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Church activists zero in on social problems

Vice President Gore among those who speak to several hundred Catholic social ministry workers

by Catholic News Service

WASHINGTON—For five days ending March 2, the world's social problems—from disarmament to farmworker rights, from welfare reform to ecology—took the forefront as Catholic social ministry workers met in Washington.

Among those offering their insights to the group were Vice President Al Gore, who praised the church's justice-based ecology efforts, United Farm Workers of America president Arturo Rodriguez, who said the death of union founder Cesar Chavez last spring has led to a renewal in the organization, commentators E.J. Dionne, Margaret O'Brien Steinfels and George Weigel, and experts on agriculture policy, foreign policy and welfare policy.

Meeting March 1 in the Capitol with several hundred participants of the 1994 Combined Catholic Social Ministry Gathering, Gore said environmentalists are increasingly aware that social justice issues should be considered along with concerns about protecting natural resources.

Pope John Paul II and his policies in the United States have been particularly perceptive at drawing connections between abuse of resources and the effects

on people who are unable to speak up for themselves, Gore said.

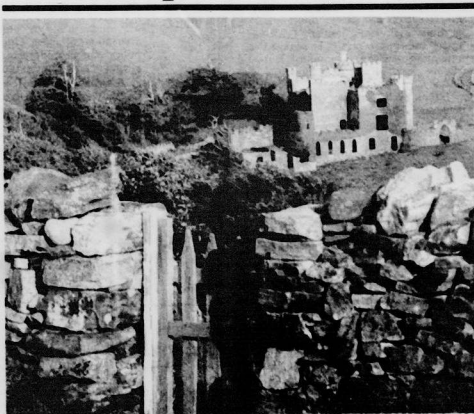
Cancer-causing pesticides used in fields where migrants work, toxic waste dumps located in areas where residents lack the power to protect themselves, and indiscriminate use of lead-based paint in poor communities are the type of environmental injustice facing the church and ecologists, he noted.

Gore spoke about the pope's 1990 World Day of Peace statement, in which he defined the environmental crisis as a moral challenge. "What he has written is the most compelling, authoritative statement by a religious leader on this subject," Gore said.

Chavez, the farm labor leader who died last April, was credited during a memorial Mass Feb. 27 with influencing the career choices of many involved in Catholic social ministry.

"I probably would not be here today if not for Cesar Chavez and the United Farm Workers union," said Jesuit Father Joseph Halacl, executive director of the U.S. bishops' Campaign for Human Development, one of the sponsors of the Mass.

Chavez died last April 23 at the age of 66. Rodriguez, his son-in-law and successor (See CATHOLIC SOCIAL, page 32)



CONNEMARA CASTLE—A castle near the western coast in the Connemara area of County Galway is a reminder of Ireland's past glories. March 17 is the feast day of St. Patrick, the national saint of Ireland. The day is generally celebrated with parades and festivities on both sides of the ocean. (CNS photo by Thomas N. Loring)

CCF board agrees to accept added responsibilities

Will oversee all stewardship, development and communications activities of the archdiocese

by John F. Fink

The board of directors of the Catholic Community Foundation (CCF) has approved in concept a proposal from Indianapolis Archbishop Daniel M. Buechlein to become a board of advisors for all of the archdiocese's stewardship, development and communications activities.

At a meeting March 2, the board asked an implementation committee to develop the proposal. Archbishop Buechlein has said he hopes this change can be effected by the beginning of the fiscal year that starts July 1.

In presenting the proposal on behalf of the archbishop, Dan Conway, head of the Secretariat for Planning, Communications and Development, said that activities to be overseen by this new board would include:

- stewardship education programs in parishes and development assistance for parishes and schools;
- the United Catholic Appeal;

- major gift development for annual capital and endowment purposes;
- planned giving development;
- communications, marketing and media relations; and
- special events for development purposes.

Rather than appoint a separate board or commission to assume this new oversight responsibility, Conway said, Archbishop Buechlein invited the members of the CCF board to broaden their mission and to assume this expanded role.

Currently, the CCF board oversees the acquisition and investment of funds in endowments that are a part of the CCF, and the distribution of income from the endow-

ments. The board is composed of 23 business, professional and academic leaders from throughout the archdiocese. The CCF has 108 endowments with a current value in excess of \$15 million.

As presently envisioned, and subject to change by the implementation committee, seven committees would report to the CCF board:

- an investment committee that oversees CCF funds;
- a stewardship education committee that would oversee the teaching of the theology and practice of stewardship and encourage the active participation of all Catholics;
- a communications committee that would oversee both internal and external communications;
- the United Catholic Appeal steering committee that provides leadership for the annual campaign;
- a capital campaign steering committee

that would provide programs to solicit funds for long-range capital and endowment purposes.

►a planned giving committee that would oversee programs to acquire, manage and distribute planned gifts; and

►a school development committee, that would provide leadership to assist schools in immediate and long-range recruitment and funding needs.

There would also be a membership and nominating committee that would recruit members and officers of the board.

The proposal also calls for reorganizing the CCF's executive committee. Currently the archbishop is the chairman of the board; Eugene Tempel, vice chancellor for external affairs at IUPUI, is first vice chairman; John Whalen, president and CEO of Golden Rule Insurance, is second vice chairman; Dale Gietling, a certified public accountant in New Albany, is secretary; and Father David Coats, vicar general, is treasurer. Robert Giczewski is president and executive director.

The proposal calls for the archbishop to serve as chairman with the other officers being a president, vice president, secretary and treasurer. Staff support would be provided by the executive director.



FAMILY—The O'Brien family of St. Matthew Parish enjoys a family photo album. Michael, 11-year-old Kelly, a fifth-grader at St. Matthew School; 4-year-old Josh, 7-year-old Shawn, who's in first grade; and Kathy are all active in the parish. Michael helps with the endowment fund and Kathy is secretary for the Parent School Association. A supplement featuring the bishops' message to families begins on page 13. St. Matthew is profiled in a North Deamery feature on page 8. (Photo by Margaret Nelson)

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THE CRITERION

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SEEKING THE FACE OF THE LORD

Unfair assumptions about clergy sex abuse

by Archbishop Daniel M. Buechlein, OSB

I appreciated *The Indianapolis Star's* treatment of the Cardinal Bernardini travesty from beginning to end. The recent editorial published subsequent to the accuser's retraction was welcome. Earlier in the alleged sex abuse case, *The Wall Street Journal* had published an editorial that warned against an alarming problem in our contemporary society under the headline "Guilty by Accusation." Is it no longer true that a person is innocent until proven guilty in our country? Is it true for clerics accused of child sexual abuse?

I think two other unfair generalizations and assumptions have infected "the American mind" due to unfair or at least incomplete reporting by a large sector of the news (and entertainment) media. The first is the notion that there continues to be a massive "cover-up" or "protection" of guilty perpetrators of sexual abuse by the hierarchy of the Catholic Church. The second "infection" is the notion that pedophilia is a clergy problem of our church and it is probably due to celibacy.

Why is there a perception that bishops cover up and protect guilty people? Because the manner of treating known in the past was based on past analyses of the problem. Abuse was considered a moral sickness (not a psychological disorder) and it was treated from a morality point of view.



Bishops (and psychologists) of the past operated by the best lights available to them at the time. With hindsight we know that was not the correct response. Now we know better and I don't know of a bishop or diocese that wants to cover up the problem.

Yet as one seeks out victims of abuse to offer help for healing, accused perpetrators (like Cardinal Bernardini) must be presumed innocent until proven guilty, until such time as objective investigation indicates otherwise. It is a fact that we face the awful tragedy of sex abuse in our midst and we also face the tragedy of false accusations of abuse. Our archdiocese has an up-to-date policy and procedure for the objective handling of all allegations brought to our attention.

A second reason bishops are accused of cover-up is the fact that sometimes they will not speak in public about a particular case. The reasons are multiple, mostly due to strict counsel from attorneys. Sometimes the victims of abuse insist that nothing be said publicly to protect their right to privacy. Sometimes, unfortunately, false accusations are made because money is the issue. The first obligation is to offer pastoral assistance to the abused. The second obligation is to protect the resources of the diocese in cases that are clearly based on false charges.

I think the readiness to believe there is a lot of cover-up is also rooted in another less spoken phenomenon. Those of us who are privy to confidential counseling and the internal forum of the confessional know that there is a serious issue of physical, emotional and sexual abuse in our family homes. (These perceptions are verified by data published by the Centers for Disease Control.) Abuse in the home is a large

secret that is difficult to surface in our society and this makes it easier to believe the church would engage in a similar cover-up. Abuse in the home cries for skillful attention from pastors and the psychological profession.

The abuse phenomenon is a widespread societal problem. Other statistical and scientific data offer ample evidence that this is not a problem confined to clergy and has nothing to do with celibacy. Less than one percent of Catholic clergy are pedophiles. That is not the impression given by much of the news and entertainment media. Why can this happen? Do people want to believe clergy are bad? Do people like to see clergy embarrassed? Sometimes, yes, because our church stands for values that are unpopular in our society. (Witness the outcry against my statement about the advocacy of condom use for our youth.)

Pope John Paul suggests another reason. He fears America could lose its soul because of a penchant to glamorize prurient scandal and sin. The truth of his statement is epitomized by the tawdry talk shows where hosts try to outdo each other with outrageous topics. Talk shows thrive on the tawdry because people watch. What does that say about one's character? What does continuous exposure to glamorized and often exaggerated evil do to one's character and spirit?

We are committed to help victims of abuse. We decay sin among us, especially among clerics. We believe that people are innocent until proven guilty. We are committed to offering truthful support to the overwhelming majority of our priests who give heart and soul for God and us in challenging times. Fairness to our priests is fairness for all of us.

There does exist that important point, though. Christians believe that Jesus did indeed fulfill the law while Jews do not believe he did. So we should acknowledge that disagreement and then proceed to see how we can work together to bring the moral principles of both religions to the attention of society. Leaders of both religions must cooperate to try to get society to return to Judeo-Christian morality.

EDITORIAL COMMENTARY

An historic meeting of Christians and Jews

by John F. Fink
Editor, *The Criterion*

Just a month after the Dec. 30 signing of the historic "fundamental agreement" between the Vatican and Israel, another historic event took place in Jerusalem. An international Jewish-Christian conference on "Religious Leadership in Secular Society" Feb. 1-4 drew some 500 participants. (I would like to have gone and received an invitation, but couldn't do it.)

As was reported in our Feb. 11 issue, the conference was jointly sponsored by the Tantur Institute of Jerusalem and the Jewish B'nai B'rith Center for Social and Cultural Studies. Tantur was founded by the University of Notre Dame's former president, Holy Cross Father Theodore M. Hesburgh, at the request of Pope Paul VI, and is now headed by Paulist Father Thomas Strassky, a *peregrinus* on ecclesiastical affairs at Vatican II. The B'nai B'rith Center was represented by Rabbi David Rosen, who also played an important role in the negotiations leading to the signing of the "fundamental agreement."

The conference attracted more than 30 Catholic bishops, the Archbishop of Canterbury and dozens of other Anglican bishops, some 60 rabbis and hundreds of Protestant ministers. The pope wasn't there, but Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, was, as was Cardinal Carlo Maria Martini of Milan, the past president of the Council of Bishops' Conferences of Europe (who was embarrassed to have the official program describe him as likely to be the next pope). Never before have so many Jewish and Christian leaders met together to try to develop a new

relationship of understanding and acceptance.

Accounts of the conference state that a paper presented by Rabbi Irving Greenberg was one of the most powerful at the conference. The rabbi said that "the people of Israel refers not to Israelis alone, nor to Jews only, but to all who affirm that God has made a valid covenant with Abraham and his descendants, and who take up the task of world redemption so that covenant can be fulfilled."

Sitting beside Cardinal Ratzinger, Rabbi Greenberg said that it would be better if, instead of speaking of an Old Testament and a New Testament, we spoke of a First Testament and a Second Testament. The newer covenant, he said, "represented not a replacement or a repudiation, but an offshoot, a reaching out to new masses."

For his part, Cardinal Ratzinger made it clear that reconciliation between Christians and Jews has become "an article of faith" for Catholics. He said that the new "Catechism of the Catholic Church" clearly affirms the Second Vatican Council's teaching that the Jews are not collectively responsible for Jesus' death.

There should be a loving relationship between Christians and Jews. As Pope John Paul II has said, the Jews are our older brothers in the faith. We accept the Jewish Scriptures and include them in our litur-

gies—both in the Mass and in the Liturgy of the Hours. We know that Jesus was a Jew, as was his mother Mary, all the apostles and the early Christians. We believe, as Jesus said, that he came "not to destroy the law but to fulfill it" (Mt. 5:17).

Archbishop is chair of this year's Elizabetha Ball for St. Elizabeth's

by John F. Fink

Archbishop Daniel M. Buechlein will serve as chairman of the committee planning this year's Elizabetha Ball that benefits St. Elizabeth's of Indianapolis.

This year's black-tie ball will be the evening of Friday, Aug. 26 at the Indiana Roof Ballroom in Indianapolis. It will include a cocktail reception, dinner and dancing. Tickets are \$125 per person or \$175 for patron.

Archbishop Buechlein presided at a meeting of the ball's planning committee at St. Elizabeth's on Monday, March 7. The meeting was preceded by a Mass for the committee celebrated by the archbishop at

the chapel in the former convent at St. Patrick's Church.

St. Elizabeth's is part of Archdiocese of Indianapolis Catholic Charities. It provides maternity, child care, child placement and parenting programs to women throughout the state of Indiana without regard for race, religion, ethnic origin, age, marital status or economic status.

The Elizabetha Ball is St. Elizabeth's main fundraising event. This year's ball will be the eighth annual. The name "Elizabetha" is a combination of Elizabeth and Isabella because the Daughters of Isabella have been supporters of the home.

During the committee meeting it was announced that Golden Rule Insurance Co. had made the first corporate contribution toward the success of the ball—\$5,000 plus the cost of printing invitations. Archbishop Buechlein told the committee that the Archdiocese of Indianapolis would match Golden Rule's contribution.

Your chance to help care for the needy all over the world

Dear Brothers and Sisters in Christ,

Together we members of the Catholic Church in the United States have helped feed the hungry, clothe the naked, and house the homeless all over the world. A primary source of this aid has been the U.S. Bishops' Overseas Appeal, this year on March 13.

Seventy-seven percent of this collection goes to Catholic Relief Services, an organization which has earned praise worldwide for 30 years of serving people on the basis of need, not creed. Many of these people need emergency assistance to survive. Others need help in order to learn to help themselves. Catholic Relief Services responds with the tools and training to develop communities, as well as providing food, clothing and medicine.

When those who are neglected and persecuted need a new place to call home, Migration and Refugee Services is there to welcome the strangers. Migration and Refugee Services has been resettling refugees since the days of early immigrants who arrived at Ellis Island in New York, their gifts and culture. Migration and Refugee Services provides legal aid to immigrants and pastoral care to thousands of people on the move, including migrant workers. Fourteen percent of the March 13 Laetare Sunday collection is allocated for this work and the remaining nine percent to other forms of aid.

While we also have problems, we realize that many of our brothers and sisters in Christ are far worse off. Let us continue to share with them in our prayers for their well being and by responding generously to the American Bishops' Appeal for the poor.

Sincerely yours in Christ,

+ Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, OSB
Archbishop of Indianapolis



03/11/94

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JUDICIAL VICAR, DIRECTOR OF METROPOLITAN TRIBUNAL

Fr. Fred Easton knows various areas, cultures

by Margaret Nelson

Besides being a priest, Father Fred Easton is a judge. That's important because he is head of one of the two vicariates—the judicial and director of the Metropolitan Tribunal for the archdiocese.

Father Easton considers his background unique, because of where he's lived and the people he's met.

Born in Bloomington, Fred was baptized in St. Charles Borromeo Parish, when it was the only church in town. The pastor was Msgr. Thomas J. Kilfoil. His first four years of education were at St. Charles School.

