARING WITNESSES—The glory and pain of life is that when it comes to acts of the will—decisions—each of us is alone. But we still need our caring witnesses: People who never withhold love, people who won't block our growth by shielding us from the consequences of our actions, people who won't try to control us or become angry when there are differences. (CNS illustration by Caole Lowry)

God's will transforms our lives

by David Gibson

How many times a year do you pray the words, "Your will be done"? Fifty-two times a year? One thousand times?

If you utter these prayer words with such overfamiliarity that they lack real bite, spend time this Lent thinking about the potential they hold to transform your life.

► How do you feel about accepting God's will when you've already laid your own plans for events in your life?

► How do you feel about accepting God's will for your child, when that means your child will pursue an OK course, but

one lacking key ingredients from the recipe you had outlined for his life?

Perhaps the surest way to learn to welcome God's will is to come up against a situation you can't control. When you realize no solution you propose or impose will work, then you must trust God, saying, "I believe. Help my unbelief."

This is when you trust that God brings good out of evil, that God actually is at work within you and others.

It can be a humbling experience or a relief.

Certainly it is an opportunity—a time for God to help transform you into a new kind of presence for others.

(David Gibson edits Faith Alive.)

DISCUSSION POINT

God's will may differ from ours

This Week's Question

Tell of a time when God's will was not identical with your wishes. How did you feel about that?

"Our company was in a merger negotiation with another company . . . and it resulted in the elimination of my job. I was mad at God, my company and my boss . . . I felt a little abandoned. But I continued to believe things would work out. I ended up in a situation that was much better than what I was in before." (Ben Bain, St. Charles, Ohio)

"One of my greatest wishes was to remain married for the rest of our lives. I discovered that this is not to be. I guess that's God's will for me, at least in that there's nothing I can do to change that. I've wrestled and argued with God a lot about this . . . The wrestling and arguing do come with some responses. The answer I get and that gives me hope is that some kind of growth will come through all of this." (Dick DeMay, Woodland Park, Colorado)

"I was pregnant for the fourth time. I had had problems with my first delivery and the baby was stillborn . . . I didn't want to be pregnant and I didn't want to have this

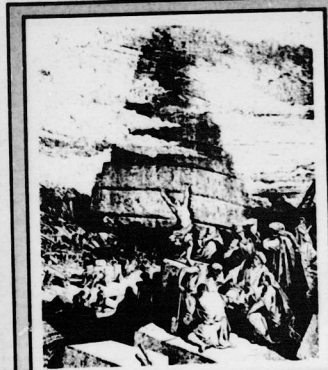
baby that was going to be a problem. I went to confession. The priest said that sometimes you have to make an act of the will to conform to God's will . . . The first time I did it, it was very difficult. But the second time I did it, it was freeing." (Terry Fink, Crystal, Minnesota)

"If I am really honest, when decisions need to be made, instead of doing what I should do and go to God, I make the decision on my own. Then when things start to fall apart or when I realize things aren't going the way they should go, I turn to God and try to put it in his hands. For example, an opportunity came to take a job in Denver . . . I ended up putting it in God's hands. Then things changed rather rapidly and I didn't go. The anxiety was removed and I felt peaceful." (Ralph Scarpa, Colorado Springs, Colorado)

Lend Us Your Voice

An upcoming edition asks: Has your way of praying changed over the years? How or why?

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



Prayers flow from faith

by Fr. Eugene LaVerdiere, SSS

The letter lay on the table, unopened for almost three days. All the other mail had been opened, except the one addressed to my friend.

"I am still praying," he said.
"What for? What does that have to do with the letter?"

"I'm expecting news from people I've not seen for a while. The letter is from them. I'm praying it's not bad news."

He could see I was a bit amused.
"I'm doing penance," he went on.
"Not opening the letter right away might make a difference. I'm offering it up."

I was somewhat taken aback. "But the letter is already written, and it is right there in front of you."

"I was all realism and logic. 'Whatever you're praying for has already happened. Praying can't possibly make a difference.'"

"I know. It doesn't seem logical. But you've got to have faith, don't you?"

A bit later when I left, the letter was still there on the table, unopened.

The attitude I ran into that day is not uncommon. There may be a little of it in all of us. We sense there's something wrong with it, but even so it is hard to shake off.

From a religious and theological point of view, there is a lot wrong with the attitude. Prayers of petition look ahead to the future, not back to the past.

When we ask God for something in prayer, we pray for something that has not yet happened, something about which choices can still be made. We do not ask God to undo the past.

At bottom, every genuine prayer of petition—one that flows from faith, love and hope—is a prayer that God's will be done. And that has to do with the future.

My friend did not want to face God's will. Without realizing it, my friend may

have been trying to escape God's will or even manipulate it.

Putting myself in his place, I think that is what I would have been doing by refusing to open the letter, praying that it not contain the news I feared might be in it. I would have been playing a little game with God.

This game closely resembles another one called denial, where we actually refuse God's will, thinking we have a choice. We may have a choice about accepting or rejecting God's will and about seeking God's will, but in either case God's will ultimately prevails.

It is hard to accept the will of God, except of course when it coincides with our own.

It is even harder to pray sincerely and wholeheartedly that God's will be done:

■ It means giving up our autonomy and relinquishing control of our destiny.

■ It means acknowledging that at every moment we are creatures of a God who loves us and cares for us.

■ It means placing ourselves in the hands of God, our Father.

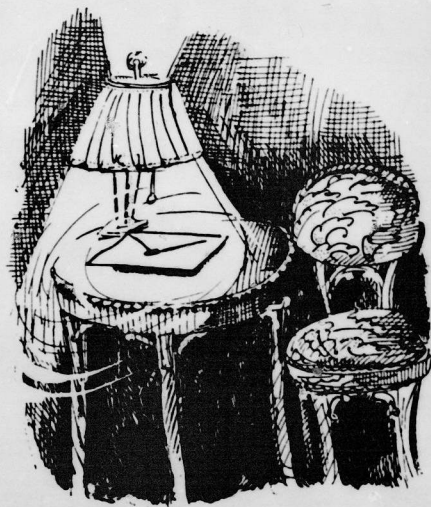
That is how we address God in "The Lord's Prayer."

Submitting to God's will is not like submitting to another human being, whose decisions and actions we can control or at least monitor. That is what happens so often in a marriage. Perhaps a husband submits lovingly to his wife—just as long as her will agrees with his, that is. The same can be true for a wife.

When we pray that God's will be done we submit our whole life, all we do and everything we have to someone we cannot manipulate.

But then why would we want to manipulate someone who truly loves us and whom we genuinely love?

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



GOD'S WILL—The letter still lay unopened on the table because the recipient did not want to face God's will if it meant facing the potentially bad news that the letter may have contained. When we pray that God's will be done, we submit our whole life, all we do, and everything we have to someone we cannot manipulate. (CNS illustration by Caule Lowry)

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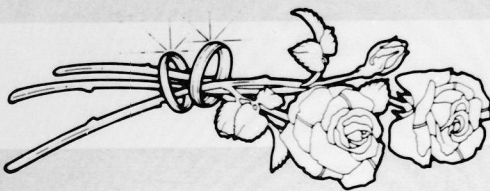
TO THE CRITERION

On their wedding day, Maureen Geis and Ken Karaba pose for family portraits at Christ the King Church in Indianapolis. Next the couple (middle right) joins Father James Barton, who officiated at the Nuptial Mass, and Providence Sister Marian Kinney, who along with Maureen serve the archdiocese as staff members of the Society of the Propagation of the Faith.

Photographs by
Jerry Goldberg
Photography



After the ceremony, the newlyweds share their first meal together at the reception (bottom left) and also pose for a photograph (bottom right) beside the Metro bus they chartered to take the wedding party from the church to the reception.



Marriage blossoms if couple prays together

by Mary Ann Wyand

A couple begins married life with promises and prayers during the nuptial Mass. David Bethuram explained. As husband and wife, they should pledge to continue to love and nurture each other and to pray together all of the days of their lives.

"It all surrounds a promise," Bethuram said. "The couple needs to understand that their relationship is a covenant and that they are not alone in their venture. God, the church, and other couples are with them in this sacrament."

During the marriage ceremony, the couple prays together before the priest and the community, the director of the archdiocesan Family Life Office said, and as husband and wife should continue this important and necessary faith tradition.

"Shared prayer time is important throughout married life," he said, because praying together helps the couple face the challenges associated with nurturing the marriage and raising a family.

Spouses who don't pray together are missing out on a special intimacy with God and with each other, Bethuram explained. "But many couples have problems with the idea of praying together because they were brought up with the sense that their personal prayer is vulnerable."

Often, he said, couples visualize intimacy within the marriage only as a relationship between two people.

"They don't visualize God within each

person," Bethuram said, "but they need to know that God is within each person and within the marriage. It is holy to commit yourself to marriage and to raising children—to give of yourself to others."

The married couple forms a new family unit, he said, which is "a church in miniature."

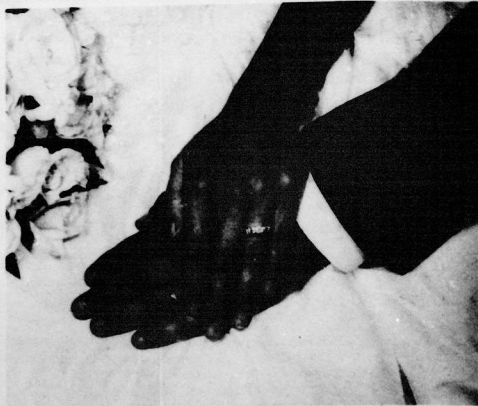
The couple also needs to understand "the importance of ritual in the family and the importance of retaining the ritual," Bethuram said, "because ritual leads them to the sacraments."

Marriage preparation programs in the church address both the spiritual and the tangible aspects of matrimony, he said, to help couples strengthen their relationship.

Pre-Cana deals with the wholistic approach to marriage," Bethuram said, "including spirituality, Christian marriage, family of origin, effective communication skills, and parenting. During Pre-Cana programs, we tell engaged couples that it is important to understand that spiritual awareness comes from communication, which is 70 percent non-verbal. In a relationship, couples need to learn how to communicate about topics like 'How are we going to help one another?' and 'How will we get through the bad times?'"

Couples who participate in Pre-Cana express concern about change, Bethuram said, but change is a part of life.

"In Pre-Cana we also talk about the family life cycle," he said. "There are certain transitions that are going to happen in marriage. If couples are aware of when



PROMISES AND PRAYERS—A newly married couple begins life together with promises and prayers. (Photo courtesy of Jerry Goldberg Photography)

these changes may occur, then these times become predictable. Our sacraments are there to give them the strength necessary to persevere through these changes."

To help couples with the challenges of maintaining happy and healthy relationships, Family Life Office staff members present Pre-Cana programs and work with pastors and parish staff members to encourage on-going marriage enrichment programs. And Fatima Retreat House in Indianapolis offers Tobit marriage

preparation courses for engaged couples as well as Togetherness weekend experiences for married couples.

"It is important for couples to realize that they are truly an extension of the church," Bethuram said, "and it is important for couples to talk with other married couples and support each other."

(For information about marriage preparation or enrichment programs, contact the Family Life Office at 317-273-1596 or Fatima Retreat House at 317-545-7081.)

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Bad conflict-handling can foreshadow divorce

by Catholic News Service

Marital problems often can be predicted based on how couples handle conflict, according to Howard J. Markman, director of the University of Denver's Center for Marital and Family Studies.

Markman says researchers have found they can predict divorce and marital unhappiness by "observing how couples communicate and handle conflict before marriage."

"The best predictor of future marital problems is how well partners handle conflict and disagreements that inevitably occur in contemporary relationships," he said. "Thus, it is not the amount of love, sexual attraction, or compatibility that determine the outcome of a relationship. It is the way couples deal with differences or disagreements when they arise."

Markman listed these simple ground rules for dealing with problems in a helpful way.

1. When a partner brings up an issue for discussion, make a date to discuss it. The conversation should take place within 24 hours.

2. Focus on the problem. Sit down face-to-face with no distractions. The session should deal with the problem, not the solution. Leave solutions for another time. One speaks while the other listens and occasionally sums up what's been heard to be sure it's being understood correctly. Partners can change roles during the discussion.

3. Reserve the right to take a break. When discussion is not going well, either partner can call time-out, but they agree to pick up the discussion within 24 hours.

4. Deal with any obstacles. If a partner is unwilling to discuss an issue, discuss why not. Often one is afraid the conflict will erupt into conflict, so one has to assure the other this will not happen.

Markman lists these signs of potential marital problems from couples' experiences.

►When fighting, you attack each other or one person attacks and the other defends, as compared to listening to each other's gripes.

►One partner—in many marriages, the wife—wants to sit down and talk and be close when the other—in many

marriages, the husband—feels that a fight will soon ensue.

►One partner says that more sex will lead to greater closeness and the other partner says that more closeness will lead to more sex.

►Knowing what a fight will be like, how it will end, feeling here we go again and then having the fight anyway.

►An inability to reach satisfying agreements on issues all couples encounter at various stages of the family life cycle, such as having children, how to raise children, career decisions.

►Decrease in time spent together—especially talking face-to-face with no distractions, such as television.

►Decrease in fun times together.

►Feeling that you are not listening to your partner and not listened to by your partner.

►Feeling taken for granted or that you are taking your spouse for granted.

►Feeling that things won't change in the relationship.

Listed here are potential signs of present or future marriage problems, according to researchers.

►Rapid escalation of negative emotions, especially anger. This may or may not lead to violence.

►Inability to successfully exit out of a heated argument.

►Positive behaviors of one partner are contingent upon positive behaviors of the other partner.

►During interactions, partners feel negative or neutral about each other's statements rather than positive. Over time, this unrewarding communication leads to distance and withdrawal.

►When one partner responds more negatively to a statement than the other partner intended.

►Blaming the partner for marital problems and feeling that the partner, and not oneself, must change for the relationship to improve.

►Getting very heated even when thinking about talking to each other.

►Patterns of making decisions that put oneself or other interests above the relationship.

►Not feeling confident that when problems arise they can be solved.

Wedding bells: Tying the knot later or never

U.S. young adults are staying single longer and more couples are apt to cohabit and not marry at all

by Laurie Hansen
Catholic News Service

WASHINGTON—"Marriage is a great institution, but I'm not ready for an institution, yet," Mae West is said to have quipped.

Neither are many young adults in the United States, according to a new U.S. Census Bureau report documenting change in U.S. marriage and divorce.