Young Easton's father worked 10 years for RCA there. When a new plant was built in Canonsburg, Pa., the family moved there. "It is spelled with one 'n' like in canon law," he said, adding with a smile, "It may have been prophetic."

Unlike Bloomington, Canonsburg was 80

percent Catholic. And there was a diverse mixture of cultures. So it was a different experience for Easton.

There the future priest was exposed to the Eastern Rite. "Our parish was down the street from a Ruthenian Catholic Church," he said.

Canonsburg had one Catholic school, a four-room grade school run by a Polish order of nuns. "We sang Polish carols in school. I learned that when sister said get out your *spiewnik*, she meant song book," said Father Easton.

"At that point, my interest in the priesthood was beginning," he said. "As a high school student for the Diocese of Pittsburgh, I was given two options: St. Gregory (now gone) in Cincinnati and St. Meinrad."

"I picked St. Meinrad because (now) Father Bob Mazzola, my first cousin, was in seminary there and my dad's first

cousin, Benedictine Father Gavin Barnes was there," said Father Easton.

"My first six years of seminary were at St. Meinrad. I was blessed with being there during the centennial year—1954. It was a truly beautiful experience," he said. "Other boys from Canonsburg went there, but no others were ordained."

"The Diocese of Pittsburgh sent me for my last two 'philosophy' years to St. Vincent in Latrobe, Pa., which was also Benedictine, but originating from a different place in Europe," said Father Easton.

Then he was sent to St. Mary Seminary in Baltimore in 1962. "That was an interesting time, during Vatican II... The Sulpician experience was totally different. They probably didn't agree with my temperament, but it was a good experience," said Father Easton.

"My first year, Father John Dede—who is back in this archdiocese now—was my professor of canon law. He was a great professor of a tough subject, trying to make it interesting."

"Those were good years when the liturgy changed to English. The liturgies at St. Mary were quite good. In fact, they were in the forefront of liturgical music. We had one of the earliest sung English liturgies in the U.S. during the 1962 alumni day in our chapel," said Father Easton.

The classes were large and his "eastern seaboard experience" brought him in touch with many cultures. He had classmates from Japan, Puerto Rico, the Eastern seaboard, and the western states. "It was a broadening experience," he said.

Meanwhile Easton's family had moved to Somerville, N.J., in 1959. His father died Nov. 19, 1963, so they were about to bring the body back on the train when they learned that President John F. Kennedy had been assassinated.

A year-and-a-half later, his mother moved back to Bloomington. His younger sister was still in nursing school in New Jersey and his brother and sister were in high school.

"In the fall of 1965, I was ordained a deacon," Father Easton said. That summer, Pittsburgh and Archbishop Paul Schulte and he was incardinated into the Indianapolis archdiocese on Feb. 10, 1966.

Father Easton was ordained May 1, 1966. "The curious thing was that Msgr. Kilfoil was still there in Bloomington for my First Mass. It completed a circle."

"I had been confirmed by Archbishop Schulte in Bloomington and I was ordained by him," Father Easton said. He had not been at his first assignment—St. Vincent de Paul, Bedford—long when Archbishop Schulte asked him to study canon law.

The new priest left his first parish assignment in April 1967 to live at St. John Parish in Indianapolis and work in the tribunal office as an intern. He also made Communion calls all around town, a new experience since "I had never been an urban priest."

Father Easton went to Rome in the fall by ship, docked in Naples, and met two other priests. One priest from Nashville had pre-arranged to meet him and he was with a priest from St. Cloud, Minn., who later became Bishop of Phoenix.

"I never came home until I finished," he said of his studies at the Pontifical Lateran University. One summer he studied French at the University of Grenoble. He made a pilgrimage to the Holy Land one spring. And he helped in a parish in London during the summer of 1968. "It was quite an experience," he said.

"Another memory I treasure is the first time inside St. Peter's Basilica. It was the opening Mass for the first synod of bishops in 1967," said Father Easton.

In 1969, he was assigned as a part-time associate to St. Anthony parish in Indianapolis. Because of his pastor's illness, he was involved in the planning of All Saints, the consolidated school for several West Deamys parishes.

At the time Father Easton began helping in the tribunal as a notary, Msgr. Charles Koster was "very vigorous and active," he said. "I also assisted with arguments for the defender."

He was named *sec. officials* in 1976. In 1977 Msgr. Koster had a cardiac arrest and Father Easton ran the tribunal until 1980 when they officially made him *officials*.



MUSICAL JUDGE—Father Fred Easton plays the violin "strictly for entertainment." (Photo by Margaret Nelson)

"The new canon law code was coming in. And the appeals courts of the American church were to become more active. There would be more case work on nullities of marriage," Father Easton said. At that time, the Holy See recommended the establishment of inter-diocesan courts—which locally would include the five dioceses of Indiana.

Father Easton's work now is more administrative in the Archdiocese of Indianapolis, while he is more involved with case work in the inter-diocesan court.

"I try not to do much at night—I tire out. I like to do some reading. I play the violin. For the last several years, I've tried to keep that up," said Father Easton.

He and pianist Arleen Locke are building a repertoire. They practice for one-and-a-half to two hours every other week or so. Locke is a St. Gabriel parishioner whose husband is retired. Father Easton sometimes plays along with the St. Gabriel organist, as he did last Christmas. And Father and Mrs. Locke have played at parish talent shows.

"Charlie Gardner and I are going to play for the St. Patrick's Day party at the Catholic Center," said Father Easton. "It's strictly for entertainment."

He likes ham radio. "That goes back to when my father was a ham radio operator. I looked over his shoulder. I got interested and got my license. I still get on the air occasionally," Father Easton said.

"I like to listen to classical music. I like going to opera and the symphony when I can. That's all I have time for," Father Easton said. "I'm also trying to exercise in a better way this year."

"Now I am going to more meetings. Someone said that before Vatican II, we had fast and abstinence, now we go to meetings," Father Easton said.

"I think meetings are a necessary outgrowth of the collaboration experience of the church," he said. "But I think one thing we need to learn is to be better at doing our meetings."

"A meeting needs to be done under the philosophy of good stewardship. We also need to realize we can't solve all the world's problems at one meeting," he said.

"It can be really energizing when we have a really effective meeting," he said. "We should consider, 'Is this gathering productive?' I do believe meetings will be with us," said Father Easton.

The management council includes six secretariats: spiritual life; total Catholic education; Catholic charities; planning, communications and development; leadership; pastoral formation and service; and finance and administration. By the way, the other vicariate—besides the judicial—is the one for ministry personnel, headed by Father Paul Koetter. Fathers Easton and Koetter, with Father David Coats—the vicar general and moderator of the curia—are the three priests who join Archbishop Daniel Buechlein in completing the 10-person archdiocesan management council.

New pastor is installed in the archdiocese's newest parish

Large congregation present for installation

by Elizabeth Bruns

More than 600 parishioners and friends of the newly formed SS. Francis & Clare Parish gathered on March 6 in Center Grove Middle School's gymnasium to witness the installation of founding pastor Father Stephen T. Jarrell by Archbishop Daniel M. Buechlein. The new Indianapolis South Deamys community celebrates Mass in the middle school gym at 11 a.m. every Sunday.

The search is still on, however, for a piece of property to build a new church. Father Jarrell and David Hodge, archdiocesan management services director, are trying to close a deal on the purchase of about 20-30 acres of land at the southeast corner of Olive Branch (800 N) and Mullinix (660 W) Roads in Johnson County. At press time, no official agreement or decision had been made.

The archbishop said he was thrilled to install a new and founding pastor for the archdiocese's newest parish.

"I was impressed and very pleased to see such a tremendous turnout of new members of the new parish, Archbishop Buechlein said. 'I understand the Sunday Mass had to be moved from the Center Grove School cafeteria to the gymnasium after the first Sunday [due to space constraints]. Apparently we made a good decision in founding a new parish in Johnson County. May God continue to bless Father Jarrell and the community of SS. Francis & Clare.'

The archbishop wasn't the only person excited about the turnout. Steve Beck, a member of the newly-appointed planning committee of SS. Francis & Clare, said, "The ceremony was wonderful. The number of people who were there showed the vitality that the parish already has."

Beck added, "We had a great cross-section of people at the installation, a variety of different ages. So far, I've noticed a lot of teen-agers, young married couples with

small children, and older people. Our parish is going to have a lot of diversity."

Father Jarrell was ordained in 1973. He has spent most of his 20-plus years of priesthood as director of the archdiocesan Office of Worship. He is comfortable in his new ministry of pastor. And apparently he is well-received by his new parishioners. They gave him a standing ovation when the archbishop presented him to the community.

At the beginning of his homily, even the archbishop commented on the community's enthusiasm for their new pastor by saying, "Sounds like you'd like to keep Father [Jarrell]!"

Archbishop Buechlein told the community during his homily, "This morning, as you are in the initial stages of forging your identity as a new community of faith, I want to focus on the mutuality of the relationship between new pastor and new parish community. This parish is not Father Jarrell's sole responsibility. Nor is this parish the sole responsibility of the new planning committee, nor is this parish the sole responsibility of you, the members of this community of faith. Together, this is your parish."

"You are not an island, but a parish, just as our archdiocese is not an island in the church, but in communion with all the dioceses of the church throughout the world and, of course, with the archdiocese in Rome."

"Pastor and community of faith together are responsible for the good of the faith and of the unity of faith under the leadership of your new pastor. Together, I know that you face the exciting challenge of forming a new community of faith and shaping its identity. It is my impression that the beginnings here are very good."

Parishioners, too, believe that the beginnings at SS. Francis & Clare are very good. Said Beck: "I hope that we are a parish that continues to include everyone; that we can continue to be not only a Catholic community but a very Christian community as well. We are a multi-talented, diverse group with strong faith."

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NEW PASTOR, NEW PARISH—A large congregation of parishioners of the archdiocese's newest parish, SS. Francis & Clare in Johnson County, attended the installation of Father Stephen Jarrell as pastor by Archbishop Buechlein. (Photo by Elizabeth Bruns)

FROM THE EDITOR

Vatican II did not cause today's problems

by John F. Fink

It has been widely proclaimed that the most serious problem of the Catholic Church in the United States is the "pick and choose," or cafeteria, style of Catholics. The pope and the bishops have insisted that Catholics may not decide what doctrines or moral statements to accept, but many Catholics in this country don't seem to pay much attention.

Many people blame all this on the Second Vatican Council. In fact, some people seem to blame Vatican II for every negative thing that has happened in the church. They sometimes have a nostalgia for the church they think they remember prior to 1960 or so. They don't seem to believe that the Holy Spirit was with the pope and the bishops during Vatican II.

The thesis of this column is that the religious attitudes of American Catholics have been affected more by social changes among Catholics in our society than by Vatican II and that it is wrong to blame the council.

THE EVENT THAT HAD the most effect on Catholics in this country was World War II—perhaps not the war itself but the things that happened afterward. At the top of the list is the G.I. Bill that enabled veterans to get a college education. For most Catholic families in this country, those who attended college in the late '40s and early '50s were the first ones in their families to do so. They were able to aspire to positions in American society their fathers and grandfathers could only dream about.

Catholics actually became affluent and part of the mainstream of society. They were accepted in the professions, in business, in politics, even in academia (although that came harder). They began to leave the center

city and move to the suburbs. By 1960 a Catholic was even elected President of the United States.

From a religious standpoint, these social and economic advances were a mixed blessing. Families left the Catholic ghettos where whole neighborhoods had helped rear the children and religious practices and moral training were taken for granted. They moved to areas that were not homogeneous, where they were on their own when it came to practicing their religion.

Catholics began to absorb the characteristics of the dominant society around them. One of those characteristics was the role of authority in a democratic society. Catholics had long been accustomed to accepting and obeying what the church hierarchy said, but that conflicted with the ideas of American democracy. So the new generations of Catholics came to expect their church to be a democracy, too, and began to act as if it were.

ANOTHER THING THAT changed in American society at the time of World War II was the role of the family. During the first time and they continued to work after the war. The American economy changed and American families came to consider it essential that the wife and mother work in order to make ends meet.

The entire role of women in American society changed. Unfortunately, the rate of divorce among Catholics soon rivaled, if not equaled, that of the rest of society. All this combined to create a situation where today most children come from homes where either both parents work outside the home or from single-parent homes.

The public schools have also had an influence on Catholics. For years some Catholics desired to send their children to public schools because they thought this would give the children an advantage in the work area, or that they were going to have to work and socialize with non-Catholics so they should also do so in school. Today that attitude is

changing as it has become apparent that the Catholic schools do a better job of preparing students.

After Catholics moved out of Catholic ghettos and into areas where they were in the minority, and after more of their children began attending public schools, it became inevitable that the rate of interfaith marriages would skyrocket.

Then, of course, there is television, which probably has done more to make American society what it is today than any other single factor.

ALL THESE THINGS, I maintain, have affected Catholics far more than did the Second Vatican Council. The Catholic Church in the United States would have changed even without the council. In fact, the council came along at just the right time—20 years after World War II—to help the church deal with the modern world.

"Gaudium et Spes" is even called "The Pastoral Constitution of the Church in the Modern World." The second part of that document dealt specifically with the modern problems of marriage and the family; human culture; life in its economic, social and political dimensions; the bonds between the family of nations; and peace.

"The Decree on the Apostolate of the Laity" reflected the new role of educated Catholics in society. It stressed the laity's responsibility to build up God's kingdom in the world as well as to share responsibility with the clergy for what happens in the church at the parish, diocesan and international levels.

The decree on ecumenism and the declarations on religious freedom and the relationship of the church to non-Christian religions all reflected changes that had occurred in modern life. Even pre-Vatican II Catholics should agree, or at least acknowledge, that these were written and promulgated by the pope and the bishops under the inspiration of the Holy Spirit.

Vatican II was the church's response to changes in society, not the cause of problems in today's church.

THE GOOD STEWARD

New tax law affects parishes and all other charitable organizations

by Dan Conway

Many Catholic parishes throughout the United States have been caught off guard by the Revenue Reconciliation Act of 1993.

Among many other provisions, this new tax law requires taxpayers who wish to claim a charitable contribution deduction for gifts of \$250 or more to obtain contemporaneous written acknowledgments from charitable organizations (including churches). In addition, the law requires charitable organizations to note whether they have provided donors with any goods or services "in whole or partial consideration for their gifts."

Parishes are affected by the new law in two ways. First, if they want parishioners to be able to deduct contributions of \$250 or more, parishes must now provide timely written receipts. For many parishes, this will require more record keeping and interaction

with donors than has been customary in the past. There's no question that this will mean more work for parish staffs.

The Revenue Reconciliation Act of 1993 will also impact many parishes because of the new requirement to note whether donors have received any goods or services in return for their gifts. The Internal Revenue Service maintains an uncharacteristically simple view of charitable contributions: They must be voluntary, free-will offerings (as opposed to payments or fees that are in any way required). And the donors should receive no tangible benefits in return for their gifts.

So, for example, if a charitable organization holds a fund raising dinner and sells tickets at \$300 per person, the organization is now required to report to donors the cost of the dinner itself. If the dinner cost \$50 per person, the donors can claim a deductible contribution deduction of \$250 per ticket (provided that they have "contemporaneous written acknowledgments" from the fund raising organization).

Of course, most churches do not sponsor expensive fund raising dinners or offer premiums in exchange for contributions. But

they do offer their parishioners a variety of services. Do any of these have to be reported as "goods or services provided in whole or partial consideration for parishioners' contributions?"

The answer is yes whenever parishioners are required to contribute a certain amount in order to receive the services offered by the parish. If parishioners are required to pay \$10 per person to participate in a Lenten series, those funds are not deductible. If school families are charged tuition (or if they are obligated to contribute a certain minimum amount to the parish each week), then that required portion of their weekly contribution is not tax deductible. And if, God forbid, a parish were to return to the days of "pew rental" and require a minimum contribution in order to participate in parish worship services, only what was contributed over and above the pew rental would be tax deductible.

Pew rental may be a thing of the past, but in many parishes minimum giving for school families is still a reality. What impact will the new tax laws have on the way parishes fund their schools?