U.S. young adults are staying single longer and more are apt not to marry at all, the report found. Diocesan officials who prepare couples for marriage say these trends are apparent among the Catholic young people they see.

The Census Bureau report, released in December, found that between 1975 and 1990, the percent of married women 20 to 24 years old dropped from 63 percent to 38 percent.

The report also said that 90 percent of current young adults in the United States were expected to marry during their lifetimes, compared to the historical 95 percent marriage rate for Americans.

The younger the woman when she marries, the greater likelihood she will divorce, the report found.

Mothers who have a child before their first marriage are more likely to divorce than mothers whose children were conceived after marriage, it said.

Notre Dame Sister Barbara Markey, director of family life in the Archdiocese of Omaha, Neb., said that prior to 1984 her archdiocese had a "significant teen marriage program," while now with the average age of marrying men, 27, and women, 26, it is rare for a teen-ager to request marriage preparation.

She called that a positive change. "If you get married at 19 or under, the breakup

rate is four out of five. At 25, it's one out of five. You don't have to do your growing up and marriage at the same time."

Father Thomas F. Leach, director of family life ministry for the Diocese of Brooklyn, N.Y., says that in his diocese in 1988, some 8,000 church weddings were celebrated, compared to 6,500 in 1991.

He has found a majority of couples getting married today to be in their mid to late 20s or early 30s. He cites an increase in the numbers of second marriages.

The reasons for the marriage delays are many, according to the priest.

A sluggish economy is one. A lot of couples must on a "big church wedding," he said, and hold off because they cannot finance one. Another reason is an increase in cohabitation, he said.

Father Joseph M. Champlin, director of parish life and worship for the Diocese of Syracuse, N.Y., and author of "To-gether for Life," a marriage preparation

book, said an informal survey done in one diocese showed that of 500 couples in marriage preparation classes, almost 40 percent were living together. Some 90 percent, he said, had sex together prior to marriage.

As a result of such situations, he said, couples may feel less pressure to marry.

The priest said these realities should not change the church's task in terms of marriage preparation. "We need to welcome" the couples, he said.

Sister Barbara said nationally, some 50-70 percent of couples are cohabiting. "Unfortunately the statistics wouldn't be much lower for Catholic couples," she said.

She said cohabiting couples have replaced couples marrying because of pregnancy as the highest risk couples.

She attributed cohabiting couples' high breakup rates to cases in which one of the two feels pushed into making the commit-

ment. In addition, the marital satisfaction of couples who cohabited may be lower, she said, because they "used up the honeymoon period" while cohabiting and now view the less exciting second stage of the relationship as a consequence of their marriage rather than as the normal part of the relationship cycle.

Father Champlin said couples also are delaying marriage because of education plans, as well as out of "fear on the part of people because divorce is so prevalent."

Sister Barbara agreed. "Young people see divorce all around them and don't want to be part of that. Some are coming from families of divorced parents and want to be very careful about who they choose to marry."

In general, Father Leach thinks the trend toward marrying later is a positive one. Many couples in their late 20s, he said, "have been out in the career world, have met a lot of people and now know more what they're looking for."

He said danger signs for engaged couples include having different priorities and goals, vast differences in faith outlook, or financial and personality difficulties.

Father Champlin added to these "failure to communicate on major issues" and "basic emotional immaturity," which he said can be apparent through irresponsibility on the job, addictions or lack of temper control.

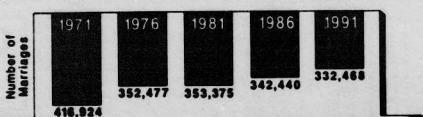
He said couples are up against a culture in which can be found "an enormous amount of insecurity, hidden resentments and poor self-esteem."

"It is a culture that doesn't enshrine permanence," he said. "Few people work the same job all their lives, or stay in the same place. There's an inability to deal with pain and conflict. All of this overflows into marriage."



Fewer Wedding Bells

The number of Catholic marriages is on the decline even though there are 10 million more Catholics than 20 years ago.



Source: The Official Catholic Directory

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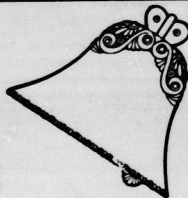
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Church should be welcoming at 'watershed' events like weddings

by Laurie Hansen

Watershed events, like weddings and baptisms, are times when the local Catholic church is challenged to be welcoming, even to those who haven't been practicing their faith recently, contend two liturgy experts.

They also said a couple planning a wedding should first go to their pastor or another parish priest to determine who will celebrate the wedding rite—their pastor, perhaps a college chaplain, a priest-uncle or a friend of the family who's a priest.

Father Larry Madden, director of the Georgetown University Center for Liturgy, Spirituality and the Arts in Washington, said weddings and the baptism of a couple's first child are "watersheds" in individuals' lives. By this he means that the events are times when the couple is likely to sit down and think about what role religion should play in their lives and their children's lives.

"I know of a number of couples who weren't treated so well by priests (prior

to their weddings) and so said goodbye (to the church) from that time on," said Father Madden.

If an engaged man and woman were baptized Catholic, haven't been practicing their religion, but approach a Catholic priest about a Catholic ceremony, he said, it is the appropriate time for the priest to find out why the two desire to have a church wedding.

"This is a good chance for the couple to re-evaluate" their faith, he said. "How Catholic are they?"

Father Joseph Champlin, author of "The Marginal Catholic," a book published by Ave Maria Press in 1989 that explores the question of baptized Catholics who have not been practicing their faith, said a non-practicing couple expressing interest in a Catholic wedding "needs to be challenged" to take a fresh look at their faith.

The priest should not "crush them," but instead be "very compassionate" and "by working with them, deepen and strengthen their faith," said the priest, who is pastor of St. Joseph Parish in Camillus, N.Y.

The couple, he said, are "nervous and anxious about this major social event" for which they are responsible. "It's very important that the clergy who greet them when they come back to church offer them a warm welcome," he said.

Those couples who feel unwelcome will have a variety of reactions, said Father Champlin. "Some may go to another church, others may stop going to church, some will go ahead (with a Catholic ceremony) but feel hurt and wounded."

Who should a couple ask to perform their wedding rite?

"They should talk to their pastor, that's No. 1," said Father Madden, also associate pastor of Holy Trinity Parish in the Georgetown neighborhood of Washington.

The decision is up to the pastor, he said. "It's his church."

Some pastors, said Father Madden, prefer to witness the wedding themselves, while others are happy to have the college chaplain or a family relative perform the ceremony.

"I think today, with the emphasis on personalism in our culture, if a college

chaplain wants to come, or a priest-relative, or a priest close to the family," that's fine, said Father Champlin.

Couples "ought to be members of the parish" in which they wish to get married if they have been living in the area, Father Madden said.

The priest said couples who met well away at college are unlikely to have trouble convincing the pastor of the family's parish that the wedding should be conducted there. "Most priests understand" the new graduates' predicament, he said.

Career couples who live in cities far from where they grew up may wish to return to a childhood parish for the wedding. Although neither of the two has been a parish member for a long time, if ever, "usually a pastor will permit (the wedding in that church) for family reasons," said the priest, especially if their parents are active parishioners.

"Coming back to a home parish" is exceedingly common, said Father Champlin. "That's where roots are. With our mobile society, there has to be flexibility," he said. The priest should help the couple with spiritual preparation for the sacrament of marriage as well as assist them to "get connected once again to the home parish," he said.

The bottom line is, "if they are Catholics, there's a parish they should belong to, wherever they live," said Father Champlin.

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Planning the wedding is not just for women

by Mark Pattison

Too often the bride-to-be gets the short end of the stick when it comes to wedding plans. She makes them, and her fiancé is either not happy with them or doesn't care.

One question whether it's a good way to prepare for a relationship where two become one.

It may be easier for men to become involved in wedding preparations than they realize. Most bridal guides include a checklist of things to do before the wedding. Grooms-to-be have a vested interest in seeing that those things get done and get done right.

Moreover, they may even have certain skills and talents a fiancée doesn't. A man may know of a good caterer or tuxedo rental shop, for instance, just as his other half may have the edge when it comes to choosing flowers, readings or hymns for the ceremony.

A couple might go together through that wedding preparation list, assigning responsibilities for each thing that must be taken care of.

There are both spiritual and secular jobs on the list and both call for attention. Ignoring either dimension can show in the end.

There are bound to be some items on that list in which both of the partners have interest. If that's the case, perhaps the couple can do them together, a good grounding for husband-wife teamwork after the wedding.

There also might be items in which neither has much interest. For "homework" like that, it helps to assume the mature approach of it's dirty work but it's got to be done. Stalling and game-playing in regard to such tasks only add stress to a relationship at an already sensitive time.

Most couples find there are surges of energy and interest in getting items crossed off the list.

The period right after the engagement is announced is filled with things to do, especially anything everybody who ought to know—first of all family members and the parish where you'll be wed.

These surges of activity will make up for those stretches when fatigue, illness, work, or other considerations push wedding plans into the background.

The business of checking and cross-checking may at times seem to be just that—a business. But it's the taking care of business that allows the couple to enjoy the wedding ceremony and reception without undue worry and hassle.

Communication about little things count, too, even down to stating your favorite flavor of cake. It may seem trivial now, but there comes a time when someone is going to make arrangements for a wedding cake, and the clerk at the counter is going to ask what flavor it should be.

One helpful hint is to do more than what is expected of you. Offer to help your helpmate on some of his or her items. This will help compensate for those times when either no planning is being done by either partner or when both partners are at loggerheads with each other over wedding plans.

Through this, the couple may learn the value of consultation and compromise, two principles that make married love more than just romantic love.



MAKING WEDDING PLANS—Newly engaged couples who share their wedding preparations, rather than leaving all the planning to the bride-to-be, learn the value of consultation and compromise, two skills they will find useful in their married life. (CNS photo by Steve Takasano)

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When it's time to choose an apartment

by Catholic News Service

The apartment search many couples face when planning their wedding finds them looking for that perfect place.

The Better Business Bureau recommends that couples look closely when they think they've found it and cautions that there's more to consider than reasonable rent. It also warns against choosing an apartment just because you're tired of looking.

Ask yourself, for example, if you're sure about the location. And how safe is it, particularly at night?

No matter how sound the security system seems to be, consider obtaining property insurance for your valuables, the Better Business Bureau states in its pamphlet "Tips on Renting an Apartment."

It also recommends finding out who has access to your apartment regularly, such as landlords or cleaning personnel, who has duplicate keys, and what the policies are concerning solicitations and deliveries.

Ask other tenants, past and present, about their experiences, the bureau notes.

When looking at the apartment itself, the bureau advises the following:

- Take a long walk through the apartment itself. Ask as many questions as you can imagine. What about heat, hot water, neighboring noises inside and out? Ask the landlord and solicit the opinions of other tenants, if possible. Give the hallways and the laundry areas an eagle's eye for cleanliness, adequate lighting and emergency exits.

- Open and close all windows and doors.

- Examine locks and see if the mailbox key works.

- See if ground floor windows or entrances near fire escapes are barred and locked securely. How do they operate in an emergency?

- Check for adequate ventilation, air conditioning, light fixtures and electrical outlets.

- See if all appliances work, including the garbage disposal.

- Be sure all appliance accessories are available, for example broiler pans or ice trays?

- Flush the toilet and run water in the sinks and the bathtub in order to check flow and drainage. Dripping faucets? Have them fixed, especially if you are paying the water bill.

- In furnished apartments, check the condition of all pieces of furniture. Make a list of all furnishings and the extent of any damage. Ask the landlord to sign the list and be sure to keep a copy.

- Note any other visible damage and areas that must be repaired. You should keep a signed copy of this list too. When you move, it is wise to compare damages with those you and the landlord agree you faced when moving in.

- What about the pest control? Do other tenants notice bugs or rodents? In general, be wary of basement apartments, because in addition to more of these crawly creatures there is a higher incidence of flooding.

- When signing the lease, read the document carefully. If any point seems unclear or unreasonable, discuss it with the landlord. You may wish to show the lease to a lawyer or a legal aid society representative.

(Reprinted with permission of the Council of Better Business Bureaus from "Tips on Renting an Apartment." ©1974, Council of Better Business Bureaus, Inc., 4200 Wilson Blvd., Arlington, VA 22203. To receive the entire publication write to the council's publications department.)

Drawing up wedding guest list can be tough

by Ines Pinto Alica

Deciding who goes on the guest list can be one of the most difficult tasks in planning a wedding.

Factors that influence the decision include finances, interpersonal relationships and the availability of space at the church and reception hall, wedding experts say.

"The making of a wedding guest list is usually the occasion of the first breakdown of pleasantness between two groups of people who have been trying to pretend that it is perfectly natural, and even wonderful, to find that they are about to become related to a bunch of strangers selected through inexplicable whim," said Judith Martin, better known as Miss Manners, in her "Guide to Excruciatingly Correct Behavior."

Mary Torrese, a Catholic and a chapel wedding coordinator at the U.S. Naval Academy in Annapolis, Md., said many

problems in deciding whom to invite often can be resolved easily if couples decide early how much they can spend for the wedding, how big they want it to be and how many the hall can hold.

For her daughter's recent wedding, Torrese asked the wedding couple to invite no more than 100 guests and the young pair pared down their list, she said.

"A large wedding is described as 'Well, so what? We're really going to do it up right, and have all the people who mean something in our lives,'" Miss Manners said. Large weddings are those that have anywhere from 200 to 500 guests, she added.

Couples who are having trouble limiting the number of guests can cut expenses in several ways, for example, by skipping an open bar or making the reception a brunch or lunch instead of a sit-down dinner.

"Weddings are expensive, but they don't have to be," Torrese said.

Rick Badie, a 27-year-old from Georgia, said he and his fiancée decided to have a private wedding with 40 guests because their budget was limited since the two of them were paying for their wedding.

"We decided we just wanted our families and closest, closest friends and that's how we were able to keep the number down," Badie said. "We both wished we could invite more, but we realized we had to be realistic about the size of the wedding."

By limiting the number of the guests, the couple planned to fulfill another dream: to be married on a large sailboat off the Florida coast.

The pair planned to send announcements to the people they could not invite, a move that Miss Manners said was very appropriate in such a situation.

It is easier to reduce the guest list when couples decide to eliminate categories of people rather than individuals, Miss Manners said. For example, couples could agree not to invite all second

cousins, children or people who live more than 1,000 miles away.

Torrese said many couples have problems making wedding lists when they come from families who have undergone divorce or remarriage.

"The biggest conflict many couples face today is that so many people are going through divorces and remarriage," Torrese said. "It's a very tender situation when it comes to weddings."