The Revenue Reconciliation Act challenges our church to clarify the mission of parish-based elementary schools. Are they private schools which charge tuition and fees in exchange for educational services? Are they ministries of the parish which are funded by voluntary contributions? Or are they part ministry and part educational service? The way parishes answer these questions ultimately determines the deductibility of contributions.

Some parishes make a commitment in faith to fund their schools through voluntary contributions (stewardship). Others guarantee a certain amount of annual school income by charging tuition. Still others cling to the idea that voluntary contributions can somehow be required—either by minimum giving policies or by threatening to charge tuition. Parishes will have to declare where they stand on this issue, and the deductibility of contributions will depend on their answers.

The Revenue Reconciliation Act of 1993 challenges parishes to be more accountable, and, if necessary, to make tough decisions about their mission and ministries.

EVERYDAY FAITH

Wife's new exercise gizmo teaches husband theology lesson

by Lou Jacquet

My wife recently bought one of those "Easy Step" exercise "steppers" you see advertised on TV for about \$30. It sat around our house for a week or two before she began to get serious about trying it. In short order, however, she became quite adept at using it effortlessly for rather long periods of time while watching the evening news.

Granted, she is a talented woman, but surely not the athlete that yours truly is known to be among his peers. So it was not long before her skills with the stepper began to dull, shall we say, annoy me. True, she was good at it. But perhaps it was time to let a real jogger—albeit a pleasantly plump one of late—take over and push the machine to its real capacity.

My opportunity came a few nights later while she was out teaching a class on C. holismism to folks interested in joining the Church. I snuck into the family room wearing my sweatshirt, looked around to be sure that none of the teens were watching, did a couple of leg stretches and 10 seconds of running in place, and stepped onto the machine. Piece of cake! I mean, how complicated can it be to pump the left step, then the right, over and over?

That question was soon answered. I did not realize that you need a driver's license, an oxygen tank, and a paramedic's phone number to operate one of these gadgets.

It is no true, despite persistent rumors in the family, that I last exercised seriously during the Carter administration, although it is true that the last time I did a sit-up, the late Pope Paul VI was almost fresh out of the seminary. I concede that I am not a pure exercise buff, but I do consider myself athletic enough. For example, in my day, I could

hang tough with my peers in most of the Wiffle Ball games we played on empty neighborhood lots. I rest my case.

Fast forward to the Easy Step. Suffice it to say that I discovered why this machine fits in so perfectly with Catholic theology: the latter finds redemptive value in all human suffering. Unwittingly, I seem to have enhanced my chances at paradise by suffering enough to expiate a great many sins.

I will leave precise details to your imagination. Things got ugly in a hurry. After 30 seconds of continuous "stepping," I envisioned myself being asked to demonstrate the product at K-Mart or Sears. After 60 seconds, I noticed that the ill-fitting pistons on the machine seemed to be working in slower and slower rhythms. After 90 seconds, the searing pain in what pass for my thigh muscles had become so excruciating that I was convinced this machine should not be sold without a leamer's permit.

As a considerate spouse, I am thinking of donating the Easy Step to a local gymnasium

to—mmm—prevent my wife from risking possible injury. Yes, that's it. Go ahead. Call me Mr. Sensitivity. My wife already does.



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INTERNATIONAL YEAR OF THE FAMILY

Not every family story is a happy, joyful one

(During the International Year of the Family The Criterion is publishing articles from readers about how their families have shaped their values, and how families can share their values with children and other family members. This is one such article.)

by L. J. Darlene Davis

Not every story of family is a happy, joyful one filled with loving parents who consistently care for their children and nurture them into adulthood. The unfortunate is really that many families end up as broken, sometimes crumbled vessels which are incapable of receiving or of giving the essential elements that children need. Mine is one such story.

Subtly it here not to present yet one more "poor me" story for the satisfaction of idle curiosity. Rather it is my hope that some will read this story of recovery and hope to realize that family failure does not need to paralyze us forever. We are never doomed to repeat the mistakes of the past, nor must we allow them to continue to haunt us. It is not God's will that we remain shattered, but that we heal.

A recent issue of *God's Word Today* (March 1994) carried an interesting article by Mark P. Shea titled "No Harm Will Befall You." In this article Shea makes this statement: "We might say God promises us not protection from pain but protection through pain." This statement caught my attention and rang true to me because of my experience growing up in two troubled families that experienced much pain.

The details of the pain are not as significant as the fact that children actually survived it. We did so by the grace of God acting in our lives at a time when we were just marginally aware that there was a God to act!

My original family consisted of a mother and father, who were married to each other, and six children, each two years apart. I was the third of the children. Because my parents were poor and uneducated, and because my father was a tuberculosis victim, it was a constant struggle just to survive. The next child was born before financial recovery could be realized from the previous one.

LIGHT ONE CANDLE

Brighten your personality for Lent

by Fr. John Catolico
Director, The Christophers

Jesus told us that when we fast, we should do it modestly. Trying to impress others with your holiness is one sure way to displease your Father in heaven.

The Lord calls for real sacrifice, not histrionics. Sacrifice can take many forms. For instance, instead of giving up sweets, you can begin working on your personality. When Jesus said, "Do unto others as you would have them do unto you" (Mt. 22), He was offering us a formula for personal growth. The Golden Rule is the basic norm of morality of every major religion in the world. Those who practice it inevitably develop admirable traits and characteristics.

In our Christopher Leadership Course we divide the Golden Rule into separate components which we call "Personality Rules." We know for a fact that these practical rules can transform lives. They also make excellent Lenten resolutions. Here then are some ideas to make your Lent more meaningful and more spiritually fulfilling.

1. Show genuine appreciation. A grateful person takes the time and the effort to say thank you. Be attentive to the little things that are done for you, and express your thanks.

2. Point out the good in others. Give truthful praise and be specific. Affirm the good that others do, and give compliments when they are deserved.

3. Be alert to opportunities to speak a kind

word, to show sympathy, or to give your neighbor a boost. And if someone maligns your neighbor, offer a defense by pointing out the good qualities in that person.

4. Develop loquacity in good motives. Think the best by looking for good motives behind the actions of others. Be quick to sense their needs and feelings. Be courteous and respect those feelings.

5. Practice kindness. Picture yourself in the other person's place and try to understand why they acted as they did. All behavior has a reason. If you don't understand the motives behind someone's actions, be kind anyway. Jesus said, "Return good for evil." If you can't rise to heroic charity, at least be civil.

6. Ease the burdens of others. Practice the "works of mercy." Feed the hungry, give drink to the thirsty, clothe the naked, visit the imprisoned, shelter the homeless, visit the sick and bury the dead.

7. Act cheerful. Make light of the ordinary hardships of life. Why drag others down by constantly complaining? Be positive and look on the bright side. Learn to live your life gladly and joyfully because of the knowledge of God's love.

8. Smile to yourself more. If you do, you'll notice that any look of severity you might have developed will slowly vanish. You'll be a more attractive person, the way God intended you to be.

These are only a few ways of practicing the Golden Rule. If you decide to practice the Golden Rule more diligently, you won't have to give up anything for Lent, except perhaps the few faults and failings that make you less attractive.

(For a free copy of the Christopher News Note "Lift Up Your Heart," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

one were on stage. Even as a child I sensed that God surely was not pleased with our "show."

The familiar traveling companion, pain, continued on this new journey in many of the same ways that it had accompanied the earlier life. I began to become more and more acquainted with coping, and chose some very unfavorable means of managing the pain. A child copes in the way that seems the least painful at the time whether that be lying, cheating, overeating or a host of other negative behaviors.

I thank God for protecting me through these things, even to the extent of protecting me from myself. As the pain of my childhood followed me into adulthood, the adverse behavior became my worst enemy. As an adult, and as a mother myself, I soon learned that no one cared so much about my past as about how I managed my life in the present. But paradoxically, the present could not be functional until the past was dealt with and healed.

My late-to-be husband, a convert to Catholicism himself, introduced me to the Catholic Church on our second date. He strongly encouraged me to investigate the

faith of his choice, and soon it became the faith of my choice (or should I say I finally agreed to honor God's choice for my life?). However, becoming Catholic certainly did not solve all of my problems.

The sacrament of marriage and other sacraments of the church have been gracing us for 25 years, and there is still pain to be protected through. Today I am abundantly aware that God has never left my side for one second in this whole journey.

The pain of early childhood was counter-balanced by a grandmother who worshiped God and who saw to it that I learned about him. Nor did he leave me during the pain of my later childhood; rather, he protected me through it, showering me with many blessings even in the midst of family breakdown.

Today he protects me through the process of reconciliation and forgiveness, a process that has been greatly enhanced by the sacrament of reconciliation. Today I am grateful for all of my past and for the two families of my childhood; God chose them both for me and to help mold me into the person I am today.

(L. J. Darlene Davis is a parishioner of St. Michael's Parish, Greenfield.)

THE BIBLE AND BEYOND

Neither male nor female

(As a special feature during Lent, this is the fourth of six articles taken from the book "Free to Live: Paul's Defense of Christian Liberty in Galatians," distributed by W.B. Eerdmans, Grand Rapids.)

by Fr. John Buckel

St. Paul the apostle proclaimed in his Letter to the Galatians that there is to be no distinction in the Christian community between Jew and Gentile, slave and free, male and female (Gal. 3:28). Of these categories, the one involving gender is still a topic of discussion for 20th century Christians.

Paul's claim regarding the equality of men and women is striking indeed. Nevertheless, one sometimes wonders if the apostle always remained faithful to his teaching concerning the radical equality of Christian believers. In 1 Corinthians 14:34-35, for example, Paul seems to infer that women have an inferior status in the Christian community. He very matter-of-factly states that "the head of every man is Christ, the head of a woman is her husband" (1 Cor. 11:3). With this in mind, the apostle believes that "any man who prays or prophesies with his head covered dishonors his head" (1 Cor. 11:4-5). Therefore, Paul is convinced that a woman "ought to have a veil on her head" while praying. Moreover, he contends in 1 Corinthians 14:34-35 that "women should keep silent in the churches . . . for it is shameful for a woman to speak in the church."

These negative comments notwithstanding, women played an active role in the apostle's evangelizing ministry. Some of Paul's first Christian converts were women. The author of Acts informs us that a woman named Lydia was the first, along with the members of

her household, to respond to the apostle's proclamation of the gospel in Philippi (Acts 16:14-15). There were also a number of people in Thessalonica who responded favorably to Paul's heralding of the good news, including many of the leading women (Acts 17:4).

The apostle is not afraid to refer to female Christians as his co-workers. Paul takes note of the fact that he worked side by side with women in the midst of his missionary activity (Phil. 4:2-3). This is also attested to in Romans 16 where the apostle sends his greetings to a number of Christians, 10 of whom are women. First of all, he commends his sister in Christ, Phoebe, a deacon (the apostle does not call her a deaconess) of the church at Cenchræe. Paul describes her as "a helper of many, and of myself as well" (Rom. 16:2). He then refers to Prisca and her husband Aquila as "my fellow workers in Christ Jesus" (Rom. 16:3). Their Christian conduct was well known in "all the churches of the Gentiles" (Rom. 16:4). The apostle is especially grateful to Prisca and her spouse for risking their lives on Paul's behalf (Rom. 16:4). Then, using language that might surprise some modern day Christians, Paul refers to the female Junia as an apostle, as well as a fellow prisoner (Rom. 16:7).

Was Paul's behavior always consistent with his teaching of the equality of male and female which he professed in Galatians 3:28? Considering the male-dominated world in which the apostle lived, it is more surprising that he had any sort of positive outlook on women in regard to Christian ministry than that he should at times make some seemingly derogatory remarks concerning female believers. Like us, Paul had to live with the tension between his own culture of inheritance and the radical newness of the gospel. Perhaps the more important question that we should ask, is whether or not our behavior conforms with the good news of Jesus Christ and its emphasis on the equality of believers.

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CORNUCOPIA

Sleepless in Indianapolis?

by Alice Dailey

As watchdog of her highway safety, good old Indiana demands a road test every three years for way-over-the-hill drivers, with such fun-filled trials to be taken in the months of one's debut. There was no way around it. I filled the category precisely so I must submit to the test or blithely continue driving and maybe wind up in the slammer.

You've heard of Sleepless in Seattle? How about Sleepless in Indianapolis? With the cards stacked against vintage drivers, who wouldn't toss and turn at night? More problems popped up. A familiar neighborhood license branch had closed forever, leaving only remote branches with unfamiliar terrain. While I dallied with the options, Mother Nature dumped tons of ice, turning the streets into Lillienammer. As a grudging thaw began, a sneezy, wheezy, hackey cold grounded me further. The idea of February came and passed leaving me, as that



other Alice in you know where would say, "Nervouser and nervous."

Came the morning. I declared, "Enough sniveling! Pick a branch and go!" I did. But the parking lot alone spelled trouble. Twisting, narrow lanes, concrete islands in dumb places, and tricky, hard to find entrances and exits were confusing.

Inside, a half dozen clerks, (all with the smug air of "Ha, ha, I don't have to take that test") waited. One motioned, "Give me your license. Give me last year's registration." Satisfied, she said, "There's an eleven o'clock appointment open. Do you want to wait two hours for it?" I wanted, and I stayed.

Staved to size up any other potential lumps I pitied the scared little teenager being drilled in rules of the road by his mother. I could spot people who didn't have to take that test. They were relaxed and gabby. One woman tried explaining small talk with me but I wasn't about to let my guard down.

"If you're the perfectly capable, calm driver you assume yourself to be," I told myself, "why are you getting into such a stew?" With pure envy I watched some aspirants breeze in, pose for the photo, pay the fee and breeze out, all within minutes.

Eleven o'clock came and with it, a Dolly Parton double, but with the air of a marine

sergeant. "Read line five on the eye chart!" she snapped. Someone had messed with line five since my last visit; it was smaller. I bumbled through as she checked a score sheet. Then, waving me outside she barked, "Go bring your car to me!"

Spotting her shivering, I tried to pull alongside but she yelled, "STOO!" I had forgotten other little essentials needing scrutiny. "Let's see your right turn signal! Your left! Lights! Brights! Brakes!"

Those little amenities over, she entered the car and scanned the interior. "Start up! Turn left! Left again! (more check marks.) Left again! Stay in your own lane!" (See what I meant about cramped, narrow spaces with islands to dodge?)

My breath came more easily out on the highway. Driving carefully over the holes and ridges of Marion County was a breeze after that Place from Purgatory. "Turn left! Turn right! Stop here! Now start up again! Keep going! Now back to the branch! Park here!"

Silently awaiting the verdict I saw her scribbling vigorously. Then she favored me with a few well frozen remarks about lanes. "Easy enough for her," I thought, "she probably drives that maze blindfolded."

In a change of voice she said, "Aside of that you are a very good driver and I'm giving you your license." Warmth found itself in my veins once again and some of it was directed to this woman who must surely put her life on the line dozens of times with dozens of species.

I hugged the license and hummed, "Bless this day, bless the Lord, bless Blondie who gave me this card."

check-it-out...

The ability to listen with an open mind will be the main focus of a workshop that will address the management and resolution of conflict in marital relations. The workshop, "Marital Communications: Conflict Management," will be held on March 18-20 and is designed for couples who want to learn how to manage conflicting situations. The workshop will be held at Kordes Enrichment Center in Ferdinand. For more information, call 800-880-2777.

The 27th Annual Sounds of Spring show will be held on March 11-13 in St. Bede Theater on the campus of St. Meinrad Seminary. The musical variety show is presented by Cooperative Action for Community Development, Inc. (CACD) a student-sponsored service program. CACD, Inc. was founded to meet the needs of area residents in a variety of ways. Collegians visit the elderly, supply firewood for the needy, work with the mentally and physically challenged and host a Special Olympics qualifying meet each spring on the school's campus. The theme for this year's Sounds of Spring production is "Stay Tuned." The show will spotlight the diverse talents of St.

Meinrad College and School of Theology students. Performances are scheduled for March 11 at 8 p.m., March 12 at 8 p.m., and March 13 at 3 p.m. Ticket prices are \$6 for adults and \$4 for children 12 and under. For more information, call John Brennan at 812-357-6576 or 812-357-6449.

St. Mary of the Woods Providence Center is inviting family groups to participate in Stations of the Cross the weekends of March 19-20 and March 26-27. The Stations would be walked on the grounds of the St. Mary of the Woods College campus or in the Church of the Immaculate Conception. For more information, call Joyce A. Senzig at 812-535-3131, ext. 157.

The 10th Annual Concert of Sacred Music, sponsored by Archdiocesan Black Catholics Concerned (A.B.C.C.), will be held on March 20 at 7 p.m. at St. Bridget Church, 801 Dr. Martin Luther King Jr. St. The program will feature five different choirs. There is no charge for the event. All are welcome. A free-will offering is accepted. Refreshments will follow in the church hall.

A Benedictine Life Weekend will be held March 18-20 at the Monastery of the Immaculate Conception in Ferdinand. The weekend is open to all single Catholic women, ages 20-45, who are considering a call to religious life. For more information, call Benedictine Sister Rose Mary Reving at 1-800-738-9999.

The Spring 1994 series of the **Mature Living Seminars: The World in Which We Live**, will be presented at Marian College from 10 a.m. to 2 p.m. on Tuesdays, March 15 through April 26 in Room 251 of Marian Hall. Topics will include:

- March 15—Nervense and Play: Ways to Enter a Scientific Understanding of the World
- March 22—Where in the World is France?
- March 29—Cuba Today
- April 12—Update on the Refugee Situation
- April 19—The Three China's in the New Asian Order: The People's Republic of China, Taiwan and Hongkong
- April 26—Best Ways and Economical Ways to Travel in Europe and USA

The suggested donation for the entire series is \$10 or \$2 per session. Participants may bring their own bag lunch or purchase lunch in the college cafeteria. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0353.

Builer University's Jordan College of Fine Arts will present the winners of its 1994 Concerto Competition at Clowes Memorial Hall on March 25 at 8 p.m. They will then perform with the Indianapolis Chamber Orchestra under the baton of Stanley DeRusha. The winners are: Brooke Clark, soprano; Andre Gaskins, cello; Cassandra Harding, piano; Laura Harsen, clarinet; Margot Marlatt, cello; and Katy Pierson, violin. For more information, call the Clowes Hall Box Office.

1994 AMERICAN BISHOPS'

OVERSEAS APPEAL

1994 American Bishops' Overseas Appeal

Last year U.S. Catholics gave approximately \$12.5 million in the special collection for Catholic Relief Services, Migration and Refugee Services, the Holy Father's Relief Fund, and the U.S. Catholic Conference's Department of Social Development and World Peace. Each year these organizations alleviate human suffering and foster justice, hope and new beginnings for people around the world. Collection Sunday is March 13 in most dioceses.

Photos: CRS/Sean Sprague.

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FAMILY EFFORT—St. Christopher parishioner Cyndee Perry of Indianapolis (left) helps her son Ben get a piece of homemade—actually church-made—bread while Brea and Jacob DeWitt of Indianapolis taste the unleavened bread following a group baking session in the parish kitchen. Ben, Jacob and Brea will be baptized and Ben will receive First Communion during Lent. (Photo by Mary Ann Wyand)

March 11, 1994

SMWC marks 20 years of external degrees

by David Delaney

Just because a woman is "married with children" doesn't mean she can't get a college degree.

Karen Baxter attended Indiana State University for two years before dropping out to raise a family. Thirteen years later, she is a first semester junior at the Woods.

Baxter is one of many women in Parke and Vermillion counties who are working toward their Women's External Degrees (WED) at St. Mary of the Woods College. Governor Evan Bayh has proclaimed March 19 as St. Mary of the Woods College External Degree Day to mark the 20th anniversary of the program. There will be a celebration to mark the date.

"St. Mary of the Woods College began providing long-distance education opportunities for adult women 20 years ago," said Providence Sister Barbara Doherty, president of SMWC. "We were one of the first colleges in the nation to address those needs

and since then have granted over 1,200 external degrees and offered long-distance courses to more than 3,400 women."

"The WED program is ideal for me," said Baxter, the mother of three children, aged 10, 8 and 5. "I can work around the kids' schedule."

Baxter also finds time to do substitute teaching at Rosedale Elementary School. She also receives a scholarship from One Call Communication.

She's currently studying two courses—art appreciation and literature—at home through the program. She explained that each WED student spends a couple of days on the SMWC campus at the beginning of her first semester. In subsequent semesters, it is about one day.

As if Baxter's schedule isn't busy enough, she helps her husband Gene show horses in the warm months. She works with her children in 4-H and is involved in her church.

"I'm more motivated now," she said.

Baxter said she originally went to college because her peers were going, rather than from her own desire to go. "I'm a lot more focused, because I know what I want to accomplish," she said.

Her children realize when she needs to be left alone with her studies. "That's when they go to their father," she said.

Janet Rusk is another Parke County resident enrolled in the WED program. "The staff and faculty are super," she said. "They realize that WED women have other obligations in their lives."

Rusk is a business administration major who graduated from the Concept College of Cosmetology in Danville, Ill.

"This is the only practical way for me to continue my education," she said. It also sets a good example for the children.

"You've got to be a self-starter. More power to them," said her husband Bob, a Rockville barber.

Carolyn Kilby, a credit manager at REMC, is another WED student. "I just

make time for it," said the mother of two children, 5 and 10.

The REMC manager's wife, Ann McCullough, attends school while working and helping run the couple's "Suits Us" bed and breakfast in Rockville.

Tonna Hinkle of Clinton has worked in several restaurants since she was graduated from high school in 1983. The mother of four hopes to find a better paying job.

Joyce Short, deputy treasurer for a local school corporation is a graduate of WED. "The program helped me in my career," said the mother of two. "I met a lot of nice women there and have become friends with some."

She received her associate degree after going to college three-and-a-half years.

On March 19, the college will celebrate the anniversary with a 4 p.m. liturgy in the Immaculate Conception Church on campus. It will follow a buffet luncheon at 12:45 p.m. in O'Shaughnessy Hall. There will be a student performance of a one-act play, "A Voice of My Own" in the morning. Those wishing further information may call 812-535-5117.

Lenten penance services

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location.

Following is a list of the services which have been reported to *The Criterion*.

Indianapolis North Deanery

March 15, 7:30 p.m., Christ the King
March 16, 9:45 a.m., Cathedral High School
March 16, 7:30 p.m., St. Matthew
March 22, 8:15 a.m., Immaculate Heart
March 22, 7:30 p.m., St. Pius X
March 22, 7:30 p.m., St. Luke
March 23, 9:45 a.m., Chataud High School
March 23, 7:00 p.m., Immaculate Heart
March 23, 7:30 p.m., St. Thomas Aquinas
March 24, 9:00 a.m., St. Joan of Arc
March 24, 7:00 p.m., St. Andrew
March 25, 8:45 a.m., Christ the King
March 27, 3:00 p.m., St. Joan of Arc
March 28, 7:00 p.m., St. Lawrence

New Albany Deanery

March 15, 7:00 p.m., St. Michael, Charlestown
March 16, 7:00 p.m., St. Anthony, Clarksville
March 16, Providence High School
March 17, 7:00 p.m., St. Mary of the Knobs, Floyd
March 20, 7:00 p.m., St. Mary, Lanesville
March 21, 7:30 p.m., St. Joseph, Corydon
March 22, 7:30 p.m., St. Mary, New Albany
and Our Lady of Perpetual Help
at St. Mary's
March 23, 7:00 p.m., St. Michael, Bradford
March 24, 7:00 p.m., St. Paul, Sellersburg

Indianapolis East Deanery

March 13, 3:00 p.m., Our Lady of Lourdes
March 14, 7:30 p.m., Little Flower
March 15, 9:00 a.m., St. Philip School
March 15, 7:00 p.m., St. Philip Parish
March 16, 7:30 p.m., Holy Spirit
March 17, 7:00 p.m., St. Thomas
March 18, 7:00 p.m., St. Michael
March 21, 7:30 p.m., St. Simon
March 21, 7:00 p.m., St. Rita
March 23, 7:00 p.m., St. Bernadette
March 23, 7:00 p.m., St. Mary
March 23, 7:00 p.m., Holy Cross
March 24, 7:30 p.m., St. Thomas

Indianapolis South Deanery

March 15, 7:00 p.m., St. Roch
March 16, 7:30 p.m., St. Barnabas
March 21, 7:00 p.m., St. Jude
March 22, 7:30 p.m., Our Lady of the Greenwood, Greenwood
March 23, 7:30 p.m., St. Mark
March 24, 7:30 p.m., Nativity
March 24, 7:15 p.m., Sacred Heart
March 27, 4:00 p.m., Holy Rosary

Indianapolis West Deanery

March 14, 7:30 p.m., St. Gabriel
March 16, 7:30 p.m., St. Christopher
March 16, 7:30 p.m., St. Michael
March 20, 10:30 a.m., St. Bridget
March 20, 2:00 p.m., Holy Trinity
March 21, 7:30 p.m., St. Joseph
March 22, 6:30 p.m., St. Monica
March 23, 7:00 p.m., Holy Angels
March 24, 7:30 p.m., St. Malachy
March 27, 2:00 p.m., St. Anthony
March 29, 8:24 a.m. to 12:42 p.m., Ritter High School

Tell City Deanery

March 12, St. Augustine, Leopold
March 13, St. Augustine, Leopold
March 19, St. Mark
March 20, St. Mark
March 22, 7:30 p.m., Holy Cross, St. Croix
March 23, 7:30 p.m., St. Meinrad
March 24, 7:30 p.m., St. Isidore, Bristow
March 27, 7:00 p.m., St. Michael, Cannelton
at St. Paul, Tell City
March 27, 7:00 p.m., St. Paul, Tell City
March 27, 7:00 p.m., St. Pius, Troy
at St. Paul, Tell City
March 28, 7:00 p.m., St. Martin, Siberia
March 30, 7:30 p.m., St. Boniface, Fulda

Batesville Deanery

March 15, 7:00 p.m., St. John, Enochburg
March 15, 7:00 p.m., St. John, Dover
March 16, 7:30 p.m., St. Mary, Aurora
March 20, 7:00 p.m., Immaculate Conception, Millhousen
March 20, 4:00 p.m., St. Maurice, Napoleon
March 24, 7:00 p.m., St. Peter, Franklin Co.
March 25, 7:30 p.m., St. Mary, Greensburg
March 28, 7:00 p.m., St. Louis, Batesville
March 29, 7:00 p.m., Holy Family, Oldenburg

Connorsville Deanery

March 14, 7:00 p.m., St. Elizabeth, Cambridge City
March 15, 7:30 p.m., St. Mary, Rushville
March 22, 7:00 p.m., St. Gabriel
March 22, 7:00 p.m., Holy Guardian Angel, Cedar Grove
March 24, 7:30 p.m., St. Michael, Brookville
March 26, 12:05 p.m., St. Mary, Richmond
March 28, 7:00 p.m., St. Andrew, Richmond

Terre Haute Deanery

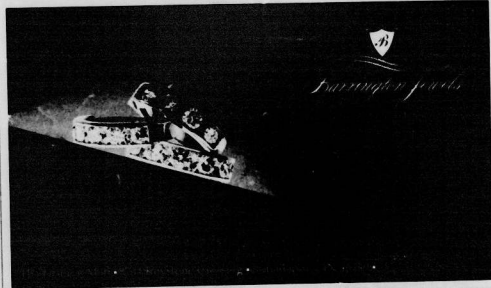
March 13, 6:00 p.m., St. Patrick
March 16, 7:00 p.m., Sacred Heart, Clinton
March 19, 11:30 a.m., St. Margaret-Mary
March 20, 7:00 p.m., St. Joseph, Rockville
March 22, 7:30 p.m., St. Benedict
March 23, 3:30 p.m., St. Ann
March 24, 7:00 p.m., St. Paul, Greencastle

Bloomington Deanery

March 15, 7:00 p.m., St. Mary, Mitchell
March 15, 7:30 p.m., St. Agnes, Nashville
March 16, 7:00 p.m., St. Vincent de Paul, Bedford
March 21, 7:00 p.m., St. Jude, Spencer
March 23, 6:00 p.m., Christ the King, Paoli
March 24, 7:00 p.m., Our Lady of the Springs, French Lick
March 24, 7:30 p.m., St. John the Apostle
March 28, 7:30 p.m., St. Charles Borromeo

Seymour Deanery

March 14, 7:00 p.m., St. Mary, North Vernon
March 15, 7:00 p.m., St. Rose of Lima, Franklin
March 16, 7:00 p.m., St. Patrick, Salem
March 18, 7:00 p.m., American Martyrs, Scottsburg
March 22, 7:00 p.m., St. Mary, North Vernon
March 23, 7:00 p.m., Prince of Peace, Madison
March 24, 7:00 p.m., St. Vincent, Shelby County



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SPOTLIGHT ON INDIANAPOLIS NORTH DEANERY

St. Matthew strenghtens parish and school ties

by Mary Ann Wyand

Connections are the lifeblood of St. Matthew Parish, located on the northeast side of Indianapolis in a residential area that is subject to frequent change.

Founded in 1958, the parish ministers to Catholics living in suburban neighborhoods where houses go on the market regularly as residents relocate for new employment opportunities.

"According to the national average," ministries coordinator Sheila Gilbert explained, "people move about every five years. The results of a 1991 census in this area showed that about 50 percent of the people in this parish are new here within a five-year period, so one of the struggles that we have is to try to build some kind of common base and common history."

Pastoral team members "work at getting new people involved in the parish," she said. "We try to do that in a way that is

meaningful for them and will enable them, when they move on to another parish, to take along ministry skills and a deepened spiritual relationship with God."

Gilbert, who also serves the parish as director of religious education, said it is no coincidence that St. Matthew's church and school are housed under one roof.

"The 'under one roof' concept is very strong at St. Matthew," she said. "We don't have a separate church and school. We are a parish, and we work very hard to make sure that the parish and school are one."

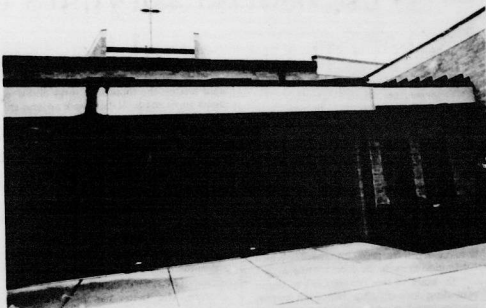
Father Donald Schmidlin, who succeeded Father Joseph Wade as pastor last year after Father Wade took a leave of absence, said he enjoys the vitality of the parish and the commitment of the people.

"St. Matthew is a very people-oriented parish," Father Schmidlin said. "We're still working on 'What does it mean to have a pastoral team, how do you go about forming that, and how do you help people be a good solid pastoral team that works together but doesn't interfere with the lay leadership in the parish?' Both can and should complement each other."

After Father Albert Diezeman founded the parish in the late '50s, the late Msgr. Joseph Brokhage and Father James Moriarty served as pastors. In recent years, Father Wade and now Father Schmidlin have guided the parish with strong support from talented lay leaders.

During the transition period before Father Schmidlin's appointment, Father Patrick Kelly juggled his responsibilities as the principal of nearby Cathedral High School to provide sacramental assistance at the parish.

"Father Kelly and Father Jack Okon, who live here at the rectory, took the



HOSPITABLE—St. Matthew parishioners and their pastor, Father Donald Schmidlin (at right), are well-known in the Indianapolis area for their hospitality. The church entrance (above) is adjacent to the school entrance, and both are housed under one roof. St. Matthew's pastoral staff emphasizes the connections between the church and the school in parish ministries and activities. During a recent Lenten Friday, Father Schmidlin took a break from the parish office to fix "Eggs Don" in the rectory kitchen and talk about the dedication of St. Matthew parishioners who are very involved in a variety of parish ministries. Photos by Mary Ann Wyand



parish through the rest of Advent and Christmas as well as Lent and Holy Week of last year." Father Schmidlin said, "Those are very busy liturgical times, and I'm really indebted to them for their help."