Couples should try to invite to the wedding all their family members, whether they be parents or step parents. Couples who are remarrying should include all their children so they feel they are a part of the new family, she said.

Couples have to remember they're not just marrying the man or woman, they're marrying the family," Torrese said.

Miss Manners added: "A wedding is not a priceless opportunity to start a feud that the rest of your family will have to live with."



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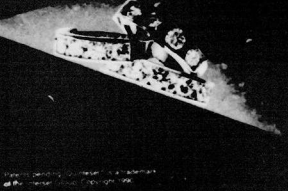
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Money: guidelines for newlyweds

by Catholic News Service

Newlyweds usually learn quickly that in marriage money can be a key trouble spot.

Dr. Mary Ann Bartusis, a psychiatrist and author of "Off to a Good Start," offers these guidelines for dealing with money matters in the family.

►Share with each other your dreams about the future, regardless of how "ridiculous" you or your spouse may think they are. If you are newly engaged or married, talk about what size family you want, where you want to live someday, and what sports or hobbies you would like to pursue. Let your partner know whether you expect to go back to school or to quit work when you have children.

If you have been married for a while, it's still important to think about your dreams of the future. Even if you discussed them before, your expectations are likely to change. When was the last time you and your partner talked about your dreams of what you would like to

do together—or how you picture yourselves 10 years from now?

►Notice the money attitudes and financial circumstances of your spouse's parents. This "research" will help you understand a lot about your partner's attitudes toward work, leisure time and money. Ideally, of course, couples take this step when they are first engaged. But often people don't recognize how many attitudes about money come from family background. If your partner has some attitudes about money that you find hard to understand, this will help you see a clearer picture of the person you married.

►Try to have an open mind about modifying your own attitude toward money. This is important if you want your partner to modify his or her attitude. Both of you will have to make some compromises, which means you need the patience and determination to help each other. Many money issues can be resolved before they become problems if you are willing to "meet halfway" on these issues.

►Share with each other the facts about

your income and assets, as well as debts—for example student loans, loans from friends or parents, and any bank or credit-card loans.

If you are already married and have not taken these steps, why not begin right now? There are a number of excellent financial planning books in the library that provide guidelines for establishing your net worth and working out a budget. You may also want to use a professional financial planner and/or accountant to explore some of the ways you can help each other resolve money investment and other financial issues.

►Talk about any money that is being spent, for example, on alimony, child support, parents, or your own needs and luxuries. Also talk about money that you are planning to spend, for example, for a new car, holiday gifts, or a new couch. Reach some understanding about how these expenditures will be seen as a mutual responsibility. Figure out how much money will be or is left over after you and your spouse meet these ongoing responsibilities.

►Periodically review your daydreams and goals. At income tax time, see what you have accomplished and where the money has gone. This is also a good time to reset your budget for next year.

►If you are planning your wedding now, take this opportunity to discuss specific expenditures. Decide who will pay for what. Decide how many credit cards each will have and who is responsible for paying the accounts? Will you open joint or separate bank accounts? Who will start keeping track of expenses and paying the bills? What will you do with wedding gifts of money? You and your spouse may even decide to start a separate account for leisure-time activities, using the honeymoon as the first item to be budgeted.

Also, decide now how to handle your respective parents' financial contributions to the wedding and honeymoon. Talk about where the money will come from that is used to set up housekeeping. Before the wedding is an excellent time to negotiate differences of opinion and work hard to compromise.

(From "Off to a Good Start: A Guide for Engaged Couples and Newlyweds of All Ages," by Mary Ann Bartusis, M.D. Available at local bookstores or call Donald I. Fine Inc., 19 W 21st St., New York, NY 10010; (212) 727-3270.)

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SEVENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, February 21, 1993

Leviticus 19:1-2, 17-18 — 1 Corinthians 3:16-23 — Matthew 5:38-48

by Fr. Owen F. Campion

The Book of Leviticus, one of the first five books of the Old Testament, is the source of this weekend's first reading.

Leviticus only rarely appears in the liturgy. It is fascinating reading in the glimpse that it provides of life long ago for God's Chosen People. However, it can be somewhat tedious. It contains many details that in themselves seem incidental to readers today.

Despite the precision of its many directives, Leviticus is also a considerable reservoir of faith and wisdom. Attributed to Moses, it is the product of a longstanding oral tradition that had its roots in the experience of wandering from Egypt to the Promised Land, an experience uplifted by the inspiration of Moses.

Because of its links with Moses and the experience of the Exodus, as the passage from Egypt was called, Leviticus and the other first books in the Old Testament form the basis of modern Jewish thought and custom, as they formed the basis for ancient Jewish thought and custom.

Essential to that thought and custom was belief in the one, true God. Worship of one god was novel in the Mediterranean civilization of ancient times. The Egyptians, whose culture flourished in ancient times, acknowledged many gods and goddesses. So did the Greeks and the Romans. Such was not the case with the Hebrew nation.

Not only were the Hebrews devoted to the idea that there was one and only one God, but that this one God was a source, indeed the only source, of wisdom and unlimited love. In a world in which so many believed that gods and goddesses competed among themselves and pursued selfish objectives, the goodness and great love of God were refreshingly novel concepts.

They were concepts upon which the Lord himself would build a great message in his own messianic role.

The second reading from the First Letter to the Corinthians contains a theme heard before in these weeks after Christmas. Genuine wisdom is not necessarily earthly wisdom. Actually, it is often contrary to earthly reasoning, when earthly reasoning rests upon earthly goals and instincts. Instead, true wisdom is the wisdom that comes only with certainty from God as revealed by Jesus.

St. Matthew's Gospel is frank and straightforward in the lesson it provides us. The ancient system of justice, of checks and balances, of misdeeds and sanctions, was

crisp and direct among the Jews. This was the philosophical atmosphere in which Jesus lived and taught. An eye was due an eye, a tooth a tooth, although there always was the overlay of God's limitless mercy and love imposed upon people.

In the time of Jesus, sanctions and requirements had become much more prevalent in the thought of the time than God's love. The Lord called people back again to love: to the love of God for them and the love they should possess for God, to the love they should lavishly extend to others.

This sense of great love, Jesus reminded his followers, is the central difference between the way of the world and the way of God. In this reading, Jesus reminded his listeners that self-interest is no incentive for the true Christian. Even sinners were driven by self-interest. The Lord used tax collectors to illustrate his message about sinners. In the contemporary Jewish view, few were more sinful than tax collectors. First, tax collectors were turncoats, representing the despised Romans. Secondly, they exploited people, keeping as their own at least some of what they demanded in taxes. The Lord's comparison between tax collectors and those merely who performed the motions of obeying God was a powerful message indeed for his audience.

Reflection

For weeks, the church has called us to follow the Lord. It has reassured us that the Lord will sustain and guide us in our good intentions. It has extended its invitation to follow Jesus after having presented us with Christmas, the feast of the Epiphany, and the feast of the Baptism of Jesus with a compelling and beautiful image of the Son of God who became the son of Mary to redeem us from the effects of our sins.

The church invites us to follow Jesus, an invitation that makes us fully aware of what discipleship truly means.

To follow Jesus means to set first the love of God in our objectives. It means that in all that we do, in all that we say or think, we must consider the love of God. We must love God. If we love God, we will obey God, and obedience means love, uncompromised love, for others.

It is a demand difficult to meet. The second reading reminds us that very often those around us will think our generosity or forgiveness signs of foolishness or naivete, certainly not wisdom. Yet the Epistle told us that in fact the world is unwise; we are wise in our Christianity.

This great sense of love, with all that love entails, is the central feature of Christian belief and witness. We are called to follow the Lord. The Lord will equip and nourish us in our struggle to follow him. But it will be a struggle. The church makes that clear to us. Even as it invites us to discipleship, it wants us to be fully aware of what discipleship involves.

Daily Readings — Lent

Monday, February 22
Chair of Peter, apostle
1 Peter 5:1-4
Psalms 23:1-6
Matthew 16:13-19

Tuesday, February 23
Polycarp, bishop and martyr
Sirach 2:1-11
Psalms 37:3-4, 18-19, 27-28, 39-40
Mark 9:30-37

Wednesday, February 24
Ash Wednesday
Jed 2:12-18
Psalms 51:3-6, 12-14, 17
2 Corinthians 5:20 - 6:2
Matthew 6:1-6, 16-18

Thursday, February 25
after Ash Wednesday
Deuteronomy 30:15-20
Psalms 1:1-4, 6
Luke 9:22-25

Friday, February 26
after Ash Wednesday
Isaiah 58:1-9a
Psalms 51:3-6, 18-19
Matthew 9:14-15

Saturday, February 27
after Ash Wednesday
Isaiah 58:9-14
Psalms 86:1-6
Luke 5:27-32

Pope gives hope to Sudanese

by Catholic News Service

KHARTOUM, Sudan—God has not abandoned the suffering Christians of Sudan who are sharing in the passion of Christ, Pope John Paul II said.

Their names are written "on the palms of the hands of Christ, pierced by the nails of the crucifixion," he said during a Feb. 10 Mass in the capital of Sudan.

The fundamentalist Arab-Islamic regime of Khartoum is fighting a war with black Christians and animists. Sudanese Christian leaders, the Vatican and international human rights organizations have accused the Khartoum government of violating religious liberty and human rights.

"The church understands your distress and prays for you," the pope told 200,000 Christians gathered for Mass and a delayed

celebration of the May 1992 beatification of Sister of Charity Josephine Bakhita, a former slave born in what is now Sudan. Blessed Bakhita taught Christians about "the value of reconciliation and love, for in her heart she overcame feelings of hatred for those who had harmed her."

There can be no genuine peace between Christians and Muslims, the pontiff said, "unless believers stand together in rejecting the politics of hate and discrimination and affirming the right to religious and cultural freedom in all societies. The immense suffering of millions of innocent victims impels me to voice my solidarity with the weak and defenseless, who cry out to God for help, for justice, for respect for their God-given dignity as human beings, for basic human rights, for freedom to believe and practice their faith without fear or discrimination."

SAINT OF THE WEEK

Peter Damian was great reformer

John F. Fink

St. Peter Damian's feast usually is observed on Feb. 21, but it won't be this year because it falls on Sunday.

Peter Damian lived during a particularly turbulent time in the history of the church, the 11th century. The papacy was in turmoil, mainly because of fighting over it by the Tuscan and Crescentian families of Italy, and also because of out-and-out corruption.

Pope Benedict IX, of the Tuscan family, has the distinction of being the only pope to hold that office three different times. He first became pope in 1032 after his father, the brother of the previous pope, bribed the electorate. He was then in his 20s and still a layman. Furthermore, he was known for his loose living.

After 12 years in the papacy, there was an insurrection and bloody fighting. Benedict was forced out of Rome and the Crescentian family had their man installed as Pope Sylvester III. After five months, Benedict was able to force Sylvester out of Rome and he resumed the papacy. But only two months later, he abdicated in favor of his godfather, who became Pope Gregory VI.

At this time Peter Damian was a Benedictine monk who was known for his holiness and attempts to reform monastic life. While an abbot, he founded five hermitages and wanted nothing more than to live a life of solitude and prayer. But he kept getting involved in the problems of the papacy.

After Gregory VI became pope, Peter Damian congratulated him and said that his election had struck a blow at simony, the act of buying or selling spiritual goods. What Peter didn't know was that Gregory had bought the office of pope from his godson, Benedict IX.

In 1046 King Henry III of Germany, fed up with papal corruption, crossed the Alps with the intention of reforming the papacy. He called a synod at which he formally deposed all three popes—Benedict, Sylvester and Gregory—and installed a new pope, a German bishop who took the name Clement II. However, Clement died after being pope for only

eight months, and that was the signal for Benedict to take over the office for the third time.

But in July 1048 Benedict was again forcibly ejected and another German bishop was installed as Pope Damasus II. Then he died of malaria after only 23 days, and King Henry had a third German bishop installed as Pope Leo IX.

Pope Leo IX was the greatest of the popes nominated by King Henry, in fact, Leo IX was canonized a saint, the first pope to be so honored since Adrian III, who died in 885.

Peter Damian worked closely with all the German popes, particularly with Leo IX, in their efforts to reform the church. Greatest emphasis was given to combating simony, clerical unchastity, and the alienation of church property.

Leo IX was pope from 1049 to 1054. In 1053 he made the mistake of leading an army against the Normans; his army was defeated and he was taken prisoner. When he was released in 1054, he was dying.

Leo's successor was Pope Victor II, who continued the process of reform. He died in 1057 and was succeeded by Pope Stephen IX, who happened to be abbot of the Benedictine monastery at Monte Cassino when he was elected pope (and he remained abbot afterward). He appointed Peter Damian as the cardinal bishop of Ostia.

When Victor died during a trip to Florence in 1058, the Tuscan family saw their chance to seize control of the papacy. The reform cardinals, though, led by Peter Damian, refused to consecrate the man selected, who reigned anyway as the anti-pope Benedict X. The cardinals elected Nicholas II, who managed to take possession of Rome in 1059.

Nicholas died in 1061 and was succeeded by Pope Alexander II. During his reign, Peter Damian retired as a bishop and again became just a monk. He died on Feb. 22, 1072.

Besides being a reformer, St. Peter Damian was also a brilliant writer. Some 170 of his letters, 53 sermons and seven biographies that he wrote are still in existence. For his writings, he was declared a doctor of the church in 1828.

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needs
to put his arm
around another
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feeling
filling
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two such nascent
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significance
to be just
two

it must be
that
there's another
lover
larger
loving
too

—by A. J. Weidekamp

(Andrew Weidekamp is a member of St. Thomas Aquinas Parish in Indianapolis.)



Photo by Frank Mathe

Entertainment

VIEWING WITH ARNOLD

'Scent of a Woman' is a 'male bonding' story

by James W. Arnold

"Scent of a Woman," despite its vaguely sexy title, is almost entirely a serious and somewhat inspiring movie about morality. Specifically, it explores the dangers of integrity in a mostly sleazy world and the high risks of real compassion.

Women are only peripheral to what is basic: ally another buddy movie, pairing two guys who contrast in age, experience and attitude. They don't get along, then become close and learn essential truths from each other. But they're a fascinating pair. Despite a few flaws, "Scent" drives past the formula in inventive and delightful ways.

The hero, a definite throwback to better movie days, is Charlie Simms, simply the nicest kid you'd ever want to meet (in the movies or elsewhere). He's an honest poor boy from (healthy) Oregon "on aid" at an (effete, corrupt) upper-class prep school in New Hampshire.

Charlie (played with fresh-air credibility by Chris O'Donnell) just wants to slip unnoticed into the American dream and go to Harvard. But he's caught in an elitist squeeze between a careerist principal and a group of insufferably snobby seniors who dump whitewash on the educator and his new status-symbol Jaguar sedan. Since Charlie knows who did it, the headmaster says he must tell, or his academic dreams will be over.

Charlie is of such character that you never doubt his moral choice. But you fear it will cost him dearly.



While this issue hangs over a Thanksgiving break, the other kids are going to ski resorts. Charlie is working so he can go home for Christmas. He finds a job (actually, he accepts it as a favor to a harassed young mother who wants to escape for a few days) as a companion for her irascible blind uncle.

This fellow, retired Lt. Col. Frank Slade (Al Pacino), has a personality approaching that of a well-bred junkyard dog. He's stern, mean, sarcastic—obviously covering his pain with alcohol and arrogance. He's nasty to everybody, including little kids and Charlie.

But Slade is no military stereotype. Besides acting "blind" with predictable brilliance, Pacino gives him a biting dry wit, a depth of spirit and a liquid, cultivated voice with a slight drawl. Except for the GI expletives, he's like everybody's most terrifying professor. Writer Bo Goldman also makes him a rhapsodizing expert on (at least) the physical attractions of women, including (a la Hamlet) Lester) her aroma and perfume.

He loves women, he says, above all things. Second, "a very distant second," are Ferrari automobiles. As it turns out, Slade is lonely and suicidal. He takes the worried and reluctant Charlie along with him to New York and the Waldorf for one last hedonist binge before intending to blow his brains out.

The movie is really about how Charlie, despite all his own troubles, risks himself to save Slade's soul, and how the worldly Slade in turn saves Charlie's skin from the sharks at the prep school.

If it seems a little hard to believe, well, it is—especially the second part, since grace always comes more generously than forgiveness for breaking the preppy social codes. Goldman and producer-director



'HOMEWARD BOUND'—Three domesticated pets who are separated from their human family embark on an arduous trek through the wilderness to find their masters in "Homeward Bound: The Incredible Journey." The U.S. Catholic Conference classification is A-I for general patronage. (CNS photo from Walt Disney Pictures)

Martin Brest ("Midnight Run") apparently decided that spiritual salvation wasn't quite enough for a pop movie: besides his big scene telling off the preppies and their values, Pacino's blind colonel also races a Ferrari through the streets of Brooklyn.

(This "feel good" stuff stretches the movie to over 2 1/2 hours, but doesn't seem to have bothered Golden Globe Award judges, who recently honored Pacino for best actor, Goldman for best screenplay, and "Scent" for best picture.)

The special quality of this movie is in the major characters and the dialogue, which is funny, sad and wise. The sixtyish Goldman is one of Hollywood's brahmins (he's already won Oscars for "One Flew Over the Cuckoo's Nest" and "Melvin and Howard"). Charlie mixes purity and strength, and finds victory over cynicism and despair does not come easily. Slade is simply a valiant, if flawed, three-dimensional adult male—a rarity anywhere lately.

Women exist mostly in Slade's tortured, pathetically verbalized imagination, but one moment everybody will love is the already famous tango scene. Slade invites a lovely stranger (Gabriella Anwar) to dance in a posh lounge—the buildup, with Charlie watching, is almost the best part—and brings it off with elegance and style.

Another superb but more painful se-

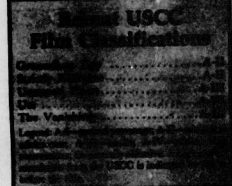
quence describes Slade's visit to his brother's for Thanksgiving dinner, full of putdowns and off-color stories.

"He's not well," Charlie says in defense. A relative responds: "Then why don't you take him to your family for dinner?"

The moment deftly catches all the ways family members can hurt each other on holidays, and somehow put themselves on God's side.

(Good over evil, hope over despair, but long and contrived, top-notch script and acting, language, adult material; fine for mature viewers.)

USCC classification: A-III, adults.



PBS show examines benefits of education vouchers

by Henry Herz
Catholic News Service

Among other current topics, economist Gary Becker talks about the benefits of an education voucher system in "Nobel Ideas," a program in the weekly "Adam Smith" series airing Friday, Feb. 26, from 8 p.m. until 8:30 p.m. on PBS. (Check local listings to verify the program date and time.)

Winner of the 1992 Nobel Prize for economics, hence the title, Becker comes from the University of Chicago school of free-market competition that provided the theoretical base of the so-called Reaganian philosophies of the 1980s.

But one of Becker's books, "Human Capital," buttressed the Clinton campaign's call for greater government investment in the education and training of its people.

Becker is gratified by this because, he says, while the American education system is very good at the top, "where we fall is at the bottom quarter—it's the high school dropouts who get a very poor education."

The purpose of education vouchers is to foster competition among schools, causing the less efficient to improve in order to survive.

Becker faults President Clinton for proposing vouchers only for public schools, "a mistake" that leaves out the pressure of competition from the nation's private and parochial schools.

While this is said only in passing, it is representative of the social issues which Becker insists are what economics is all about.

Economics, Becker says, is "a way of thinking about life" rather than an abstract theoretical science dealing with material goods and products.

His conversation with Adam Smith is devoted to such subjects as love and marriage, crime and punishment, and human behavior as the result of rational choices of "what makes you better off."

While he tells Smith that his published works use technical language the average person "wouldn't understand," his television conversation is quite accessible to the average viewer.

Whether you agree with Becker's views on economics and life, once again the "Adam Smith" series has found a fresh angle on the broader questions of the business of America.

TV Programs of Note

Sunday, Feb. 21, 9-11 p.m. (CBS) "A Family of Strangers." A young woman (Melissa Gilbert) who was adopted races against time to find her birth mother (Patty Duke) when she needs to trace her family's medical history in order to have a life-saving operation.

Monday, Feb. 22, 8-9 p.m. (PBS) "Ustinov on the Orient Express." From the "Travels" series, Sir Peter Ustinov rides the legendary train from London to Venice as he describes the train's glamorous past with tales of illustrious passengers. Viewers see the changing shape of Europe as travelers cross borders from one country to another. Train buffs will enjoy the trip.

Tuesday, Feb. 23, 9-11 p.m. (CBS) "Judgment Day: The John List Story." This fact-based drama is about a New Jersey accountant who murdered his wife, mother and three children, then left a note for his minister. He was arrested

in Denver 17 years later after an episode of "America's Most Wanted" aired on national television.

Wednesday, Feb. 24, 8-11 p.m. (CBS) "The 35th Annual Grammy Awards." Broadcast live from Los Angeles, with musical performances throughout the show, Eric Clapton heads a diverse list of musicians nominated for the prestigious awards.

Friday, Feb. 26, 10-11 p.m. (PBS) "Abbey Lincoln, You Gotta Pay the Band." This music documentary chronicles the multidimensional life story of singer-actress Abbey Lincoln, recalling her nightclub and film performances, activist years in the 1960s, and decades as a singer, writer and composer of jazz.

Saturday, Feb. 27, 9-11 p.m. (CBS) "Mother of the Bride." This is the third in a series of TV movies about a middle-aged woman (Rue McClanahan), who in this installment must put together the wedding of her daughter (Anne Bobby) in a matter of weeks and cope with the unexpected return of her ex-husband (Paul Dooley) to participate in the event.

TV Film Fare

Sunday, Feb. 21, 9-11 p.m. (ABC) "Driving Miss Daisy." This quintessential 1999 adaptation of Alfred Uhry's Pulitzer Prize-winning play focuses on the growing friendship between a wealthy Jewish widow (Jessica Tandy) and her black driver (Morgan Freeman) that begins in 1948 and spans 25 years of turbulent change in the South.

Without stooping to sentiment or racial and ethnic stereotypes, director Bruce Beresford sensitively tackles the issues raised by this whimsical friendship, including bigotry, the difficulties of change, and the death of the old and the birth of the new.

The prejudices characterizing the period may be misinterpreted by young children.

The U.S. Catholic Conference classification of the theatrical version was A-I for adults and adolescents. The Motion Picture Association of America rating was PG, with parental guidance suggested.

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

Videos

1993 CNS Graphics

Recent top rentals

- | | |
|-----------------------------|------------|
| 1. Single White Female | O (R) |
| 2. Raising Cain | A-III (R) |
| 3. Lethal Weapon 3 | O (R) |
| 4. Boomerang | A-III (R) |
| 5. 3 Ninjas | A-III (PG) |
| 6. Dogstown | A-III (R) |
| 7. Honey, I Blew Up the Kid | A-II (PG) |
| 8. Housebuster | A-III (PG) |
| 9. Patriot Games | A-IV (R) |
| 10. Universal Soldier | O (R) |

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TOP 10

QUESTION CORNER

Rules vary for anatomical donations

by Fr. John Dietzen

Q In your column on anatomical donations some time ago, you said that a Mass of Christian Burial is not possible when the body is being donated to medical research because the body is "taken immediately after death for that purpose."

It is my understanding that the funeral service may be held before the body is released to the research facility. After research or other study of the body is completed, it would be cremated and the remains buried.

Perhaps you could add to the points in your article. (Wisconsin)



A To my knowledge, there are two associations in the United States which receive such donations and distribute them to medical schools. One is in Chicago, the other in New York.

FAMILY TALK

There are many ways to help students learn

by Dr. James and Mary Kenny

Dear Mary: My son is not doing well in school, and I don't know how to help him. He is 12 and is in the sixth grade. On the other hand, he likes to read news magazines, sports publications, and some library books.

His father has excellent mechanical abilities, and my son takes after him. He loves to work with his father and learn by doing.

I think his mechanical skills are valuable and want to encourage them. But I also want him to do well in the basic subjects. How can I help? (Indiana)

Answer: Since your son dislikes learning in a regular classroom, the last thing he needs from you is more of the same. The advantage of being a tutor in a one-on-one situation is that you can try other methods.

In the classroom, one learning style predominates, usually talking by the teacher. Many modern educators stress that people learn in a variety of other ways.

Dawn Markova, in her book "How Your Child Is Smart" (Berkeley, Calif.: Conari Press, 1992), suggests that each of us has three paths to learning: visual, auditory and kinesthetic.

Markova describes six different types of learners based on which path predominates in learning.

You might have some difficulty determining which type your child uses. But you can profit from the idea of trying different paths to learning.

Consider spelling words for example. Typically, the child gets a list of words from the teacher which mean nothing to him. He is told to write each word a number of times and to use each in a sentence. He takes a test on Thursday. If he is not successful, he must take another test on Friday.

Suppose instead that you review your child's writing papers, science papers and social studies papers, and from them develop a list of words he needs and cannot spell. How can he learn them?

Maybe the spelling bee format would help. You might organize them regularly with family or his school friends.

Use rhythm to help memory. We all learned to spell one state this way. Did you learn Mis-sis-sippi, or Mis-sis-sipp-ty? You can pound out the beat of words to jump rope chants, songs, rap music.

Some people learn by correcting mistakes. Try writing three spelling words, two right and one wrong, and challenge your speller to find and correct the wrong one. If you have access to a computer, learning on a machine may be more interesting.

Some students are movement people. "Sit still" is the worst possible advice for these students. If your speller is such a person, try tossing a ball back and forth as you recite words. Or let him play with a yo-yo during spelling practice.

Trace letters on the palm of his hand or his back and challenge him to identify the word. Then have him recite the letters as you trace.

The concept of different paths to learning works in all areas of learning. Whatever you are trying to teach, your child can learn by seeing, by listening, by touching, and by doing. And he can respond by writing, by talking, by demonstrating.

Not all approaches will help. Keep trying until you find the most effective ones.

Certain subjects may always be difficult for your child. If you try to think up new and challenging ways to teach him, you may reduce the drudgery of homework both for him and for yourself.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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Otherwise each medical school makes its own contacts and rules for these anatomical gifts.

This variety results in the diversities you describe. The Anatomical Gift Association in Chicago, for example, asks that the body be transferred to them "as soon as possible."

Sometimes this will be the same day, sometimes over a weekend. Generally about 48 hours is the maximum, especially since embalmed bodies cannot be accepted.

Under these restrictions, given our usual expectations for funeral planning and publicity, providing opportunity for a Mass may be difficult, with a bit of foresight it is not impossible.

Of those individual medical schools which presently accept body donations, requirements vary significantly from school to school and state to state.

Normal embalming, for example, renders a body unusable for the kinds of study medical schools require. The University of Wisconsin-Madison Department of Anatomy, however, asks funeral directors to contact them before embalming.

They will provide instructions for a procedure which keeps the body sufficiently intact, yet allows more time to arrange a funeral liturgy.

Some medical schools do not accept body donations from another state because of local laws concerning

permissions for cremation. Such regulations, requiring coroners' action, for example, can make out-of-state donations financially unfeasible.

When study of the body is completed, the remains are cremated. Normally the ashes will be returned to the family after one or two years if the request is made at the time of the donation.

These facts will give you some idea of the multiple concerns to be considered in body donation. To plan more specifically for this or any other anatomical gift after death you need to talk with your local funeral director.

I must add that, even with all the complications to be resolved, donations of entire bodies or certain organs are a Godsend to medical science and a generous act of Christian charity.

Pope John Paul II insisted not long ago that this concern is a matter of simple Christian generosity, in light of many crises facing medicine today.

"No solution will be forthcoming," he said, "without a renewed sense of human solidarity," based on Christ's example, which can "inspire men and women to make great sacrifices in the service of others" (April 30, 1990).

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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specializes in family bonding and attachment issues. If you think your child has a problem that can't be solved at home, call the Humana Child and Adolescent Psychiatric Center at 872-1895 (or 800-999-3029). We don't think kids with big problems should get lost in the shuffle of a big hospital.

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The Active List

The *Criterion* welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements 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.

February 19

St. Barnabas, 8300 Rhake Rd., will host a spirit seminar, "Is God Calling You?" from 7:30-9:30 p.m. in the parish center. For more information, call 317-881-0631.

☆☆

Catholic Charismatic Renewal of Central Indiana will present a prayer meeting, teaching and healing prayers at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., at 7:30 p.m.

☆☆

Today is the deadline date to reserve a spot for a trip to Medjugorje during Holy Week sponsored by the Medjugorje Network of Indianapolis. Call 317-886-0893 to make reservations.

February 19-20

The Beech Grove Benedictine Center will present "Touching the Earth: The Creative Energy of God," with Sister of St. Joseph

Christine Parks. Call 317-788-7581 for information.

☆☆

Fatima Retreat House, 5353 East 56th St., will hold a Men's Retreat, "Sacraments and Our Lives as Catholic Christians," with Francis a Father Fred Link. Call 317-545-7681 for more information.