After his appointment, the new pastor apostolically gathered together a new pastoral team for a new beginning in the '90s. The principal and many members of the school staff are new in recent years too. "I'm very proud of our strong athletic and Scouting programs," Father Schmidlin said, "and our connection with nearby St. Andrew Parish as well as our outreach to missionary activities."

In the midst of all this transition, Sheila Gilbert said, St. Matthew is instituting a new Circle of Care ministry to

help parishioners meet other members of the large faith community by organizing small sharing groups of 10 families.

Another new liturgical option is St. Matthew's popular children's liturgy during the 9 a.m. Mass each Sunday.

Sister Patricia Rocap, a member of the Sisters of Charity of the Blessed Virgin Mary, said the children's liturgy has endeared the youngsters to the idea of church and made them feel special as the youngest members of this vital parish.

St. Matthew Parish

Year founded: 1958

Address: 4100 E. 56th St.
Indianapolis, IN 46220

Telephone: 317-257-4297

Pastor: Father Donald Schmidlin

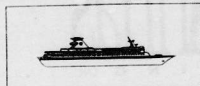
School: St. Matthew School (K-8)

Church capacity: 600

Number of households: 960

Masses: Saturday—5:30 p.m.
Sunday—7:30 a.m., 9 a.m., 11:30 a.m.

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St. Lawrence
Noblesville . . . 773-3800

March 11, 1994

St. Matthew students focus on personal best

by Mary Ann Wyand

New St. Matthew principal Rita Parsons of Indianapolis has spent a lot of time talking with parents during the past school year. As a result of these conversations, Parsons has instituted lots of positive new changes at the Indianapolis North Deamery elementary school which currently serves about 350 students.

"One of the things we tried to establish was a positive school climate," she said. "We use the Dorothy Rich 'Megaskills' which focus on 10 skills the students are responsible for throughout the course of the day—common sense, problem solving, motivation, initiative, confidence, and perseverance. Then we pull in life-long goals—truth, trust, active listening, no put-downs, and personal best."

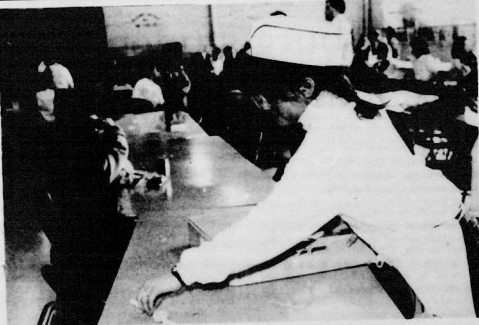
St. Matthew's discipline program focuses on these criteria, Parsons explained,

and both the Megaskills and life-long goals have made a difference in student attitudes by making the children accountable for their behavior.

"We tell the children that their personal best can always shine," she said. "We made posters for the classrooms so the Megaskills are always posted with the definitions so the children can remember them. We've also educated the parents about the Megaskills program and have encouraged them to follow the same guidelines in the home."

When students forget assignments, Parsons said, they are asked what Megaskills they should be working on.

"The Megaskills also are reflected in punishment," she said. "Students must do a reflective writing, because we feel writing skills need to be improved. They are told to tell what happened, in one paragraph, so they can share their side of the story. Then they are asked to explain what Megaskills would have helped in solving the conflict or



HELPING HAND—St. Matthew fifth-grader Courtney Kelly of Indianapolis cleans tables in the school cafeteria during lunchtime. Students and parents take turns as cafeteria volunteers each day. (Photo by Mary Ann Wyand)

problem. This teaches the children ownership and accountability for their actions."

Parsons keeps the reflective writings for possible discussions with parents.

Other school improvements scheduled in the fall include the addition of a pre-kindergarten for toddlers and expansion of the computer room.

"We have just been approved for a preschool kindergarten next year," she said, "so we're going to have a program for 3- and 4-year-olds with a full-day kindergarten and a half-day option. Our computer room needs to be updated, and we're going to buy new state-of-the-art computer stations. We're building a new classroom off the cafeteria for the computers and will turn the old computer room into a full-day kindergarten. Another room will be used for our preschool. We're real excited because we're updating our computer room, which is one of our five-year plans, plus we're getting a preschool kindergarten which we feel is a ministry we need to provide for people."

Also next fall, St. Matthew will institute a middle-school curriculum for sixth, seventh and eighth-grade students. "We're looking at the possibility of a foreign language and expanding our fine arts program," Parsons said. "We already have full-time art, music and physical education programs as well as a band program and two choirs."

Updating the school library and up-

grading existing computer capabilities on a regular basis are other school priorities, she said, as the staff works to improve facilities in the 35-year-old school.

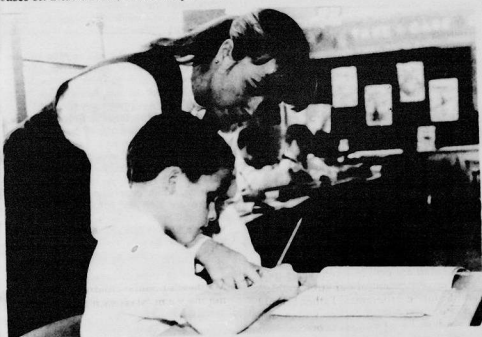
Three years ago, the principal said, resource teacher Maureen Haas joined St. Matthew's faculty and now works as an advocate for the children.

"Even though we're parallel to the resource programs in public schools, we don't label the children," Haas said. "They are resource students who at this point in time need extra help. This program offers reinforcement and remediation. We also provide enrichment opportunities."

Through the generosity of St. Matthew's Parent and Faculty Association, Haas said, she has been able to purchase a variety of resource materials.

"We promote a positive, personal best attitude about resource," Haas said. "It's more affirming for the children, and it's done in very matter-of-fact and respectful ways. In the classrooms, we always want to respect a child's dignity. We tell them it's OK to be different, to make mistakes, and to need help."

A sign in the resource classroom encourages the children to "Spread your wings and soar to great heights." Another poster reminds the students that "We are free to make mistakes while learning and growing."



WORKING TOGETHER—St. Matthew third-grade teacher Michele Moore of Indianapolis helps Michael Buhler with a class assignment. Resource teacher Maureen Haas also is available to assist teachers and students with a variety of resource materials and personalized lesson plans. (Photo by Mary Ann Wyand)

Talents of parishioners strengthen parish life

by Mary Ann Wyand

High above the sanctuary in St. Matthew Church, a huge tapestry wall ornament of a dove symbolizes the presence of the Holy Spirit and offers a powerful and faith-filled welcome to parishioners and guests.

It is a striking reminder of the power of faith in this Indianapolis North Deamery parish and a strong influence in parish ministry.

"For me, that's the nurturing symbol of God," Providence Sister Cordelia Moran, pastoral minister for baptism and the Rite of Christian Initiation of Adults, explained. "Before every pastoral team meeting, we pray to the Holy Spirit for the needs of our parish, we pray for the people who may need healing, and we pray very deliberately for decisions we may have to make. It is our guiding image of God."

St. Matthew is a very welcoming parish, Sister Cordelia said, and most of the parishioners are involved in a variety of ministries.

"We have focused on blending the parish and school," she said. "The pastoral team has made that a priority. That's where we've tried to focus our energies. St. Matthew also is very focused on the laity and their leadership and gifts. This parish has been strong in lay leadership."

Last summer, Sister Cordelia said, pastoral team members led by Father Donald Schmidt journeyed to nearby Fatima Retreat House for a two-day retreat so new team members could get to know each other.

"We told our stories and saw how each one of us has come to St. Matthew in a very different way," she said. "We all felt called to minister here. What we're trying to do now is blend the various levels of leadership so the pastoral staff will complement the lay leadership."

St. Matthew is a growing parish, Sister Cordelia said, with many new families every year.

"I think part of what draws people to St. Matthew is that it is a welcoming parish," she said. "I think the other piece of it is the involvement of the people. This is a very involved parish. That's probably one of our greatest gifts."

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Greensburg students raise mission money

by Peter Agostinelli

Students at St. Mary School in Greensburg recently assisted two important organizations in need of help.

And one of the best parts was they got to see the fruits of their labor firsthand.

Students at the kindergarten through sixth-grade school staged a fund-raising project during Catholic Schools Week, Jan. 30-Feb. 5. The students donated the proceeds to Holy Childhood missions and also to a sister school in Missouri that suffered damage from last year's floods.

Glenn Tebbe, principal of St. Mary School, said the fund-raiser started as an idea for a project that students could work on for Catholic Schools Week. He said St. Mary School typically tackles a project during the week, and there's usually some sort of mission project done as well.

This year both projects fit together nicely for the school of more than 270 students.

"Normally the kids get involved by doing something they can do themselves," Tebbe said. "It's as much to raise their awareness as it is to raise money. That's really the primary purpose."

Local businesses and organizations that participate in a partner-in-education project with St. Mary School donated items for the raffle. The students in turn could sell raffle tickets to other students, giving them a chance to win items.

Some of the items donated include Valentine's candy from a local grocery store and hats from the local electric company. Along with those firms and some parents who donated things such as paperback books and stuffed animals, the school held a daily raffle of about 20 items throughout the week.

"We really weren't thinking about

making a lot of money, so we made it so that everyone could get in for ten cents a day," Tebbe said. "The kids went around and sold the raffle tickets themselves."

"It was a chance for them to learn how to make some change. And it worked as not only a lesson for the whole idea of supporting the missions and supporting someone else, but also for practical things."

All grades except kindergarten participated, Tebbe said, and the classes took turns each day selling the tickets. The fund-raising effort collected over \$500, a gift which was split between the school in Missouri and Holy Childhood efforts.

Maureen Karaba, the mission educator for the Indianapolis archdiocese, said fund-raising projects like St. Mary School's help missions greatly. Just as important, she said, are the lessons students learn in simply being aware.

"It's important for them to actually do something," Karaba said. "They're sacrificing, and that's really the idea."

Tebbe said: "Our whole purpose was while we may not know where this money goes—and we don't need to know—there are a lot of people who support us who we don't even know about."

"Our school is supported by the parish and by many benefactors throughout the United States, and our kids don't even know that. So we may not get any recognition, but we don't need it either. The idea is that we're doing something to help someone else."

"We thought it tied in with Catholic Schools Week very well, and it tied in to who we are as a Catholic school—we're united in the body of Christ throughout the world. It also tied in with the fact that we can impress upon the children that just as we are supported by many people we may not ever know, we in turn can do the same for somebody else," said Tebbe.



GUILD—Birthline Guild members (seated, from left) Ann Kane, Joyce Beckerich, (standing) Karen Blackwell Smith, Marilyn Linneman and Mary Ann Beckerich look at clothing at the Claypool Dress Shop. The "Love Works Magic" fashion show and luncheon will be held March 19 at the Ritz Charles, 12156 N. Meridian. The event will feature fashions from the Claypool shop and benefit Birthline. Those wishing further information may call 317-251-7111. (Photo by Margaret Nelson)

South St. Elizabeth's earns state award

by Cynthia Schultz

St. Elizabeth's of Southern Indiana, a maternity home in New Albany, recently received the Employer of Achievement award from the Indiana Commission on Aging, to recognize the agency for employing people over the age of 55.

Nona May, 56, and Rose Hinds, 64, were delighted that St. Elizabeth's received statewide recognition. But they said they are even happier to have jobs there.

The women, who needed to support themselves, were trained and then referred to St. Elizabeth's by the Council on Aging in New Albany. After 24 years at the same job, Hinds—now a widow—found herself out of work. Now employed as a secretary at St. Elizabeth's, she enjoys what she describes as a

"family-type" atmosphere. She also appreciates the security.

"This is a wonderful place for me," Hinds said. "It's a place where I won't be forced to retire."

May, a homemaker and mother of nine children, had never worked outside the home before. She is now an accounts receivable clerk at the home and "very thankful" for the opportunity to work.

Joan Smith, director at St. Elizabeth's, said her agency is thrilled about the award and about giving the women a "sense of worth."

Smith said several people over the age of 55 volunteer their services at the home. She said St. Elizabeth's benefits from their maturity and life experiences. "We are not just for the unborn and young mothers," Smith said. "We respect and care for the elderly, as well." She said that St. Elizabeth's reflects the church's pro-life message that all life is meaningful.

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Faith Alive!

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Seven steps can help people learn to listen better

by Br. Cyprian L. Rowe, FMS

The wind has secrets it reveals only to the trees. The trees stand still and listen. What did Jesus mean when he said: "Having ears, they hear not?" Why didn't the disciples understand him? Why did the disciples in the Emmaus inn hear what Jesus said as if for the first time? Why didn't James and John understand that their fighting over the first places in the kingdom was not the heart of the matter? The answer is that they had not listened. What they heard, consequently, was not the message the Lord sent.

It was, instead, the message each of them wanted to hear for his own purposes.

So, as I enter into this discussion of how to become a better listener, I invite you to picture a group of trees standing in the breeze, their leaves rustling in unison with the wind. Those trees stand still, and they listen.

It is difficult to listen. Good listening requires training—as intense as that undergone by champions.

►To listen, one must become still—like the tree. One must allow another's words to surround, envelope and pass through without resistance.

Attention must be paid so that good listening can take place. Attention, more than all else, is attitude. One clears the ear, the head and the heart in order to receive words and their meaning from another.

But listening does not involve a mere bombardment of the eardrums. The process involves an active response of one person to the expression of meaning by another. But I'll return to this idea of responding later.

►To listen, stop every other activity. The good listener excludes all else when the speaker is speaking. No response is being formulated; there is no laying on of attitudes for or against; there are no internal responses—until the messenger has, like the wind, passed through.



LISTENING AND RESPONDING—Jesus calls us to listen to others and to respond to their needs. But because it is difficult to learn good listening skills, intense personal training is required in order to become a better listener. A person who is a good listener learns how

to decode another person's world. But knowing the code demands that one becomes attentive to another person's every level. Is that person calm or upset, urgent or casual? (CNS illustration by Caele Lowry)

Good listening cannot take place, unfortunately, if it is treated like watching television. It is not possible to listen well while continuing to do crossword puzzles, scan the comics page in the newspaper, or change the baby's diaper.

►Good listening, if one can imagine it, is like decoding another's world.

But knowing the code demands that one become attentive to another person's every level. Is that person calm or upset, urgent or casual? What is the tone of voice? Is the person speaking literally or not?

Would combining how the person looks with the words and tone being used tell me that these words might mean the opposite of what they are saying?

Years ago, one of my former students telephoned me. She wanted to see me right away. When she came in and sat down, she told me she had been in pain because I had "sent her to hell."

I calmly asked what she meant. It became clear that a comment I thought I had made playfully had been taken too seriously. I believe that she had not listened well for tone.

►Good listening requires true human regard for the speaker, requires even love. We listen to one who has value, whose worth commands our attention.

►Good listening demands that one not interrupt another. Interrupting means that the listener is formulating a response before the communication is complete.

The exception would be that the listener needs a clarification if the speaker is going to be understood.

►The good listener is also one who practices silence.

Strange as this might seem, the person who wants to listen well will often push words out of mind and pay attention to the

sounds of the surrounding world—whether that be the world of cars and buses, the laughter of children, or birds and squirrels in the limbs of trees.

The good listener learns to attend to the present experience.

►Good listening requires repose and a quiet spirit. The good listener is comfortable with self—without the need to jump in, out of self-defense, at the hint of danger. The good listener is self-possessed and able to take comfort in a quiet spirit.

It is always important for a listener to take the speaker's uniqueness into account. This means that to listen well one has to depend on the speaker's "system" of communicating for the means of understanding what is heard.

The good listener always strives to hear what the speaker means. In fact, the speaker's meaning implicitly will tell the listener how to respond well.