February 20

The Catholic Alumni Club of Indianapolis will gather for a Butler basketball game. Meet in the center entrance on the south side of Hinkle Fieldhouse at 1:30 p.m. to watch the Butler Bulldogs take on the Xavier Musketeers. Tickets are \$6. For more information, call 317-842-0855.

☆☆

St. Gabriel, 6000 W. 34th St., will host the second segment in its series for married or engaged couples who wish to learn Natural Family Planning. Call 317-929-9399 for information.

☆☆

St. Michael, 3354 W. 30th St., will hold a Mardi Gras in the church basement. Join them for Mass at 4 p.m. then Mardi Gras from 5-11 p.m. Call 317-926-7359 for more information.

☆☆

The Office of Worship will hold the last session in the Introduction to Liturgy workshops, "Celebrating Liturgies of the Word and Eucharist," with Charles Gardner and Father David Croeller. At Sacred Heart Church, Jeffersonville from 10 a.m. to 3 p.m. For more information call 317-236-1483.

☆☆

St. Benedict, Terre Haute, will hold a Mardi Gras dance from 8-11 p.m. in the parish gym. Cost \$5/couple, \$2.50/single. Call 812-232-8421 for details.

☆☆

St. Susanna, Plainfield, will hold a car raffle/auction at St. Thomas More Church in Mooresville. Items will be auctioned off at 8 p.m. Admission \$5. For more information call 317-996-2988.

February 21

The Catholic Alumni Club of Indianapolis will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., to

plan activities for the upcoming months.

☆☆

St. Andrew, Richmond, will hold a Mardi Gras pitch-in Chili supper at 6:30 p.m. in the parish center. A talent show will follow. For more information call 317-962-3902.

☆☆

The Indiana State Museum will host the Holy Angels Gospel Choir and the IUPUI African American Choral Ensemble from 12 noon to 4 p.m. Admission is free and open to the public.

☆☆

The Women's Club of St. Patrick Church, 936 Prospect St., will host a card party at 2 p.m. in the parish hall. Admission is \$1.25. Featured games, euchre and buncos. For more information, call 317-632-4923.

☆☆

St. John Neumann Knights of Columbus Council 10713 will serve breakfast at St. Michael's Activity Center, Greenwood, 7 a.m. to 12 noon. Proceeds will be used to help send young people of the parish to the World Youth Day at Denver, Colorado in August.

February 22

The annual personnel workshop will be held at the Aquinas Center, Carlisleville, from 3-5 p.m. for administrators, 7-10 p.m. for search contract committees. Call 812-945-0354 for information.

☆☆

The Beech Grove Benedictine Center's centering prayer support group will gather from 6:30-8:00 p.m. at the Center, 1402 Southern Ave. For more information, call 317-788-7581.

☆☆

Separated Divorced Remarried Catholic's will gather for a pitch-in dinner at 6:30 p.m. in the

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Archbishop O'Meara Catholic Center. Discussion topic will be anxiety. For more information, call 317-226-1586.

☆☆

St. Luke Church, 7575 Holiday Drive East, presents the first section of its Winter Scripture Study from 7-9 p.m. in the reception room. Topic is sacrifice. Call 317-259-4373 for more information.

February 22-23

Providence High School will register incoming freshmen who have taken the placement test for the 1993-94 school year from 7-9 p.m. in the cafeteria. Anyone who has not taken the test and is interested in registering should contact the school at 812-945-2538.

February 23

Mother Theodore Circle 56, Daughters of Isabella, will meet in St. Elizabeth's Home conference room, 2500 Churchman

Ave., at 1 p.m., followed by refreshments and social hour. Please note the time change. For more information, call 317-638-5035.

February 24

Today is Ash Wednesday.

☆☆

The St. Vincent "Senior Partners" will discuss the link between cholesterol in the diet and heart disease from 2-4 p.m. in the Cooling Auditorium at St. Vincent. Dr. Frank J. Green, a member of the Indiana Heart Institute, will be the presenter. For more information, call 317-871-CARE.

☆☆

Roscalli High School, 3300 Prange Rd., will conduct their annual Ash Wednesday Fish Fry from 4:30-7:30 p.m. in the school cafeteria. Proceeds will go to help defray the costs of the senior retreats. Call 317-787-8277 for more information.



BEECH GROVE BENEDICTINE CENTER
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Spiritual Self Care: A Lenten Retreat with Rev. Tilden Edwards

(Director of the Shalem Institute, Washington, D.C.)

Date: March 2 and 3, 1993

Time: 11:30 a.m. registration, March 2 through 12:00 Noon lunch, March 3, 1993.

Cost: \$70.00 per person

Spiritual Book Series

Date: March 16 — A Search for Wisdom & Spirit: Thomas Merton's Theology of the Self by Anne E. Carr

Time: 7:30 p.m.-9:00 p.m.

Cost: \$5.00 per person per session

Facilitator: Patricia N. Benson, O.P., Ph.D.

Morning Retreat

Date: March 17, 1993 — Healing Our Blindness

Presenter: Christine Parks, ssj

Time: 9:00 a.m. & concludes with lunch at noon.

Cost: \$15.00 early registration

— \$20.00 Call-in and paid at the door.

Call the Center at 788-7581 if you need Child Care.

Lent Retreat

Date: March 20, 1993 — Prayer: SPRINGBoard to New Life

Presenter: Antonette Purcell, OSB

Time: 9:00 a.m. to 4:00 p.m.

Cost: \$30.00 early registration

— \$35.00 after March 5

Lenten Retreat for Men

Date: March 26-27, 1993 — Growing in Faith: Genetic Drug or Prescription Medication

Presenter: Reverend Larry Voelker

Time: 6:30 p.m. on March 26 through 4:00 p.m. on March 27.

Cost: \$65.00 early registration

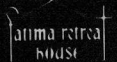
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Over-50 Day

February 25

Rev. David Lawler

Women's Retreat

Feb. 26-28

Sr. Mary Catherine Keene,
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Women's Retreat

March 5-7

Rev. Tom Spenski

**The Sandwich
Generation**

Over-50 Day

March 10

Dr. William Steele

Tobit Weekend

March 12-14

Women's Retreat

March 19-21

Sr. Diane Jamison &
Rev. John Doctor

Leisure Day

Fresh Air for Parenting

March 26

Rev. Hansberry
Julie Brewer

Women's Retreat

March 26-28

Mary Pat Farnand
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1/94

February 25

St. Monica School, 6131 N. Michigan Rd., will present a Kindergarten Roundup today. Call 317-255-7153.

☆☆☆

Fatima Retreat House, 5353 East 56th St., will present an Over-50 Day, "A Time for Dying and a Time for Tears." Call 317-545-7681 for registration information.

☆☆☆

The children and staff of Holy Trinity Community Day Care Center, 902 North Holmes Ave., will present their fifth annual Black History Celebration at 11 a.m. at the Center. For reservation information, call 317-638-9508.

February 26

Our Lady of Perpetual Help, New Albany, will present "Family Night in Oz" from 7-10 p.m. in Wagoner Hall. Games, trivia, silent auction. For more information, call 812-944-1184.

☆☆☆

A special Decey Mass of the Holy Spirit will be celebrated at 7 p.m. in the cafeteria at St. Patrick

School, Terre Haute. Babysitting will be provided. Call 812-232-4125 for more information.

☆☆☆

The Women's Club of St. Thomas the Apostle Parish, Fortsville, will sponsor a Lenten Meatless Buffet from 5-7 p.m. in the parish hall. Free-will offering.

February 26-28

Fatima Retreat House will hold a women's retreat "Healing and Strengthening," this weekend. Call 317-545-7681 for registration information.

☆☆☆

Mount St. Francis Retreat Center will hold a married couples retreat, "The Rainbow Bridge: Covenant and Commitment," this weekend. Call 812-923-9817 for registration information.

February 27

Butler University's Department of Dance will hold auditions for several children's parts in the full-length ballet, "Cinderella," today from 3:30-5 p.m. in Lily Hall. Dance studio '27 on the Butler campus. For more information, call 317-283-9346.

☆☆☆

The Young Widowed Group will gather for dinner at Ellington's in the Embassy Suites North, 3912 Vincennes Rd., at 7 p.m. For more information, call 317-962-3433.

☆☆☆

The Beech Grove Benedictine Center, 1402 Southern Ave., will present "RCIA Lenten Retreat Day: The Journey of Faith," from 10 a.m. to 4 p.m. For more information, call 317-786-7581.

☆☆☆

The Brebeuf Mothers' Association will present their annual "Family Dialogue Workshop," from 8:15 a.m. to 12:15 p.m. Participants will have an opportunity to attend two sessions. The workshop will be held in the France Stone room at Brebeuf Admision is free and open to the public. For more information call 317-253-8996.

☆☆☆

St. Lawrence Church, 4650 North Shadeland Ave., presents Father William J. Witt, speaking on "The Pro-Life Challenge," at 7:30 p.m. Father Witt has recently

returned from the pro-life rally in Washington, DC. The talk is free and open to the public. A free-will offering will be taken.

February 27-March 3

Father Al Lauer will conduct a Lenten Mission at St. Lawrence, Lawrenceburg. The theme of the mission will be "Spirituality in Our Everyday Lives." The sessions will begin at 7 p.m. For information, call 812-537-3992.

February 28

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members are always welcome. Call 317-872-6047 for additional information.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachi, Brownsburg, 6:30 p.m.; Mgr. Sheridan K. of C Council 619, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 9:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine,

5:30 p.m.; Holy Family K of C, 220 N. 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.

Killer of Guatemalan rights advocate jailed

GUATEMALA CITY (CNS)—Former presidential security guard Noel Beteta was sentenced to 25 years in prison without parole for the brutal stabbing and murder of renowned Guatemalan anthropologist and human rights advocate Myrta Mack Chang.

Judge Carmen Ellguter's Feb. 12 decision was seen by the human rights office of the Archdiocese of Guatemala City as proof of military involvement in human rights violations and murder.

"The consequence of this case is it shows that the army has ordered people to be killed and more than just Myrta Mack," lawyer Fernando Lopez of the rights office said.

In September 1990 international attention focused sharply on the Guatemalan judicial system when the 40-year-old social anthropologist was stabbed to death outside her downtown Guatemala City office. She was stabbed 27 times.



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FR BOB HOGAN, S.M., from the University of Dayton, is on the Advisory Committee of the National Service Committee for the Catholic Charismatic Renewal.

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Youth News and Views

Student excels with God's help

by Mary Ann Wyand

Cathedral High School junior Ryan Vertner of Indianapolis thanks God and his parents for the gifts and talents he has received and which he intends to maximize during his lifetime.

"I think God blesses every child over born with the ability to learn," he said, "and as long as youth are given the opportunity of school . . . in no case, as long as my parents are paying for me to go to Cathedral High School, I'm going to take complete advantage of it."

If Ryan sounds determined to succeed, that's because he wants to make an impact on black history as a community leader and a role model for youth.

As one of 10 national winners in the McDonald's Corporation's annual essay contest on "How I Plan to Make a Difference in Black History," Ryan is studying leadership in Washington, D.C. from Feb. 17-21. His award-winning essay is reprinted with permission on this page.

While in Washington, Ryan and the other national winners will meet with members of the Congressional Black Caucus and appear on the "Teen Summit" show on the Black Entertainment Television cable channel.

"The way that I've been taught by my parents, the way that I see God playing a part in my life, and the way that I think basically any major leader, any political figure, anybody in any kind of leadership position, makes a difference is due to the fact that a lot of what they have done started from the grassroots level," he said. "You

have to make the grade first. I never expected to win this contest. The only way I looked at it is that in order for me to eventually be able to have a well-rounded life, a comfortable life, I have to make the grade first."

Too often, Ryan said, "kids look at school as just something to get through and they take it completely for granted. The next thing they know, the person who didn't take it for granted is their boss. Or maybe they don't have a job at all because they never did look at school the way that they should have."

At Cathedral, Ryan excels in the classroom and serves as a member of the Black History Month committee, which he helped organize to plan events for the month of February and attempt to teach students more about black history. He also participates in the speech team, was class president during his freshman and sophomore years, played freshman basketball, and ran one year of junior varsity track.

"This past grading period I had a 3.9 grade point average," he said, "but I was down from a 4.1."

Ryan also makes time for community service. He serves as president of the Indianapolis Youth City-County Council and tutors black children at a local Baptist church.

"I work at a mentor program as a tutor and a role model for youth from the second grade to the fifth grade," he said. "Juggling all of my activities is hard, so I set a goal for myself to get a certain amount of studying done every night. But it still requires a lot of late nights."



McDONALD'S AWARD—Cathedral High School junior Ryan Vertner of Indianapolis accepts a national leadership award from Rich O'Neal, a McDonald's owner and operator in Indianapolis, during the Central Indiana McDonald's Leadership Conference. This week Ryan is participating in a leadership workshop in Washington, D.C. (Photo courtesy of McDonald's Corporation)

On the youth council, Ryan and 25 other teens research and propose ordinances to the City-County Council.

"One project that we worked on was trying to get something in Broad Ripple for the kids there to do," he said. "Another project was trying to get some cultural awareness programs implemented into the public school system. Every ordinance we pass is considered by the City County Council. I consider myself very lucky to have that position. It's one thing to rally for something or to be a role model, but it's totally different to be able to help make laws and to really make a difference."

'How I plan to make an impact on black history'

by Ryan Vertner

"As long as an educated and wealthy Nigerian can be 'Jim Crowed' in Johannesburg on his own ancestral continent or can still see a Ku Klux Klan cross burning in Mississippi, or until Africans have their proportionate share of posts on the great corporations that control their economies, or until one sees black faces among the top elites . . . mobilization as blacks is still necessary . . ."

When St. Clair Drake said this, he most likely did not assume that his words would apply decades later. Today the cross does not burn as noticeably, and some prominent black faces are appearing, but the struggle is not over.

African-Americans brought leaders into this world with power and charisma second to none. However, once slavery was abolished and desegregation came into effect, black people celebrated, but forgot their goal. The unity they once shared has disintegrated into black-on-black crime, the "sellout" epidemic, and a severe lack of role models.

The achievements of many possible black role models, such as Clarence Thomas, are dissolved in controversy, with

the press as the catalyst. We, as a race, need to pull out of our slump, and once again create proud, black achievers to get African-Americans in the position to be leaders and role models for future generations. As a 16-year-old African male, this is where I start the race to become a black history maker of tomorrow.

As I prepare for the race, I must first see today, black history in the making. Although there are many "firsts" that have yet to be obtained, it is not necessary to find a cure for cancer, or be the first black president, to make history. Black history makers of today are businessmen—chief executive officers and presidents—as well as professionals—doctors, lawyers, judges and generals. They are people who are not necessarily inventors, but people who are achievers in their chosen fields of occupation.

Building on today, my goal is to become a business owner and employ many qualified blacks. This follows my belief that African-Americans need to work hard not only to get a job, but to be able to give a job.

I plan to graduate from college with a major in chemical engineering and a minor in business. After working as a

chemical engineer, I hopefully will begin work on my dream to own a business, with my wife as co-owner. While doing this, I will get involved in my child's education so that he or she will feel the love I felt throughout my schooling.

Like my father, I will volunteer my time to charitable committees and serve on the board of directors of community organizations. All of this will be done with the conscience of a Christian, for without God none of this will be possible.

With these accomplishments, I will have developed many of the qualities of a role model and community leader. I believe a role model is what black children today are in dire need of. I also believe leaders are what all blacks are in need of. With the help of opportunities such as this contest, other black children, who still have a dream and the will and integrity to achieve that dream, will be recognized and rewarded.

(Ryan Vertner is a junior at Cathedral High School in Indianapolis. He earned a national youth leadership award from the McDonald's Corporation with this essay entitled "How I Plan to Make an Impact on Black History.")

Youth, young adults prepare for World Youth Day

Who's going to World Youth Day in Denver this August?

Among the 440 archdiocesan pilgrims registered are a contingent of young adults from Fort Benjamin Harrison, a group of Marian College students, young adults from St. Rose of Lima Parish in Franklin, and teen-agers from the Catholic Community of Richmond, St. Mary Parish in Greenwood, St. Malachy Parish in Brownsburg, St. John Parish in Floyd's Knob, Our Lady of the Greenwood Parish in Greenwood, St. Mary Parish in Lanesville, St. Thomas More Parish in Mooresville, St. Michael Parish in Greentfield, St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, and St. Mark, St. Lawrence, St. Gabriel, St. Barnabas, St. Pius X, St. Michael, Nativity, Holy Spirit, Holy Cross and SS. Peter and Paul Cathedral parishes in Indianapolis.

"Other parishes are organizing their own trips and doing separate activities before and after the World Youth Day events," Julie Szolek-Van Valkenburg, director of the archdiocesan Office of Youth and Young Adult Ministries, explained, "so we figure we'll probably have lots more folks from this archdiocese going to Denver. From what I've been hearing there will be at least another four or five hundred people going, so we should be up to about a thousand from the archdiocese. Right now our biggest contingency is from the Terre Haute Diocese."

Archdiocesan World Youth Day organizers hope more teen-agers and young adults will register for the once-in-a-lifetime pilgrimage of faith with Pope John Paul II on Aug. 11-15 in Denver. For World Youth Day information, contact the Office of Youth and Young Adult Ministries at 317-236-1439.

"March 1 is the deadline for all registrations to be in our office," Szolek-Van Valkenburg said. "January 31 was the deadline for those who people who want to participate in the Educational Tours trip, but registrations are still being accepted for others who want to make their own travel plans."

Archbishop Daniel Buechlein is among the U.S. bishops planning to attend World Youth Day events, she said, and archdiocesan pilgrims will meet with him for prayer, catechesis, and dialogue in Denver.

"There will be a 13-mile pilgrimage on Aug. 14 to the site. Of the evening Vigil and then the liturgy the next morning," Szolek-Van Valkenburg said. "Our people will participate in that and will bring bedrolls and spend the night on the mountain."

Pope John Paul II is scheduled to celebrate the World Youth Day Mass on Aug. 15 at part of the international faith gathering of young Catholics.

Little Flower Parish in Indianapolis will host a youth rally for area teen-agers called "The Wellspring of Life" on Feb. 28 from 7 p.m. until 10 p.m. in the school cafeteria, located at 4720 E. 13th St.

The rally theme is taken from the Gospel passage John 4:14, which reads, "Whoever drinks the water that I will give will never be thirsty again. The water that I will give will become a spring which will provide life-giving water and will give eternal life."

Featured speakers are musician Tony Avellana, Father Clarence Waldon of Holy Angels Parish, St. Meinrad seminarian Darwin Winters, Secena Memorial High School senior Brian Gallagher, three Marian College students, and the Jumping Mouse Players from the CTS Repertory Theatre.

Refreshments will be served, and free-will offerings will be accepted to help defray expenses.

Parents of Teens workshops sponsored by the Connersville Deaneary Youth Ministry Commission are scheduled from 7 p.m. until 9 p.m. on March 15, March 29, and April 12 at St. Gabriel Parish in Connersville.

Alice Davis, director of the Mentoring in the City Program for Marian College, will present programs on "Understanding Your Teen and Improving Communications" on March 15, "Risk-Taking Behavior" on March 29, and "Sexuality and Your Teen" on April 12. Registration costs \$10 for the full program or \$10 per session and are due by March 10.

For more information, contact Patricia Koons at the Connersville Deaneary Youth Ministry Commission office at 220 W. 9th St. Connersville, Ind. 47331, or call her at 317-825-2161.

Four Catholic high school students from Indianapolis were finalists in the Abe Lincoln Scholarship Awards competition sponsored by the Kiwanis Club of Indianapolis on Feb. 12.

Bishop Chatard High School student Kimberly Beeler, Brebeuf Preparatory School student Kevin Stite, Cathedral High School student Matthew Weber, and Roncalli High School student Amy Bohannon were recognized by the Kiwanis for their achievements despite having to overcome obstacles. Each of the finalists received a "Circle of Valor Award" during the luncheon.

Marian College will host the 1993 High School Science Festival on Feb. 27 beginning at 9 a.m. in Peine Theatre at 3200 Cold Spring Road in Indianapolis.

The day-long festival includes scene performances by nine high schools and workshops on stage combat, improvisation, and videotaping.

The more than 100 participants also will attend a Marian College Theatre performance of "Pygmalion" at 8 p.m. in the Marian Hall Auditorium.

For registration information, telephone the college at 317-929-0123.

Campus News and Views

College administrators doubtful students will get more U.S. aid

by Carol Zimmermann
Catholic News Service

WASHINGTON—Although a congressionally mandated commission is urging the federal government to increase tuition aid to college students, some Catholic college administrators say such an increase is unlikely.

"Certainly, I'd like the federal government to increase aid (to students), but given the state of the budget deficit, I'm afraid it can't happen," said Harry Sladick, vice president for administration and planning at Jesuit-run Gonzaga University in Spokane, Washington.

Bob Walker, director of financial aid at Creighton University in Omaha, Nebraska, agreed. "It seems to make sense" for the government to help students

financially, he said. "But I'm also a pessimist and I know we have a deficit."

Walker, whose school is also Jesuit-run, told Catholic News Service he didn't think the government would be able to help students "until the money is straightened out."

The college administrators echoed the words of Education Secretary Richard Riley, who told a group of college presidents in early February that college students might not get as much help as Clinton promised in his campaign speeches.

He said the deficit problems were worse than he or Clinton had predicted and noted that in the past two years the Education Department had incurred debts of \$2 billion from grants to needy college students.

"Those \$2 billion dollars won't just go away," commented Walker.

Riley addressed a meeting of the National Association of Independent Colleges and Universities in Washington the day after a congressionally mandated report was released calling for increased federal funds to make college more affordable.

According to the report, "Making College Affordable Again," the cost of attending a private college or university rose 126 percent during the 1980s and "ranks as one of the most costly investments for American families, second only to buying a home."

The report stresses a complete overhaul of the current financial aid system run by the Education Department. It also suggests that the federal government spend an additional \$7 billion a year to help students pay for college.

The bipartisan commission suggests that \$14,000 in yearly federal aid be made available to each undergraduate student regardless of family income. The amount, based on the average tuition costs, would change annually and would be divided between federal grants and loans.

Other recommendations include a modified version of Clinton's national service program, a direct government lending system and tax deductible interest on student loans.

"Our proposal is entirely implementable," Jamie Merisotis, executive director of the commission, told the group of school presidents in Washington.

He said the panel worked on the report for two years and felt that it reflected overall "a restoration of the government's investment" in education.

The federal share in higher education was more prevalent 40 years ago, according to the report. In 1950, the government subsidized 46 percent of the financial burden for higher education, compared to 11 percent in 1990.

Another statistic the report cites is a 1991 Gallup Poll which indicates that 87 percent of Americans believe college costs to be "rising at a rate that will put college out of reach for most people."

Richard E. Greene, president of St. Thomas University in Miami, said the perception that colleges are out of reach "needs to be changed because it has serious implications."

He likened private colleges and universities to "endangered species" that could become extinct by a "crisis of affordability" unless the government intervenes.

"I believe the government has to rearrange its priorities," he told CNS. "Obviously in the 1980s higher education was not a priority, but we need to readress this issue."

Greene said he has tried to keep school costs down to make the archdiocese-run university accessible. He said he "absolutely" favors increased federal aid to students and said the money should be given directly to students to "best guarantee access to their school of choice."

"We need to say, following Clinton's lead, that every student is entitled to higher education," said Greene. "If that's the case, the government should be willing to make it a top priority."

Ministries to 'work' during break

Father Fred Link, director of campus ministry at Marian College, will take the Spring Break Appalachia group of 25 students to Owensville, Kentucky, to work with the Glenmary Sisters' Mission in providing hands-on service to the poor in neighboring counties. This annual spring break has provided service to others for many years. In 1992, the students rehabilitated a dwelling for a homeless woman and her children.

Also at Marian, 21 students, faculty, alumni and friends will visit St. Petersburg (formerly Leningrad), "City of Caesars" over spring break. They will trek to sites such as the Hermitage, the Russian Museum, and the famous theatre, opera and circus.

Another Marian trip involves twelve students, faculty, staff and friends who will visit Rome for spring break in conjunction with a seminar to be taught on the Reformation. Professors James Divita and Andy Hohman will lead the group in exploring religious and historic sites in Rome. A papal visit is also planned.

☆☆☆

Butler University students, through the Newman Center, will travel to Baldwin, Louisiana with the Indiana Coalition's "Answer Andrew" program for a different spring break of sorts. Students from Ball State and Purdue University will also join Butler students to help rebuild Baldwin from the devastation that Hurricane Andrew left.

☆☆☆

Students from the IUPUI Newman Center will spend their spring break in Ft. Lauderdale, Florida, not partying, mind you, but doing service work at Covenant House for the week. Covenant House is a crisis intervention program for homeless and runaway kids under the age of 21. The house shelters nearly 100 youths a day. IUPUI students will work directly with the kids, organize daily recreational activities, and help participate in the daily staffing of the crisis center. They will also ride in the outreach vans, which comb area streets for kids in crisis.

☆☆☆

St. Mary of the Woods College students Carolyn Case and Ericka Simel, and professor of Biology Dr. Joyce Cadwallader recently attended the conference "What Works: Women in Science, Math and Engineering" held at Trinity College in Washington, DC, and sponsored by the National Women's College Coalition and the American Association for the Advancement of Science.

The conference was geared toward women undergraduate science majors and focused on a study done by the Women's College Coalition which found that female students in the math and science fields lack female role models and mentors. "I think The Woods is different in that it does find our students role models," said Cadwallader. "Every teacher of science and math at SMWC is a woman."

☆☆☆

Marian College accounting and finance seniors for the third year in a row posted increasing overall success on the Major Field Assessment Test in Business given by the Educational Testing Service in Princeton, New Jersey.

Marian's 16 accounting and finance seniors taking the test placed in the top 16 percent nationally out of 8,319 in the examines from 147 college and universities. In the assessment of their major area, Marian's accounting seniors scored in the 93rd percentile and its finance seniors scored in the 99th percentile nationally.

☆☆☆

The St. Mary of the Woods College art gallery is now displaying the works of J. Ann Montgomery. Her unique photographs are titled "Mala Suite" and are on display in the science building, room 132, until Feb. 27.

Montgomery's photographs are considered unique

because of the special flax paper on which the photos are exposed. The method of making this paper is an adaptation of early European paper making which produced papers of great strength and durability. The texture of the paper adds dimension to the photographic images. "I used this type of paper to make the viewer look at the photo for a long time and discover the images in the photograph," said Montgomery.

Art gallery director, Steve Letsinger, pointed out the dimensions of Montgomery's work. "The pictures are so soft they almost look like drawings," said Letsinger. "There is so much depth to her images they look like they're moving on the paper, and her unique paper is what gives the illusion of movement."

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Most undocumented workers come from Catholic countries

by Laurie Hansen
Catholic News Service

WASHINGTON—Monica, Pedro and their 13-year-old daughter Angelica live just blocks from Washington's affluent Georgetown neighborhood.

Undocumented workers, Monica holds down three jobs, styling hair during the day and cleaning homes and offices in the evening, and Pedro toils long hours as a car mechanic. Most of the Peruvian couple's income goes to cover rent payments, to pay their daughter's Catholic school tuition and to help out struggling relatives back home.

Monica, Pedro and their daughter left the Peruvian capital of Lima six years ago. In Peru they didn't live in abject poverty, but neither did they enjoy a lower middle-class lifestyle. Fly-away inflation made it impossible to save any money, and Angelica stood little chance of going to college one day.

Angelica, now fluent in English and a top student, is her parents' translator. Her parents' hopes are pinned on her future.

Their plight is not unlike that of another Peruvian couple recently thrust into the public spotlight for having worked for corporate lawyer Zoe Baird, President Clinton's first choice for attorney general.

Both Baird and U.S. District Judge Kimba Wood, reported to have been Clinton's second choice for attorney general, were forced to bow out of consideration for having hired undocumented workers.

The controversy has produced much national tongue-wagging about who should hire whom and whether women candidates for political office undergo more scrutiny than men. But left out of the discussion has been the undocumented.

Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' office of Migration and Refugee Services, says the Catholic Church views the undocumented immigrant differently than does the U.S. government.

He notes that Pope John Paul II has frequently stated that individuals have the right to emigrate in search of work. While that Catholic teaching pre-dates national borders, the teaching stands today, he said.

Father Ryscavage said accurate statistics on undocumented immigrants are difficult to collect, but it is clear that the majority are Catholic.

He said most come from predominantly Catholic nations, including Mexico, Poland, Ireland, Haiti, the Dominican Republic and Central and South American nations.

The priest said the psychological trauma faced by undocumented workers include "not being sure they're going to receive services at the hospital, job-market troubles,

and the constant ghost of immigration agents around the corner." Low-paying work translates into a "hand-to-mouth" existence for them, he said.