In short, if the listener has heard correctly—heard the speaker's expression of self—he or she cannot help but give the response which is being sought.

The good listener, then, must always be characterized by the kind of humility that allows for entering into the meaning of another.

Maybe Jesus had people coming to him in the night because they knew that more than one who spoke, he was one who could hear, listen and respond.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at the Johns Hopkins University School of Medicine and is the dean of students at the Graduate School of Social Work at the University of Maryland in Baltimore.)

People must practice to perfect listening skills

by David Gibson

Here in a nutshell is the problem with listening:

People don't say what you want them to say. In fact, their remarks generally surprise you.

Did I say that I wanted to be taken by surprise?

It never ceases to amaze me that the process of communication between two people doesn't always go the way that I think it will go or even the way that I think it should go.

Naturally, the other person's perspective is the real problem.

It seems like the other person always seems to inject something unexpected into the conversation.

Then I have to cope with the unexpected comment and digest it.

And I don't always immediately know what to do with the new slant on things that the other person contributes to the conversation.

This dilemma becomes even more complicated during group conversations.

So sometimes listening gets pretty frustrating for me.

But I've noticed that when other people think I'm not listening, they get frustrated too.

I'm told that this creates the risk that they will stop bringing their concerns to me or maybe even stop caring about what I think.

I do realize that other people need me to listen to them. And I realize that I also need others to listen to me.

If listening is so important, the ability to listen must be considered as a virtue—a power we're given by God that must be practiced in order to become perfect.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Take time to listen to others

This Week's Question

What attitude or skill made you a better listener?

"Several years ago I went through some classes on meditation. . . . We spend so much time talking to God and telling him what we want that we don't spend time listening. Once you learn to listen to God, then you can listen to other people." (Danna Cline, Arlington, Tex.)

"Taking time to care about the other person. If you don't care about the other person as a person, then you won't care about their problem or be able to really listen to what they're saying." (Dorothy Gregg, Crossville, Tenn.)

"As I grow older, empathy helps me to be a better listener. As I listen, I try to feel their feelings, to walk in their shoes." (Cathy Salinas, McAllen, Tex.)

"I was a law-enforcement officer for 14 years. Working

with people in high stress situations, I had to listen. Patience is the most important thing. I let them say what they had to say. I didn't say a lot and was slow to respond when I did." (Joe Whitting, Kyle, S.D.)

"I remind myself that sometimes we think we know how someone is viewing an issue. But they may in fact have a completely different view." (Sherly Temeat, Colorado Springs, Colo.)

Lead Us Your Voice

An upcoming edition asks: How did faith influence a conversation in your home—for example, a conversation about TV programming, work or leisure time?

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



Frustration can impede learning listening skills

by Fr. Robert L. Kinast

"How am I different from a social worker?"

As an instructor, I always await this question when I work with students who are preparing to become hospital chaplains.

During their instruction, the students are trained to "listen" to the hospital patients. But, after a few visits, the students' frustration begins to show in their hospital ministry.

They want to "tell" the patients how to regard their illness and what spiritual significance it has.

When the students are reminded that their primary role is to listen, they wonder how this ministry differs from a social worker's role.

The students assume that faith should make a difference in the way they relate to another person.

The assumption is correct, but often it leads to the conclusion that God is present to the other person only through the minister—and especially in what the minister says to the person.

In fact, the rule for good listening is summed up in the phrase Jesus often used to conclude his teachings: "Let those who have ears, hear, listen."

That is not only the key to good listening. It also is the key to faith.

Faith is listening to God's word, to God's self-revelation.

And faith involves tuning in to the people and events and concerns and circumstances of everyday life.

That's why Jesus used commonplace examples and familiar stories to help people hear God's word and to deepen their faith.

Jay Gilchrist understands this. He is the

pastoral coordinator of a Catholic parish in Tennessee. This parish was established for the express purpose of bringing a Catholic presence into the county.

To do this, Gilchrist spends a lot of his time visiting local people, sharing their experiences, listening to them as they tell their stories or offer ideas and opinions.

In doing this, he is affirming God's presence in their lives.

One time, Jay Gilchrist visited a 70-year-old woman who is known simply as Granny.

A series of top-adoes recently had destroyed everything in the area except her old house.

"It ain't much, but this place is built solid," she explained.

Granny went on to describe her concern for her grown sons who don't go to church anymore and don't treat their wives well.

"I pray that they'll be able to read the signs and know that God is speaking to them," she told Gilchrist during their conversation.

As Gilchrist listened to the old woman talk, he recalled the biblical notion that faith like Granny's is a house with a solid foundation.

He also recognized that she was a good listener. Granny was able to read the signs around her and help others, including Gilchrist, to hear what God was saying through them.

To listen this way means a person is willing to face what is heard. Sometimes this can be uncomfortable.

Child psychologist Robert Coles gives several examples of this in his book, "The Call to Service."

Once when Coles was tutoring 11-year-old Billy, the boy asked him, "Why do you come here?"



TAKING TIME TO LISTEN—Christians who believe that God speaks in everyday conversations want to listen to what other people have to say because they realize that it is a matter of faith. Jesus said, "Let those who have ears, hear, listen." This advice is not only the key to good listening. It also is the key to faith. (CNS photo by Carl J. Pfeifer)

Coles was speechless. Unable to rattle off "some big analysis or explanation" in the face of Billy's honest gaze.

Coles struggled with Billy's question for a week.

Then Coles went back. His explanation wasn't a "big analysis." He simply told Billy how much he personally enjoyed coming each week.

Coles also told Billy that he even treated himself to Italian pastries on the way home.

Billy was pleased to hear Gilchrist's

confession of humanness, of being "as hungry in my own way as he was."

Really listening to Billy's question meant that Coles had to confront himself and consider his reasons for helping the child, without hiding behind a lofty idealism.

Christians who believe God speaks in everyday conversations want to listen to what others say.

It's a matter of faith.


(Father Robert Kinast is the director of the Center for Theological Reflection at Madera Beach, Fla.)

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A pastoral message of the U.S. Catholic bishops to families

(Here is the text of the U.S. bishops' pastoral message to families, approved Nov. 17, 1993 in Washington. It was presented to the United Nations Dec. 7 as part of the U.S. Catholic contribution to the 1994 International Year of the Family.)

Foreword

The family exists at the heart of all societies. It is the first and most basic community to which every person belongs. There is nothing more fundamental to our vitality as a society and as a church. For, in the words of Pope John Paul II, "the future of humanity passes by way of the family" ("On the Family," '86).

Thus, it is fitting that the United Nations has drawn attention to the condition of family life throughout the world. By designating 1994 the International Year of the Family, it has invited everyone—especially families—to deepen their understanding of family life, to identify matters important to the family's well-being and to take action that will strengthen families.

This message of the U.S. Catholic bishops to families takes as a starting point the international year and its theme, "Family Resources and Responsibilities in a Changing World." It invites families to examine the quality of their lives. It asks them to reflect on their strengths as well as their weaknesses; on their resources as well as their needs.

The message shares with families a vision of their great calling that is rooted in Christ's teaching and developed in the life of his believing community. It urges families to seek the healing, strength and meaning which Christ offers through his church. It pledges the support of the church so that families might recognize their resources and carry out their responsibilities in a changing world.

This message stands within the tradition of teaching on marriage and family

expressed through our Holy Father, the Second Vatican Council and the National Conference of Catholic Bishops. Of necessity, it deals with only a few of the issues relevant to family life today. It offers a limited pastoral treatment of them consistent with the vocation of every Christian to "follow the way of love, even as Christ loved you" (Eph 5:2).

The message is addressed primarily to Christian families, but is intended also for all who can use it toward strengthening their families.

Questions are placed at various points in the message to encourage readers to make personal applications as well as to use the text as the basis for discussion in their homes and with other families.

At the end of the message there is a select annotated list of church teaching on marriage and family.

Pastors and church ministers are encouraged to help families receive this message and use it.

Families Are a Sign of God's Presence

Ways of Loving

When people talk about life in a family, they speak of love with its abiding peace, its searing pain, its moments of joy and disappointment, its heroic struggle and ordinary routines.

"Family is where someone loves you no matter what," a teen-ager declares.

"Family doesn't mean just mom, dad and kids, but grandparents, aunts, uncles and others," explains a Hispanic woman.

"In a family you don't have to look very far to find your cross," a father observes. "My child asks me such mystical questions," reports a young mother. "I learn so much."

"My teen-agers were very sensitive to me during my divorce. God was there for me," a single parent recalls.

The story of family life is a story about love—shared, nurtured and sometimes rejected or lost. In every family God is revealed uniquely and personally, for God is love and

those who live in love, live in God and God dwells in them (1 Jn 4:16).

And so our message is one which springs from love and which offers you a reflection on love: how it is experienced in a family, how it is challenged today, how it grows and enriches others, and how it needs the support of the whole church.

We write to you as pastors and teachers in the church, but we come to you as family members also. We are sons and brothers and uncles. We have known the commitment and sacrifices of a mother and father, the warmth of a family's care, the happiness and pain that are part of loving.

Some of us lived in single-parent families; others were adopted children. Some of us grew up in alcoholic homes. We came from affluence and from families where money was scarce.

Some of us have felt the hurt of racial discrimination or cultural prejudice. Some have lived for many generations in this country. Others are recent immigrants.

With our families, we celebrate the birth of a baby or a loved one's success. We rejoice at weddings and anniversaries of family members even as we grieve at an untimely death or the breakup of a married couple.

Knowing your many joys and struggles, we value your witness of fidelity in marriage and in family life. We rejoice with you in your happiness. We walk with you in your sorrow.

The Way of Love

Our ministry as pastors and teachers is enriched by our family experience. In addition, our vocation of leadership connects us to all families. It gives us the responsibility of opening up God's truth about human existence and of sharing with you the saving resources which the Lord has entrusted to the church.

With our Holy Father, we consider it a privilege to undertake "the mission of proclaiming with joy and conviction the good news about the family" ("On the Family," '86).

Yes, there is good news to tell. You may occasionally catch a glimpse of it in the news

media and in conversation with neighbors or fellow workers. But the full story is to be found in God's word. The First Letter of John puts it succinctly:

"In this way the love of God was revealed to us: God sent his only Son into the world that we might have life through him. In this is love: Not that we have loved God, but that he loved us. . . . Beloved, if God so loved us, we must love one another" (1 Jn 4:9-11).

Thus, the basic vocation of every person, whether married or living a celibate life, is the same: "Follow the way of love, even as Christ loved you" (Eph 5:2). The Lord issues this call to your family and to every family regardless of its condition or circumstances.

Love brought you to life as a family. Love sustains you through good and bad times. When our church teaches that the family is an "intimate community of life and love," it identifies something perhaps you already know and offers you a vision toward which to grow.

What you do in your family to create a community of love, to help each other to grow and to serve those in need is critical not only for your own sanctification, but for the strength of society and our church. It is a participation in the work of the Lord, a sharing in the mission of the church. It is holy.

►What image, feeling or memory comes to mind when you think about your family?

►What does it tell you about your life as a family?

You Are the Church in Your Home

Baptism brings all Christians into union with God. Your family life is sacred because family relationships confirm and deepen this union and allow the Lord to work through you. The profound and the ordinary moments of daily life—mealtimes, workdays, vacations, expressions of love and intimacy, household chores, caring for a sick child or elderly parent, and even conflicts over things like how to celebrate holidays, discipline children or spend money—all are

(Continued on page 14)



FAMILY IS BASIC—The family exists at the heart of all societies. It is the first and most basic community to which every person belongs. There is nothing more fundamental to our vitality

as a society and as a church. This year the United Nations observes "The Year of the Family." (CNS photo by Sunrise/Trinity)

Bishops' message to families

(Continued from page 13)

the threads from which you can weave a pattern of holiness.

Jesus promised to be where two or three are gathered in his name (Mt 18:20). We give the name "church" to the people whom the Lord gathers, who strive to follow his way of love and through whose lives his saving presence is made known.

A family is our first community and most basic way in which the Lord gathers us, forms us and acts in the world. The early church expressed this truth by calling the Christian family a "domestic church" or "church of the home."

This marvelous teaching was underemphasized for centuries, but reintroduced by the Second Vatican Council. Today we are still uncovering its rich treasure.

The point of the teaching is simple, yet profound. As Christian families, you not only belong to the church, but your daily life is a true expression of the church.

Your domestic church is not complete by itself, of course. It should be united with and supported by parishes and other communities within the larger church. Christ has called you and joined you to himself in and through the sacraments. Therefore, you share in one and the same mission that he gives to the whole church.

You carry out the mission of the church of the home in ordinary ways when:

► You believe in God and that God cares about you. It is God to whom you turn in times of trouble. It is God to whom you give thanks when all goes well.

► You love and never give up believing in



FIRST COMMUNITY—A family is our first community and most basic way in which the Lord gathers us, forms us and acts in the world. (CNS photo by J. Michael Fitzgerald)

the value of another person. Before young ones hear the word of God preached from the pulpit, they form a picture of God drawn from their earliest experiences of being loved by parents, grandparents, godparents and other family members.

► You foster intimacy, beginning with the physical and spiritual union of the spouses, and extending in appropriate ways to the whole family. To be able to share yourself—good and bad qualities—within a family and to be accepted there is indispensable to forming a close relationship with the Lord.

► You evangelize by professing faith in

God, acting in accord with Gospel values and setting an example of Christian living for your children and for others. And your children, by their spontaneous and genuine spirituality, will often surprise you into recognizing God's presence.

► You educate. As the primary teachers of your children, you impart knowledge of the faith and help them to acquire values necessary for Christian living. Your example is the most effective way to teach. Sometimes they listen and learn; sometimes they teach you new ways of believing and understanding. Your wisdom and theirs come from the same Spirit.

► You pray together, thanking God for blessings, reaching for strength, asking for guidance in crisis and doubt. You know as you gather—restless toddlers, straggling teen-agers, harried adults—that God answers all prayers, but sometimes in unexpected ways.

► You serve one another, often sacrificing your own wants, for the other's good. You struggle to take up your cross and carry it with love. Your "deaths" and "risings" become compelling signs of Jesus' own life, death and resurrection.

► You forgive and seek reconciliation. Over and over, you let go of old hurts and grudges to make peace with one another. And family members come to believe that, no matter what, they are still loved by you and by God.

► You celebrate life—birthdays and weddings, births and deaths, a first day of school and a graduation, rites of passage into adulthood, new jobs, old friends, family reunions, surprise visits, holy days and holidays. You come together when tragedy strikes and in joyful celebration of the sacraments. As you gather for a meal, you break bread and share stories, becoming more fully the community of love Jesus calls us to be.

► You welcome the stranger, the lonely one, the grieving person into your home. You give drink to the thirsty and food to the hungry. The Gospel assures us that when we do this, they are strangers no more, but Christ.

► You act justly in your community when you treat others with respect, stand against discrimination and racism, and work to overcome hunger, poverty, homelessness, illiteracy.

► You affirm life as a precious gift from God. You oppose whatever destroys life such as abortion, euthanasia, unjust war, capital punishment, neighborhood and domestic violence, poverty and racism. Within your family, when you shun violent words and actions and look for peaceful ways to resolve conflict, you become a voice for life, forming peacemakers for the next generation.

► You raise up vocations to the priest-

hood and religious life as you encourage your children to listen for God's call and respond to God's grace. This is especially fostered through family prayer, involvement in parish life and by the way you speak of priests, sisters, brothers and permanent deacons.

No domestic church does all this per-

fectly. But neither does any parish or diocesan church. All members of the church struggle daily to become more faithful disciples of Christ.

We need to enable families to recognize that they are a domestic church. There may be families who do not understand or believe they are a domestic church. Maybe they feel overwhelmed by this calling or unable to carry out its responsibilities. Perhaps they consider their family too "broken" to be used for the Lord's purposes. But remember, a family is holy not because it is perfect, but because God's grace is at work in it, helping it to set out anew every day on the way of love.

Like the whole church, every Christian family rests on a firm foundation, namely, Christ's promise to be faithful to those he has chosen. When a man and a woman pledge themselves to each other in the sacrament of matrimony, they join in Christ's promise and become a living sign of his union with the church (Eph 5:32).

Therefore, a committed, permanent, faithful relationship of husband and wife is the root of a family. It strengthens all the members of a family, provides best for the needs of children and causes the church of the home to be an effective sign of Christ in the world.

Wherever a family exists and love still moves through its members, grace is present. Nothing—not even divorce or death—can place limits upon God's gracious love.

And so, we recognize the courage and determination of families with one parent raising the children. Somehow you fulfill your call to create a good home, care for your children, hold down a job and undertake responsibilities in the neighborhood and church. You reflect the power of faith, the strength of love and the certainty that God lives in the abundance of us when circumstances leave you alone in parenting.

Those who try to blend two sets of children into one family face a special challenge to accept differences and to love unconditionally. They offer us a practical example of peacemaking.

Families arising from an interreligious marriage give witness to the universality of God's love which overcomes all division. When family members respect one another's different religious beliefs and practices, they testify to our deeper unity as a human family called to live in peace with one another.

We share the pain of couples who struggle without success to conceive a child. We admire and encourage families who adopt a child, become foster parents, or care for an elderly or disabled relative in their homes.

We offer our heartfelt sympathy and support to those parents who grieve the death of a child due to illness, stillbirth or the violence so prevalent in our society today.

We honor all families who, in the face of obstacles, remain faithful to Christ's way of love. The church of the home can live and grow in every family.

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Questions for Discussion

1. Reflect for a moment on your life as a family. Do you recall a time when you felt God's presence in your midst?
2. Why do you think this was so?
3. What was happening?
4. Recall one or more instances where you experienced being "church," either in the home or outside of it. What was the outcome?

Families Are Challenged by Change and Complexity

Living in Today's Society

We know you face obstacles as you try to maintain strong family ties and to follow your calling as a church of the home. The rapid pace of social change, the religious,

ethnic and cultural diversity of our society, the revolution of values within our culture, the intrusion of mass media, the impact of political and economic conditions. All these place families under considerable stress.

Some family pressures are due to broad social forces over which a family has little control. But other pressures are caused by personal choices, sometimes involving human weakness and sinful behavior.

Divorce, a serious contemporary problem, takes a heavy toll on family life. Spouses and children are affected most immediately, but so too are grandparents, other relatives and friends that make up the extended family. Divorce can create in young people a fear of and reluctance to make lifelong commitments. It often pushes families into poverty and contributes to other social ills.

Families are burdened also by the economic demands of providing housing, health care, child care when needed, education and proper care for sick or elderly members. Unemployment or the fear of losing a job haunts many families.

Child and spouse abuse are touching the lives of more families. So, too, is the tragedy of AIDS. Families struggle with alcoholism, crime and gang violence in neighborhoods, substance abuse and suicide among youth. In a never-ending stream, communications media bring images and messages into your

homes that may contradict your values and exert a negative influence on your children.

Some families face multiple burdens of poverty, racism, religious and cultural discrimination. New immigrant families can feel unwelcome in our communities and caught in a conflict between cultures.

Not all families experience these pressures to the same degree. Some are damaged by forces beyond their control. Many more, however, continue with prayerful determination and trust in God. All deserve our compassion and support—those who persevere also our gratitude as they show us the very faithfulness of God.

Pressure is brought to bear on families not only by outside forces, but by those ordinary and inevitable tensions which arise from within. Daily you discover how different temperaments and opposing points of view can create hard feelings and even lasting bitterness. Human weakness and sinfulness often make it difficult to accept differences.

Recall how the wayward son allowed his pride and returned home to find a forgiving father awaiting him and a family celebrating his arrival (Lk 15:11-32). In the same way, all of us who suffer broken relationships are called to make peace, to reestablish trust and to repledge love.

This can be an especially painful task for parents. What if your child becomes addicted to drugs, or harms others through drunken driving, or chooses friends you consider a bad influence? What if your adult

child leaves the church or makes other choices that cause you pain? Is it still possible to maintain a loving relationship without approving the child's behavior? How much can you accept before you compromise your own integrity?

It is not possible in this message to give complete answers to these questions and to the many others you confront. But what we can do, as your pastors and teachers, is to shed the light of sacred Scripture and our Catholic tradition on a few key issues which you face.

We would now like to discuss with you four challenges in family life. They are living faithfully, giving life, growing in mutuality and taking time. They make a claim on your resources and responsibilities as a church of the home. They point out how you can "follow the way of love, even as Christ loved you" (Eph 5:2).

Questions for Discussion

1. Can you think of a pressure that has brought trouble to your family?
2. How did you deal with it?
3. Did this bring you closer or drive you farther apart as a family?

Living Faithfully

The sacred Scripture passage which many couples choose for their wedding (Continued on page 16)

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Bishops' message to families

(Continued from page 15)

ceremony is a marvelous blueprint for loving.

"Love is patient, love is kind. It is not jealous, it is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails" (1 Cor 13:4-8).

These words of St. Paul are worth daily meditation not only for their insight into the true shape of love, but for strengthening our wills to follow this way of love. The love which he describes flourishes in faithful, stable relationships. This applies, first and foremost, to a marriage. It is true also for the entire family.

When a woman and a man vow to be true in good times and in bad they are confirming a decision to love one another. But as married couples have taught us: This decision to love is one we have to make over and over again, when it feels good and when it doesn't. It is a decision to look for, act on and pray for the good

of the people we say we love. It is a pledge of fidelity.

Our world today needs living witnesses to fidelity. These are the most convincing signs of the love which Christ has for every human being. Couples who are living faithful lives of mutual love and support—though not without difficulties—have the gratitude of the whole church.

You know the value of a loving and life-giving marriage. Indeed, your marriage is a gift to all of us. A wonderful way to share this gift, as well as to reinvigorate your own commitment, would be to help engaged couples prepare for the sacrament of matrimony. We invite you to become part of this important ministry through a parish or diocesan program.

Couples who are finding it hard to stay married deserve our prayers and assistance. The church can offer them the counsel of other married couples and the assurance that, with God's grace, it is possible to live their vocation.

Newly married couples, when you find yourselves in a crisis, do not conclude that divorce is inevitable. All of us—family members, friends, communities of faith—should feel responsible for helping you to recognize that divorce is not inevitable and is certainly not your only option.

An enduring marriage is more than simply endurance. It is a process of growth into an intimate friendship and a deepening peace. So we urge all couples: Renew your commitment regularly, seek enrichment often, and ask for pastoral and professional help when needed.

To live faithfully in a marriage requires humility, trust, compromise, communication and a sense of humor. It is a give-and-take experience, involving

hurt and forgiveness, failure and sacrifice. The very same thing is true of fidelity in other family relationships.

Children who care for parents stricken with Alzheimer's disease, parents who stand by their adult children even when they seem to reject the family's values, a grandparent who helps to raise the children when parents are unable, a single parent who goes to great lengths to raise and nurture the children without the benefit of the other parent: All these are living faithful lives. They enliven the words of Ruth, who refused to forsake her widowed mother-in-law, Naomi, and instead vowed: "Wherever you go I will go" (Ru 1:16).

Your faithful love in a marriage and family is tested by change. It can also be strengthened and brought to maturity through change. The challenge is to remain open to the Lord's gracious healing presence and to see change as an opportunity for growth.

Some changes in a family come unexpectedly, like a major illness, a job transfer or loss of employment. Others fit more naturally into the flow of life, such as the birth of a child, the arrival of teenage years or adult children leaving home. Regardless, though, every change brings with it a measure of stress and uncertainty. For many of you, it is like a dark night of the soul.

In these moments, dare to hope that you will rise to new experiences of love, entering into the very mystery of Christ's own dying and rising.

Maybe your family is trying to cope with a difficult loss or change. Perhaps you are torn by a conflict or trapped in an unhealthy pattern of relationships. If this is so, please seek God's help and the support of the church.

The church's treasures of prayer and worship, learning and service, contemplation and spiritual guidance are always available to you. The grace of the sacrament of matrimony and the power of the commitment which you have made to one another are continuing wellsprings of strength.

A marriage between a Christian and a follower of another religion, while not a sacrament, is a holy state instituted by God. It too is a divine gift with sustaining spiritual power.

Also, do not hesitate to seek professional assistance. Counseling, for example, can help you to identify the personal resources you already have and to use them more effectively.

Questions for Discussion

1. What does love mean to you?
2. When have you had to renew a decision to love your spouse, child or another family member?
3. What made it difficult or easy?

Giving Life

St. Thomas Aquinas taught that love diffuses itself, that is, it wells up and spills over into every aspect of our lives.

When a man and a woman marry, they pledge a love which is, in the words of Pope Paul VI, "creative of life" ("On Human Life," 9). For a "couple, while giving themselves to one another, give not just themselves but also the reality of their children, who are a living reflection of their love" ("On the Family," 14).

Welcoming a child, through birth or adoption, is an act of faith as well as an act of love. Being open to new life signals trust in the God who ultimately creates and sustains all life. It is also the beginning of a lifetime commitment: nurturing, teaching, disciplining and, finally, letting go of a child—as he or she follows a new and perhaps uncharted way of love. Parenthood is indeed a Christian call and responsibility. It is the experience of acting as God's instruments in giving life to sons and daughters in various ways; but equally it is an experience of being formed by God through your children.

The life which you give as parents is not restricted just to your offspring. The children of other families need your guidance as do other parents who can benefit from your hard-earned experience. Likewise, you cannot raise your own children alone. All families—even those with two parents—need a wider circle of aunts and uncles, grandparents, godparents and other faithful families.

There are so many ways in which families can give life, especially in a society which devalues life through such actions as abortion and euthanasia. For instance, your family can ask: How have we been blessed as a family? What values and beliefs do we want to hand on to future generations? What strengths and resources do we possess that we could share with others? What traditions and rituals have enriched our lives? Could they benefit other families?

Each generation of a family is challenged to leave the world a more beautiful and beneficial place than it inherited. You can do this, for example, when you deliberately pass

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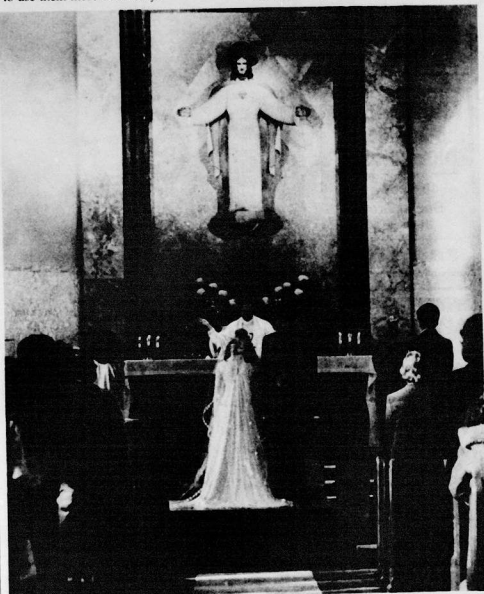
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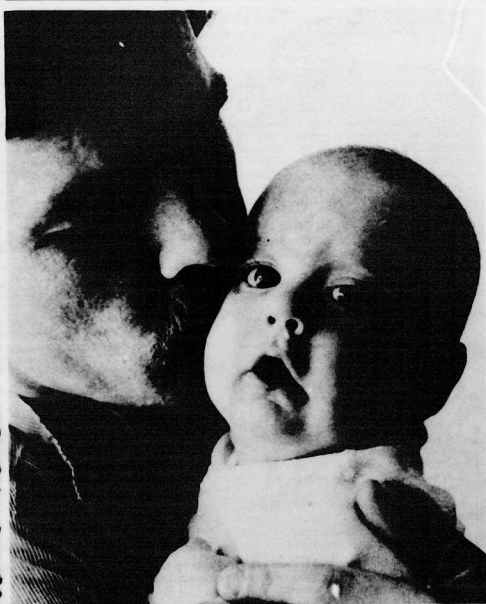
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PLEDGE OF FIDELITY—When a woman and a man vow to be true in good times and in bad they are confirming a decision to love one another. But as married couples have taught us: This decision to love is one we have to make over and over again, when it feels good and when it doesn't. It is a decision to look for, act on and pray for the good of the people we say we love. It is a pledge of fidelity. (CNS photo)



GIVING LIFE—Welcoming a child, through birth or adoption, is an act of faith as well as an act of love. Being open to new life signals trust in the God who ultimately creates and sustains all life.

on your wisdom and the faith of the church, providing countercultural messages about poverty, consumerism, sexuality and racial justice—to name a few.

You also give life as a family by doing such simple things as taking a grandparent out of a nursing home for a ride, bringing a meal to a sick neighbor, helping to build homes for poor people, working in a soup kitchen, recycling your goods, working to improve the schools or joining political action on behalf of those treated unjustly.

Such activity builds stronger family bonds. It enriches both the receiver and the giver. It releases the "formidable energies" present in families for building a better society ("On the Family," 43). The value of the witness which Christian families offer cannot be overestimated. As a family becomes a community of faith and love, it simultaneously becomes a center of evangelization.

Questions for Discussion

1. What is it in life that matters most to me?
2. How, with whom—and when—shall I share my treasure?
3. Does our family share what it treasures with other families?

Growing in Mutuality

At the basis of all relationships in a family is our fundamental equality as persons created in God's image. The creation narratives in the Book of Genesis teach this fundamental truth: "Both man and woman are human beings to an equal degree; both are created in God's image" ("On the Dignity and Vocation of Women," 6).

And St. Paul describes the "new creation" made possible in Christ:

"For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus" (Gal 3:27-28).

Marriage is the partnership of a man and woman equal in dignity and value. This does not imply sameness in roles or expectations. There are important physical and psychological traits which result in differing skills and perspectives. Nor does the equality of persons mean that two spouses will have identical gifts or character or roles.

Rather, a couple who accept their equality as sons and daughters in the Lord will honor and cherish one another. They will respect and value each other's gifts and uniqueness.

They will "be subordinate to one another out of reverence for Christ" (Eph 5:21).

Our competitive culture tends to promote aggressiveness and struggles for power. These are a common part of life, especially in the workplace. It is all too easy for couples to bring an unhealthy competitive spirit to their marriage. The Gospel demands that all of us critically examine such attitudes. Marriage must never become a struggle for control.

For, unlike other relationships, marriage is a vowed covenant with unique dimensions. In this partnership, mutual submission—not dominance by either partner—is the key to genuine joy. Our attitude should be the same as Jesus "who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself" (Phil 2:6-7).

True equality, understood as mutuality, is not measuring out tasks (who prepares the meals, who supervises homework, etc.) or maintaining an orderly schedule. It thrives at a much deeper level where the power of the Spirit resides. Here, the grace of the marital life not only makes the shedding of willfulness possible, but leads to a joyful willingness.

Mutuality is really about sharing power and exercising responsibility for a purpose larger than ourselves. How household duties are distributed should follow from understanding what it takes to build a life together, as well as the individual skills and interests you bring to your common life.

Our experience as pastors shows us that genuine marital intimacy and true friendship are unlikely without mutuality. One spouse alone is not the keeper of love's flame. Both of you are co-creators of your relationship. Nowhere is this more vividly portrayed than in your decisions about having children. The church promotes natural family planning for many reasons, among which are that "it favors attention for one's partner, helps both parties to drive out selfishness, the enemy of true love, and deepens their sense of responsibility" ("On Human Life," 21).

Agreeing that you are equal might be easier than changing your behavior or accepting joint responsibility for your relationship. It takes hard work to really understand another's feelings or to practice shared decision making on important matters.

Sharing feelings and a willingness to be vulnerable can be difficult, particularly

for those of us raised in the "strong and silent" tradition. Men in all walks of life seem to have been influenced by this unwritten norm.

Moreover, some women have learned to fear conflict and may remain passive in the face of it. Women who accept their own self-worth are more able to express their beliefs, ideas and feelings, even such painful ones as anger.