Lack of job security frequently results in a "lack of ability to plan for the future," such as retirement or children's educational needs, he said.

Father Ryscavage said undocumented Irish he met with in Boston were "chronically depressed. They felt they were not achieving what they could be achieving." The undocumented, he said, tend to be "victims of crime. They cannot report the crimes. They fear going to police."

On top of it all, society looks down its nose on the undocumented for the work they do, he said.

"Our fantasy in the United States is that we want the cream of the cream to come to this country, the nuclear scientists and brain surgeons of the world. We almost seem to have a class bias against the common laborer. Not only do we not want to do the work that the laborer does, there's an inability to recognize we need people to do this work," says Father Ryscavage.

Dominican Sister Marie Danaher, director of the New York-based Intercommunity Center for Justice and Peace, told CNS she hopes "the Zoe Baird fiasco" will prompt Congress to take a second look at the 1986 Immigration Reform and Control Act, which levied sanctions on employers who hire undocumented workers.

Sister Marie said the sanctions worsen an already bad labor situation for the undocumented. "It forces them to take any job and worsens the abuse by unscrupulous employers," she said.

She called the argument that the undocumented take the jobs of U.S. citizens fallacious. "McDonald's, hotels and other places that pay minimum wage always are looking for employees. Yet we know so many (U.S.) people are out of work. The reason is they won't take those jobs," she said.

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Cardinal says perhaps 'limited' service by gays in the military

by Catholic News Service

LOS ANGELES—Cardinal Roger M. Mahony of Los Angeles predicted that homosexual men and women will be permitted to serve openly in the military in "some limited situations," but said there should be no "blanket approval" for gays in the military.

The Los Angeles archbishop took the position in a statement issued Feb. 13 after the publication that day of a *Los Angeles Times* article that characterized his stand on the issue as conflicting with that of Archbishop Joseph T. Dimino, the head of the Archdiocese for the Military Services U.S.A.

"I personally feel that there are probably a number of areas where gays could be part (of the military) and their sexual orientation would have nothing to do with anything in military life," Cardinal Mahony said in the *Times* interview.

Archbishop Dimino said in a letter to President Clinton dated Jan. 27 that formally accepting homosexuality in the military will have "disastrous consequences for all concerned."

"As the archbishop responsible for the religious welfare of all Catholic men, women and children associated with the armed forces, and as a former military chaplain familiar with the realities of military life, I urge you to heed the advice of the Joint Chiefs of Staff to maintain the traditional Defense Department policy concerning homosexuality," he wrote.

In his statement, Cardinal Mahony said he thought President Clinton "had done 'precisely what is needed'."

"People from all ranks and branches of service need to be heard on this question," he said. "I do not differ from (Archbishop Dimino) in urging this full and extensive inquiry into the matter before any new policy decisions are reached."

In the interview, the cardinal predicted that after the study the Joint Chiefs of Staff "are going to say that there are some areas where this is no problem."

"I've visited bases myself, Edwards Air Force base and other places where you don't have this large

Nuns' group urges lifting of ban on gays in the military

by Catholic News Service

CHICAGO—The National Coalition of American Nuns has urged President Clinton to quickly end the ban on homosexuals in the military, claiming that "the average Catholic in the pew" supports lifting the ban.

The Chicago-based coalition has a membership of about 3,000 women religious.

"The National Coalition of American Nuns rejects the current ban on gay and lesbian persons in the military and urges you to end this discriminatory policy of the Department of Defense as you have proposed," said Sister Jeannine Gramick in a Feb. 5 letter to Clinton on behalf of the coalition.

"We believe that discrimination toward lesbian and gay persons, whether in civil, military or ecclesiastical arenas, is contrary to the Christian Gospel," added the nun, who is a board member of the coalition.

The letter said some arguments against lifting the ban are based on misconceptions, such as the allegation that "there is a high degree of sexual compulsion among gay men" and that physical closeness of heterosexual and homosexual men will inevitably result in sexual attraction.

"We believe these arguments are attempts to rationalize fears and discomfort with the unfamiliar," said Sister Jeannine, a School Sister of Notre Dame.

"Change may be difficult for many people," the letter added. "But not to change discriminatory policies in the military is to perpetuate an injustice. The current ban violates the basic rights of a large group of United States citizens."

The coalition cited a May 1992 Gallup survey which said 78 percent of U.S. Catholics "favor equal job opportunities for gay and lesbian people."

"We believe that the average Catholic in the pew would support an executive order to end discrimination against lesbian and gay persons in the armed services," Sister Jeannine wrote.

Archbishop Joseph T. Dimino, head of the Archdiocese for the Military Services U.S.A., in a Jan. 27 letter to Clinton said accepting homosexuality in the military will have "disastrous consequences for all concerned."

"As the archbishop responsible for the religious welfare of all Catholic men, women and children associated with the armed forces, and as a former military chaplain familiar with the realities of military life, I urge you to heed the advice of the Joint Chiefs of Staff to maintain the traditional Defense Department policy concerning homosexuality," he wrote.

communal living situation but small apartments," he added. "People won't even know, possibly, who's gay or straight. It's not a big deal."

In the statement, Cardinal Mahony outlined the situations in which he thought homosexuals or lesbians could be excluded from military service.

"Living and working conditions involving barracks, overseas warfare situations, submarine life and similar circumstances certainly seem to preclude any such participation" by gays, he said.

The cardinal said the question of permitting gays to serve openly in the military involved three separate "moral and policy issues"—discrimination, public morality and personal conduct.

The Catholic Church has consistently condemned discrimination against homosexuals, he said. "Discrimination against anyone because of his or her sexual orientation violates the basic dignity and respect we owe one another because of our creation in God's image," he wrote in the statement.

"This truth remains—whether in civil life or in the military," he added.

But, he added, in the area of public morality, the church has consistently opposed any effort "to legitimize and lend

public support for an openly gay lifestyle, giving society's approval to gay sexual activity."

The church's teachings on many issues such as abortion, euthanasia, racism and discrimination, honesty and integrity, and sexual morality are unchangeable even if national policy decisions remove or erode such principles and standards," Cardinal Mahony said.

On the issue of personal conduct, he differentiated between homosexual orientation and homosexual behavior. "There is no question that there have been, and still are, homosexual and lesbian persons in the military service over the years," he said.

There seems to be general agreement that the presence of gay persons in the ranks of the military is a different issue from allowing or even encouraging gay persons to carry on homosexual personal conduct while serving in the military.

Two national Catholic organizations supporting gay rights—Catholic Advocates for Lesbian and Gay Rights, based in Chicago, and New Ways Ministry, with headquarters in Mount Rainier, Md.—criticized Archbishop Dimino for his stand in February.

"Archbishop Dimino's suggestion that gay and lesbian military personnel are detrimental to the ministry is both unsubstantiated and offensive to right-thinking Catholics," said Brother Rick Garcia, executive director of the Chicago group. "We are appalled and embarrassed by the uniformed and bigoted attitude the archbishop harbors about gay and lesbian people."

Greg Link, director of New Ways Ministry, praised Clinton in a Feb. 6 letter for his "courageous efforts" to end the ban on gays in the military and thanked him "for giving us the vision of a better country and allowing us to be part of it."

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BOOK REVIEWS

'Head Start' aids kids, parents

HEAD START: THE INSIDE STORY OF AMERICA'S MOST SUCCESSFUL EDUCATIONAL EXPERIMENT. By Edward Ziegler and Susan Muenchow. Basic Books (New York, 1992). 274 pp. \$27.50.

Reviewed by Mary Kenny
Catholic News Service

Children born and raised in poverty often are doomed to failure in school. Couldn't such children be reached before they fail? Couldn't they be prepared for school before reaching school age? Couldn't they be given a head start? Such was the premise of Head Start, the program for

pre-school children which some call the only successful program from the War on Poverty.

Edward Ziegler, professor of psychology, is one of the founders of Head Start. Susan Muenchow, reporter and administrator, has been involved with Head Start and child care services for many years. Together in "Head Start: The Inside Story of America's Most Successful Educational Experiment" they trace the history of Head Start from the Johnson presidency to the 1990's. The book discusses in depth the political and administrative challenges during each presidency.

As a casual reader I wondered what audience the authors intend to reach. Casual readers probably do not seek detailed history covering over 25 years of Head Start.

Early childhood educators, public administrators and Head Start personnel are probably more interested in current problems than past history.

Most interesting are the recommendations for the future. The authors recommend providing quality programs. They argue that it costs only slightly more to provide quality programs than to provide minimal programs and that research shows that quality is necessary for success. In short, if you are going to do it, do it right.

Second, recognize Head Start as a full partner in welfare reform. From the beginning Head Start was unique because it was a two-generation approach to poverty, providing not only early education for children but health and social services for children, and job opportunities for parents.

The book is detailed and well-written. It is mercifully free of education jargon. On the other hand it is clearly a one-sided view of Head Start by persons who have shepherded it and love it. While there are anecdotes taken from the grass roots, the picture is from the top administrators. Readers who seek a grass-roots view of Head Start must look elsewhere.

+ Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here; unless they are natives of the archdiocese or have other connections to it.)

+ BOWMAN, Helen Frances, 70.

St. Pius X, Indianapolis, Jan. 30. Mother of Diane Kemeyer and Steve Bowman, sister of James Whitmore, W. Thomas Whitmore, Mary Hartman and Patricia Metzger, grandmother of four.

+ BRIAN, John Ben, 74. St. Mary, New Albany, Feb. 24.

Husband of Lois, father of Michael A., James, Gerald, Francis

Forbes, Patty Davis and Eileen Brian; step-father of David Winn, James Winn, Patty Winn and Theresa Temple; brother of Pat Brian, Sister Helen Brian and Sister Margaret Brian.

+ BROOKBANK, Joseph Leo,

77. St. Lawrence, Lawrenceburg, Feb. 5. Father of Daniel, Patricia Tibbs, Penny Wagner and Melissa Rodgers, brother of Wayne, James, Jerry, Vera Boatright, Jean McCool and Margaret Broock, grandfather of ten.

+ CILASZAK, Theodore, 88. St. Vincent, Bedford, Feb. 1. Father of Mary Jean Swank and Donald Cilaszkas; brother of Frank Brzozgo; grandfather of six, great-grandfather of seven.

+ CLERKIN, Thomas R., 72. Holy Cross, St. Croix, Feb. 3.

Brother of Doris Nachand; several nieces and nephews.

+ CODY, Betty J., 69. St. Paul, Feb. 3. Wife of Wathen E.; mother of Mark and William; daughter of Halie Snyder Carey;

sister of Ruby Lois Kifer; grandmother of four.

+ CORPE, Virginia D., 75. St. Mary, Rushville, Feb. 7. Mother of Eleanor Rice, Andrea Plymate and David Corpe; grandmother of four, great-grandmother of four.

+ DONLON, Irvin Joseph, 96. St. John the Baptist, Dover, Jan. 10. Father of Janet Dawson; grandfather of four, great-grandfather of five.

+ FOLKERT, Diane M., 30. St. Bartholomew, Columbus, Jan. 28. Wife of William A.; mother of Joanne D. Freudenhafer and Suzanne M. Shuck; daughter of Frances Kersting; grandmother of one.

+ HAMILL, Nancy Olive, 75.

St. Lawrence, Lawrenceburg, Feb. 5. Mother of James, John, and Linda Blackwell; grandmother of one.

+ HAYES, Edward, 80. Holy Name of Jesus, Beech Grove, Feb. 5. Husband of Suzanne Gaynor; father of Rose Ann Ceyner and Betty Kelly; brother of Troy Cooper, several grandchildren.

+ HENDRICKS, Doris Marm, 89. St. Peter and Paul Cathedral, Indianapolis, Feb. 5. Sister of Emma Morrison, Ruth Harth, Myrtle Carlsen and Geraldine Spangler.

+ HINDS, Phillip E., 26. Holy Name of Jesus, Beech Grove, Feb. 1. Son of James Hinds and Betty Hinds; brother of Perry Rotter, brother of Jerry T.J., Jilly, Theresa Sullivan and Annette McLean; ten means, Julie Warren, Tami Wheeler, Kathie Carter, Sheri Rotter and Sandie Cummins; grandson of Pete and Mary Pownell; great-grandson of Maud Shea.

+ KAUFMAN, Frank, 88. St. Martin of Tours, Siberia, Feb. 7. Father of Mary Frances Rasche, Mary Helen Gusemman and John Michael Kaufman; brother of Edward Kaufman, Clara Kramer, Minnie Schreiner and Olive Gilling; grandfather of 16, great-grandfather of ten.

+ KRUEER, Bernard A., Jr., 71. St. Mary of the Knobs, Floyd's Knobs, Feb. 5. Brother of Frank, Andrew, St. Theodore, Alice Aschhoff and Irene Schmeiz.

+ LOTZ, Mae, 91. St. Philip-Neri, Indianapolis, Feb. 7. Mother of William N. Lotz.

+ MCCLELLAN, David L., 36. Holy Spirit, Indianapolis, Feb. 1. Husband of Susan, father of Julie, John, Jason and Joel; son of Virginia, grandson of George H. McClellan, brother of Roger W. McClellan.

+ PULSKAMP, Willard W., 68. Holy Family, Oldenburg, Feb. 1. Husband of Anna May, father of Leon L., Allen and Linda Suding; brother of Harold, Shirley Laker and Elvira Queen; grandfather of eight.

+ TIKEN, Chester V., 89. St. Anthony of Padua, Clarksville, Feb. 8. Husband of Sabina, father of James A., Joan Jungheer, Joyce Jandaska and Jeanette Erdman; brother of Genevieve Baldwin; grandfather of nine, great-grandfather of nine.

+ WILLIAMS, Robert L., 60. St. John the Apostle, Bloomington, Feb. 6. Husband of Norma, father of Debbie Starks and Bill Williams; son of Bernard Williams; brother of Dale and Maxine; grandfather of five.

+ ZWEYDORF, Lillian F., 68. Anthony of Padua, Clarksville, Feb. 9. Wife of Edwin Sr.; mother of Gary, Kevin, Jeffrey, Earleen Coulter, Cindy Hankins, Janice Smith and Bernice Drake; sister of Mildred Proffitt and J.R. Cundiff; grandfather of 13, great-grandmother of 13.

+ WARD, John C., 77. St. Christopher, Speedway, Feb. 5. Father of Linda Gruber, Elizabeth, John E. and Joseph P.; brother of Alice Graney; grandfather of eight.

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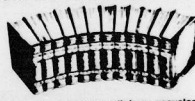
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BOOK REVIEWS

'Head Start' aids kids, parents

HEAD START: THE INSIDE STORY OF AMERICA'S MOST SUCCESSFUL EDUCATIONAL EXPERIMENT. By Edward Ziegler and Susan Muenchow. Basic Books (New York, 1992). 274 pp., \$27.50.

Reviewed by Mary Kenny
Catholic News Service

Children born and raised in poverty often are doomed to failure in school. Couldn't such children be reached before they fail? Couldn't they be prepared for school before reaching school age? Couldn't they be given a head start? Such was the premise of Head Start, the program for

pre-school children which some call the only successful program from the War on Poverty.

Edward Ziegler, professor of psychology, is one of the founders of Head Start. Susan Muenchow, reporter and administrator, has been involved with Head Start and child care services for many years. Together in "Head Start: The Inside Story of America's Most Successful Educational Experiment" they trace the history of Head Start from the Johnson presidency to the 1990's. The book discusses in depth the political and administrative challenges during each presidency.

As a casual reader I wondered what audience the authors intend to reach. Casual readers probably do not seek detailed history covering over 25 years of Head Start.

Early childhood educators, public administrators and Head Start personnel are probably more interested in current problems than past history.

Most interesting are the recommendations for the future. The authors recommend providing quality programs. They argue that it costs only slightly more to provide quality programs than to provide minimal programs and that research shows that quality is necessary for success. In short, if you are going to do it, do it right.

Second, recognize Head Start as a full partner in welfare reform. From the beginning Head Start was unique because it was a two-generation approach to poverty, providing not only early education for children but health and social services for children, and job opportunities for parents.

The book is detailed and well-written. It is mercifully free of education jargon. On the other hand it is clearly a one-sided view of Head Start by persons who have shepherded it and love it. While there are anecdotes taken from the grass roots, the picture is from the top administrators. Readers who seek a grass-roots view of Head Start must look elsewhere.

† Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. We obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here; unless they are natives of the archdiocese or have other connections to it.)

† BOWMAN, Helen Frances, 70,

St. Pius X, Indianapolis, Jan. 30. Mother of Diane Kermeyer and Steve Bowman; sister of James Whitmore. W. Thomas Michael A. James, Gerald, Francis Metzger; grandmother of four.

† BRIAN, John Ben, 74, St. Mary, New Albany, Feb. 6. Husband of Lois; father of Michael A. James, Gerald, Francis Forbes, Patty Davis and Eileen Brian; step-father of David Winn, James Winn, Patty Winn and Theresa Temple; brother of Pat Brian, Sister Helen Brian and Sister Margaret Brian.

† BROOKBANK, Joseph Leo,

77, St. Lawrence, Lawrenceburg, Feb. 5. Father of Daniel, Patricia Tibbels, Penny Wagner and Melissa Rodgers; brother of Wayne, James, Jerry, Vera Boaright, Jean McCool and Margaret Boaright; grandmother of ten.

† CIELASZKE, Theodore, 88, St. Vincent, Bedford, Feb. 1. Father of Mary Jean Swank and Donald Cielaszke; brother of Frank Bryzgot; grandfather of six; great-grandfather of seven.

† CLERKIN, Thomas R., 72, Holy Cross, St. Croix, Feb. 3. Brother of Doris Nachand; several nieces and nephews.

† CODY, Betty J., 69, St. Paul, Tell City, Feb. 3. Wife of Warren E.; mother of Mark and William; daughter of Halie Snyder Carey.

sister of Ruby Lois Kifer; grandmother of four.

† CORPE, Virginia D., 75, St. Mary, Rushville, Feb. 7. Mother of Eleanor Rice, Ann Marie Plymate and David Corpe; grandmother of four; great-grandmother of four.

† DONLON, Irvin Joseph, 95, St. John the Baptist, Dover, Jan. 10. Father of Janet Dawson; grandfather of four; great-grandfather of five.

† FOLKERT, Diane M., 80, St. Bartholomew, Columbus, Jan. 26. Wife of William A.; mother of Joanne D. Freudenthaler and Suzanne M. Shuck; daughter of Frances Kersting; grandmother of one.

† HAMILL, Nancy Olive, 75,

St. Lawrence, Lawrenceburg, Feb. 8. Mother of James, John, and Linda Blackwell; grandmother of one.

† HAYES, Edward, 80, Holy Name of Jesus, Beech Grove, Feb. 5. Husband of Suzanne Gaynor; father of Rose and George; Betty Kelly; brother of Trudy Cooper; several grandchildren.

† HENDRICKS, Doris Marion, 95, St. Peter and Paul Cathedral, Indianapolis, Feb. 5. Sister of Emma Morrison, Ruth Harth, Myrtle Carlson and Geraldine Spangler.

† HINDS, Philip E., 26, Holy Name of Jesus, Beech Grove, Feb. 1. Son of James Hinds and JoAnn Ronson Hinds Rottler; step-son of Beverly Hinds and Perry Rottler; brother of Jerry, T.J., Jill, Theresa Sullivan and Annetta Kashon; step-brother of Shelly McLean, Tom Means, Julie Warren, Tami Wheeler, Kathie Carter, Sheri Rottler and Sandie Cummings; grandson of Pete and Mary Puvell; great-grandson of Maud Shea.

† KAUFMAN, Frank, 88, St. Martin of Tours, Siberia, Feb. 7. Father of Mary Frances Rasche, Mary Helen Gurselman and John Michael Kaufman; brother of Edward Kaufman, Clara Kramer, Minnie Schreiner and Olive Gilling; grandfather of 16; great-grandfather of ten.

† KRUEER, Bernard A. Jr., 71, St. Mary of the Knobs, Floyd's Knobs, Feb. 5. Brother of Frank, Andrew Sr., Theodore, Alice Ackhoff and Irene Schmelz.

† LOTZ, Mae, 91, St. Philip Neri, Indianapolis, Feb. 7. Mother of William N. Lotz.

† MCCLELLAN, David L., 36, Holy Spirit, Indianapolis, Feb. 1. Husband of Susan; father of Julie, Joni, Jason and Joel; son of Virginia; grandson of Virginia H. Miller; brother of Roger W. McClellan.

† PUSKAMP, Willard W., 68, Holy Family, Oldenburg, Feb. 1. Husband of Anna Mae; father of Leon J., Allen and Linda Suding; brother of Harold, Shirley Laker and Elvira Timke; grandfather of eight.

† QUEEN, Chester V., 89, St. Anthony of Dallas, Clarksville, Feb. 8. Husband of Sabina; father of James A., John Junghans, Joyce Landeskja and Jeanette Erdmann; brother of Genevieve Baldwin; grandfather of nine; great-grandfather of nine.

Sister Mary Agnita Hanafin dies at the Woods, age 90

The Mass of Christian Burial was celebrated on Feb. 16 for Providence Sister Mary Agnita Hanafin, who died at St. Mary of the Woods on Feb. 12 at the age of 90.

The former Gertrude Hanafin was born in Chicago, Illinois. She entered the Congregation of the Sisters of Providence in 1926 and professed her final vows in 1936.

Sister Mary Agnita taught in Indiana, Washington, DC, California, and Illinois schools. In the Archdiocese of Indianapolis, her assignments were at St. Joan of Arc, St. Agnes and Archbishop Schulte Jr. Sr. High School.

† ROBERGE, Joseph, 77, St. Lawrence, Indianapolis, Jan. 27. Husband of Evelyn Jones; father of Jean, Tom and Lacey Washington; brother of Laurier Roberge, Cecile Moniz and Gloria Garvin.

† SALAZAR, Gilbert, 62, St. Richard W. Spivey, Feb. 24. Husband of Vona Wells; father of Gerald, Charles, Anita MacMillan, Sonja Theurer, Elizabeth Telford and Yvonne Dossett; grandfather of 13.

† SIPE, Betty L., 69, St. Mary, Rushville, Feb. 5. Step-mother of Jane Medlin, Jill Carpenter and Steve Sipe.

† STEVENS, Rena A., 95, St. Gabriel, Connersville, Feb. 4. Grandmother of three; great-grandmother of eight.

† STRONG, Morris H., 83, Little Flower, Indianapolis, Jan. 31. Father of Debbie Ratliff; brother of Raymond, William and Anne Ratliff; grandfather of one; great-grandfather of two.

† STURM, Jack L., 58, Our Lady of the Springs, French Lick, Feb. 2. Husband of Rosalee Fleck; father of John, Joyce and Janet Epperson; son of Naomi Eckert; grandfather of five.

† WARD, John C., 77, St. Christopher, Speedway, Feb. 5. Father of Linda Gruber, Elizabeth, John F. and Joseph P.; brother of Alcey; grandfather of eight.

† WILLIAMS, Robert L., 60, St. John the Apostle, Bloomington, Feb. 6. Husband of Norma; father of Debbie Starks and Bill Williams; son of Bernard Williams; brother of Dale and Maxine; grandfather of five.

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Benedictine Father Jerome Palmer dies at St. Meinrad, 89

A Mass of Christian Burial was celebrated on Feb. 12, at St. Meinrad Archabbey Church for Benedictine Father Jerome Palmer, 89, who died Feb. 9 at St. Meinrad.

Father Jerome entered the novitiate at St. Meinrad Seminary in 1923 and was ordained a priest in 1930. He held many positions at the Seminary Schools from 1930-48, as an English teacher and later as an Assistant Prefect.

From 1937-49, Father Jerome was Editor of *Grail*, a religious magazine published by Abbey Press. In 1949, he was appointed chaplain to the Benedictine Sisters in Ferdinand.

Beginning in 1980, Father Jerome assisted in local parishes on weekends, and was regularly asked to give retreats. He remained as active as possible after being diagnosed with bone cancer in 1991.

Survivors include: Benedictine Sister Mary Robert of Our Lady of Grace Monastery, Beech Grove, Paul Palmer, St. Louis, and Benedictine Father Herbert Palmer, California.

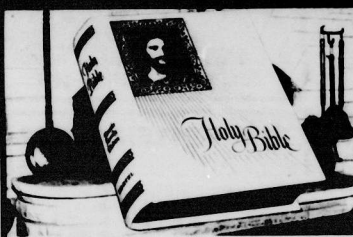
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by Jerry Filteau
Catholic News Service

Although Bishop Konstant called inclusive language the main topic of discussion at the two-day meeting, Father Clark—who was not at the meeting but who handles all text

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Critic of catechism draft praises final product

by Jerry Filtzau
Catholic News Service

WASHINGTON—A Jesuit theologian who sharply criticized the first draft of the "Catechism of the Catholic Church," said the final product is greatly improved.

"All the major heresies (in the first draft) are out," said Jesuit Father Francis J. Buckley of the University of San Francisco, a theologian and specialist in catechetics.

"The section on morality is marvelous. It's far and away the strongest part of the catechism," he told Catholic News Service in a telephone interview.

He said the extensive revision of the original draft in the section on Christian life and morality, the third major section of the four-part work, "shows the most responsiveness to criticism."

The original draft was criticized for too much emphasis on rules of morality and not enough on Christian discipleship. In restructuring the text, he said, the writers did a better job of presenting Catholic social teachings as an integral part of Catholic moral teaching.

"Part Four, on prayer, is also very good," he said.

Part One, based on the creed, discusses what Christians believe about God and salvation. Part Two is on the sacraments.

Father Buckley still had a number of criticisms of the new catechism, which in mid-February was not yet out in English, but which he has read in the French version published last November.

But he said that as an official church document the new catechism is a "source book" that offers "many valuable contributions" to catechetics.

When the first draft of the catechism was sent to the world's bishops three years ago, Father Buckley was among a number of theologians who criticized weaknesses and errors in the draft. Some of the sharpest criticisms were directed at unfortunate phrasings in the draft such as a passage which said that "the Eucharist is not itself a meal."

Bishops around the world sent in some 24,000 recommendations to amend the document, which runs 676 pages in the final French version.

Theologians would have problems with the catechism that might not be of concern to or even evident to most Catholics, Father Buckley said.

"Its use of Scripture is still terrible," he said, echoing a complaint a number of theologians had had about the first draft.

As an example, he said the treatment of angels strings together a series of Scripture references "all scrambled up, side by side" without any reference to the differences in literary forms and meaning represented by those references.

"I myself believe in angels—I think it's a matter of faith," Father Buckley said. His problem, he said, is that the catechism's poor use of Scripture hurts its presentation of that teaching.

He cited other problems, such as a "very Scholastic interpretation" of the use of Yahweh as God's name in Scripture and a similarly Scholastic approach to the creation of Adam and Eve.

Scholasticism is the name given to the dominant schools of Christian philosophical and theological thought in Western Europe in the Middle Ages, exemplified by such figures as Thomas Aquinas and John Duns Scotus.

"In the Genesis creation account (as presented in the catechism), there is no sense that God made us in his image" to be co-creators," Father Buckley said.

Instead, he said, the catechism's focus is on human beings imaging God by their intellect and free will—"which is a marvelous Scholastic treatment, but not the meaning of the (Scripture) text."

He said he was also disappointed by the catechism's use of Second Vatican Council references in the section devoted to the sacraments, the core of the church's liturgical life. If one goes back and rereads Vatican II's Constitution on the Sacred Liturgy, "it's clear that the whole point of it is to make the liturgy prayerful," the theologian said. But in the

catechism's treatment of the sacraments, "every (Vatican II) reference to prayer except one got dumped into the prayer section," he said.

He stressed that his criticisms should be tempered by the realization that the new catechism "is not written for ordinary people" but by its own declared intent is aimed primarily at bishops and publishers of catechetical materials, to be used as a resource in preparing catechetical programs and texts.

Because of its heavy emphasis on the content of faith, some might complain that "it doesn't attempt to touch hearts, only minds," Father Buckley said.

"But that's OK," he said. "It can be useful as a resource. Anyone writing textbooks is going to use it as a checklist. . . . On the whole it's balanced."

Father Buckley said he expects that extremists on both the right and the left will try to misuse the new catechism, and "both extremes fall into the same error."

The catechism itself does not make explicit distinctions between what is of faith and what is not in its contents, he said, but "on the right, everybody says everything from Rome is a matter of faith."

Out on the left, he said, will be those who will also overemphasize things that are not matters of faith in the catechism, but for an opposite purpose. They will claim that the catechism presents such things as matters of faith, therefore the text is not true to the authentic tradition of the church, therefore the whole document should not be taken seriously.

"It does not serve the good of the church to take either of those positions," he said. "I just find that irresponsible."

Asked if he thought ordinary Catholics would benefit from reading the new catechism when it comes out in English, he said, "Much is going to depend on the style of the translation."

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