Flexible roles may appear difficult if your families of origin did not model them. Each family (couple) must decide what is best for them in a spirit of respect and mutuality. Especially when both spouses are employed, household duties need to be shared.

We urge you to take advantage of programs sponsored by your parish, diocese or other organizations in your community that teach communication and conflict management to couples and to parents. Also there are worthwhile programs that lead women and men to a spiritual understanding of their behaviors, to appreciate how they influence each other and to move beyond gender stereotypes.

We urge you to join with other couples and families who are making a conscious effort to follow Christ's way of love. You can find help for this through the Christian Family Movement, Marriage Encounter, Teams of Our Lady, the New Families Movement and your diocesan Family Life Office—to name just a few.

When children are born, both mother and father are important in nurturing and forming them. More and more, fathers have been discovering how their involvement in parenting enriches both their children and themselves. This is a hopeful development.

We urge men to interpret their tradi-

tional role as "provider" for a family in more than an economic sense. Physical care of children, discipline, training in religious values and practices, helping with schoolwork and other activities: All these and more can be provided by fathers as well as mothers.

There is a lesson to be learned from the way in which many cultures place children at the center of family life. Children in the family share equal dignity as persons with the adults. They too are part of the covenant of mutuality. Parents can demonstrate this by treating children with respect, giving them responsibilities, listening seriously to their thoughts and feelings.

Bringing children into decision-making discussions, especially when the decisions could alter the pattern of family life, has precedent in our tradition. We read in the Rule of St. Benedict that the abbot is to consult with all members of the monastery, even the youngest (who often were children), when their lives were likely to be affected. Rather than undermining authority, this strengthens it in love.

Elders enrich the life of our families. They too should be cherished, not merely tolerated, for they are "a witness to the past and a source of wisdom for the young and for the future" ("On the Family," 27). Grandparents, we encourage you to continue your lives of caring, especially for the youngest generation, and to find additional ways of demonstrating love for your children and grandchildren.

The pattern of mutuality within a household is closely allied with the virtue of humility. And humility is forged in prayer: husbands and wives praying with

(Continued on page 18)

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Bishops' message to families

(Continued from page 17)

and for each other, parents praying with and for their children. This is the heart of ministry within the church of the home.

Questions for Discussion

1. As a married couple, reread this section and consider: How has early life shaped our understanding of the roles of men and women?
2. Where do we need to grow in mutuality?
3. As a family, how do we show respect for one another?
4. How can we strengthen this virtue?

Taking Time

We are struck by the incredible busyness of family life that can take its toll on loving relationships. Daily we observe families overwhelmed by the demands of work, business travel, household tasks, getting to and from school, keeping appointments with doctors, civic responsibilities and volunteering.

Both men and women can get caught up in long hours and weekends at their place of work. Balancing home and work responsibilities is a shared obligation for spouses. It is a critical issue facing families today. Where

choices exist, hours on the job need to be weighed against their impact on family life.

To thrive, love requires attention, communication and time—to share a story or confide a need, to play a game, tell a joke, to watch and cheer on—time to be present to another's failure or success, confusion, despair or moment of decision.

Spending time together builds intimacy, increases understanding and creates memories between husband and wife, parent and child, brothers and sisters, grandparents and younger family members. It is hard to imagine how a family can live faithfully, be life-giving and grow in mutuality without deliberately choosing to spend time together.

It is especially important for couples to have some time alone. Spending time away from children and other adults provides opportunities to grow in understanding and rekindles the fire of love that is often left unattended as children, job and other commitments claim time and energy.

So each of us needs to ask: To what am I giving my precious time? What are my priorities? Do television, sports, making money, shopping, getting ahead on the job, volunteering in the church or community swallow up time that could be better spent with those I love?

We challenge you to examine the priorities you have for your family. Compare them with how you actually spend your time. See what individual pursuits could be given up or replaced with family activities. We urge you to take time to be together.

► Making shared meals a priority (even if you gather at a fast-food restaurant).

► Praying and worshipping together, espe-



TAKING TIME—Both men and women can get caught up in long hours and weekends at their place of work. Balancing home and work responsibilities is a shared obligation for spouses. (CNS photo by Mimi Forsyth)

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cially at the Sunday Eucharist and in family prayers such as the rosary.

- Building family traditions and rituals.
- Taking part in retreats and family education programs.
- Watching television together and discussing the values being promoted on programs can be time well spent as a family.

Time given to solitude is also time well spent. When we enter into a genuine sabbath experience, alone with God, we can understand more fully who we are—as distinguished from what we do—and can receive what Jesus offers when he invites us to “come to me and I will refresh you” (Mt 11:28).

Questions for Discussion

1. How are we balancing time commitments to jobs, community, each other and the children?
2. Have our lives become too fragmented?
3. What positive choices have we made this week to improve on how we use our time?

Families Are Supported in the Church

An Invitation

Earlier in our message we affirmed the ancient insight that the Christian family is a church of the home. This understanding has guided and informed all we have written. We know that in the everyday moments of your family lives, you proclaim God's word, communicate with

God in prayer and serve the needs of others. The graced experience you have as a Christian family in your domestic church should be shared more extensively with all of us.

We encourage you to help the church by speaking to us, but more important, to other families, about how you are trying to follow the way of love. Tell us how you work to stay married; how your family has overcome obstacles, how you have made time for each other, sought enrichment opportunities or professional help with your problems. Share with us how you have come to understand your vocation as a spouse or parent. Speak to us of your pain over broken promises and relationships. Give witness to your belief in God's mercy as you move toward reconciliation both with your family and the church. Help us to appreciate the symbols and traditions with which you celebrate and worship. Let us glimpse how you are trying to live a more simple lifestyle, serve the needy, build justice and peace in your community. Tell us what kinds of support you expect from the larger church.

In 1994 (the International Year of the Family) Catholic News Service will provide a forum through its syndicated “Faith Alive” series for families to tell their stories.

Your words and deeds will lend strength to our exhortations.

Our Pledge

At other times we have urged all institutions of society to forge partnerships with families. We now promise to do our part to develop such a partnership within the

church. Specifically, as the National Conference of Catholic Bishops, we pledge:

►To welcome dialogue between our conference and families by asking the Committee on Marriage and Family to find ways of listening to families' reflections on this message.

►To continue our support for families organizing to help one another, e.g., in the responsibilities of parenthood, in the process of grieving and healing after a significant loss, in taking action to serve the poor and remedy injustice, in forming communities of families who walk the way of love together.

►To request theologians and pastoral leaders, especially at the national level, to develop resources that will strengthen the unity of marriage and deepen everyone's understanding of the value and role of the Christian family as a domestic church.

►To study in greater depth how to improve our marriage-preparation efforts and how to strengthen and enrich marriages, using the spiritual and pastoral resources of the church, and to focus particularly on those stages in a marriage when there is the greatest possibility of divorce.

►To include more deliberately within the scope of our pastoral care an attentiveness to single-parent families, families in a second marriage, grandparents raising children, interracial families, interfaith families and persons who are widowed or divorced.

►To broaden our efforts to welcome families from ethnically and racially diverse groups.

►To advocate with national organizations, publishers, educators and other experts for resources that will assist parents in their role of forming the morals and faith of their children.

►To continue our national advocacy for public policy and legislation that will promote family stability and the welfare of children and those who are most vulnerable—the unborn, the disabled, and the frail and sick elderly.

In general, we wish to initiate or improve things which are within our competence as a national body so that our belief about you, a church of the home, will bear fruit. We bishops need you to infuse the whole church with your vitality, your understanding, your loving intimacy, your hospitality. We need you, whose faith and discipleship are nurtured within the church of the home, to join more fully with us in proclaiming Christ to the world.

Some Challenges

We acknowledge that official structures sometimes make it difficult to have dialogue with families and to create a partnership with you. Therefore, as bishops in our individual dioceses, we recognize these challenges:

►To urge our diocesan agencies and parishes to create ways for families to communicate with church leadership about their needs and their strengths.

►To see that our parishes, schools, institutions and diocesan agencies examine the extent to which their policies and

(Continued on page 20)

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Bishops' message to families

(Continued from page 19)

programs help or hinder family growth and enable families to meet their responsibilities.

►To give serious consideration to changing those policies and programs which are no longer responsive to contemporary family needs or make it difficult for families to assume their rightful place as a church of the home.

A Concluding Word

We have expressed in various ways throughout our message how deeply we care about strengthening family life for the well-being of the world and the church and indeed for the sake of every man, woman and child. Now, as a means of emphasizing, we offer these reflections.

Married couples: The grace of the sacrament of matrimony and the spiritual power of your vows are available to you daily. Call upon these realities to strengthen you in your vocation.

Parents: Not only do your children need discipline and love, they need the example of adults whose behavior demonstrates their caring. Put your children first in making decisions about family life.

Children and youth: You have the right to expect love, guidance, discipline and respect from your parents and elders. And in turn, you should obey and respect them while you

share with them your love, your experience of God, your fears and hope. You should help your parents and elders in their needs and accompany them in the way of holiness. Pray for them as they do for you.

Spouses who are separated: The road to healing, reconciliation and rebuilding of your relationship can be a slow, painful one. If you are willing to begin that journey, the church has many resources like pastoral counseling, Retrouvaille, and the Third Option program, which can assist you.

Divorced and widowed persons: Relationships and circumstances within your family may have changed, but God's love for you is ever present and does not come to an end. Grasp the hands of those who reach out to you in loving concern. Extend your own hand to others whom you meet on the road to healing and reconciliation. There is a home for you within our parishes and communities of faith.

Single parents: To be faced with all the responsibilities of parenting by yourself is a challenge that touches the very core of your life. We bishops express our solidarity with you. We urge all parishes and Christian communities to welcome you, to help you find what you need for a good family life and to offer the loving friendship which is a mark of our Christian tradition.

Families: Join with other families in communities of mutual support. Spiritual growth, insight into problems, help in times of trouble and lasting friendships can flow from such experiences.

There is no shame in seeking help for family problems, whether it be in the form of counseling, educational programs or support groups.

Christian life includes obligations beyond the family circle. For children to learn the



GOD'S WAY OF LOVE—All members of the church are called to follow God's way of love. (CNS photo)

true meaning of abundant life in Christ (Jn 10:10), they need to know the joy of contributing to the common good: in the home, in the neighborhood, in the church and in society. Duty is an anchor in what seems an ocean of chaos.

If all the members of the church are to follow Christ's way of love, it is essential that we continue speaking with, listening to, working with and learning from each other. We are the one body of Christ: the church in the home, in the small community, in the parish, in the diocese, in a universal communion. We share one Lord, one faith, one baptism: We are one family in Christ!

We bishops prayerfully entrust all families to Mary, the mother of Jesus and mother of the church. We ask St. Joseph to guide you in all the ways of faithfulness.

Teaching and Pastoral Documents on Marriage and Family Life

Vatican Council II. Pastoral Constitution on the Church in the Modern World (*"Gaudium et Spes"*). Dec. 7, 1965: Teaching on the dignity of marriage, the role of the family and the duty of society and the church to support families.

Pope Paul VI. *"On Human Life"* (*"Humanae Vitae"*). July 25, 1968: Encyclical letter on the nature and purposes of married love, the gift of fertility and the call to responsible parenthood.

Pope John Paul II. *"On the Family"* (*"Familiaris Consortio"*). Dec. 15, 1981: Apostolic exhortation on the nature and tasks of the Christian family and the scope of pastoral care needed by families.

Pope John Paul II. *"On the Dignity and Vocation of Women"* (*"Mulieris Dignitatem"*). Aug. 15, 1988: The mutuality of men and women in marriage, the importance of the order of love and the essential Marian dimension of the church are presented in this apostolic letter, which springs from the Holy Father's meditation on the Scriptures.

Holy See. *"Charter of the Rights of the Family."* Oct. 22, 1983: A document addressed to governments presenting principles to be used in drawing up legislation, family policy and programs.

Pontifical Council for Promoting Christian Unity. Directory for the Application of Principles and Norms on Ecumenism. March 25, 1993: A document containing important directives on mixed marriages.

National Conference of Catholic Bishops. *"Human Life in Our Day."* Nov. 15, 1968: Pastoral letter emphasizing the maturing of life in a family and the development of life in a peaceful world order.

National Conference of Catholic Bishops. *"To Live in Christ Jesus: A Pastoral Reflection on the Moral Life."* Nov. 11, 1976: Pastoral letter responding to certain moral questions arising from life in the family, nation and world community.

National Conference of Catholic Bishops. *"Family Ministry: A Pastoral Plan and a Reaffirmation."* Nov. 13, 1990: Statement

providing leadership and direction for pastoral ministry with families.

U.S. Catholic Conference. *"Human Sexuality: A Catholic Perspective for Education and Lifelong Learning."* Nov. 21, 1990: Document presenting the human values, scriptural roots, moral principles and theological considerations that must be taken into account when formulating educational programs.

U.S. Catholic Conference. *"Putting Children and Families First: A Challenge for Our Church, Nation and World."* November 1991: Pastoral statement examining the social conditions of children and the moral and religious dimensions of caring for them, especially through reordering our priorities in public policy and legislation.

NCCB Committee on Marriage and Family. *"A Family Perspective in Church and Society: A Manual for All Pastoral Leaders."* 1988: A resource for leaders to increase their understanding of contemporary families and to assess how policies and programs can strengthen family life.

NCCB Committee for Pastoral Research and Practices. *"Faithful to Each Other Forever: A Catholic Handbook of Pastoral Help for Marriage Preparation."* 1989: A resource for diocesan and parish ministers responsible for catechesis on the sacrament of matrimony, preparing couples for marriage, and providing pastoral care after the wedding.

NCCB Committee on Marriage and Family. *"Families at the Center: A Handbook for Parish Ministry with a Family Perspective."* 1990: A resource for those who want to know how the principles of a family perspective can be utilized in parish ministries.

NCCB Committee on Marriage and Family and Committee on Women in Society and in the Church. *"When I Call For Help: A Pastoral Response to Domestic Violence Against Women."* 1992: A statement intended for the victims of abuse, for those to whom they turn for help and for abusers themselves; it offers moral and practical guidance for responding to domestic violence and for dealing with those who abuse women.

NCCB Committee for Pro-Life Activities. *"Human Sexuality from God's Perspective: Humanae Vitae 25 Years Later."* 1993: A reaffirmation of the teaching of *"Humanae Vitae"* calling a new generation to recognize and accept the church's prophetic vision of marriage, sexuality and family life.

NCCB Committee on Evangelization. *"Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States."* 1993: One of the three goals of this pastoral plan is to foster Gospel values in our society, promoting the dignity of the human person, the importance of the family and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ.

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Family life is filled with possibilities

by David Bethuram
Director, Family Life Office

When two or three are gathered together in my name, there am I in the midst of them.—Matthew 18:20

When reflecting on your family life, do you ever hear these words from Matthew? I sometimes do and it challenges me to reflect on what makes family life holy.

Holy is generally not the first word that comes to my mind when I think of my family. Don't get me wrong, my family is made up of good people and we all try our best at living Christian lives, but to say that we are holy may be stretching it. The word holy reminds me of spiritual perfection associated with our saints and people like Mother Teresa, or great wonders of nature, such as a beautiful sunset, but I generally don't picture as holy a group of people who fight over who is going to take out the garbage and who has the remote control to the television.

It may be helpful for us to explore what the Church teaches about family life and our call to holiness.

In their recent pastoral message to families, called "Following the Way of Love," the United States bishops have reminded us that the basic vocation of every person is the same: follow the way of love, even as Christ loved you (cf. Eph 5:2). They have invited us to live this call, especially within our families, regardless of their condition or circumstances. When our church teaches that the family is an "intimate community of life and love," it is giving us a vision—to grow in love—so that we, as families, are able to help one another through the bad times and celebrate with one another during the good times.

In our home there lives a 13-year-old who worries about things that most

Our church is giving us a vision—to grow in love—so that we, as families, are able to help one another through the bad times and celebrate with one another during the good times

young adolescents worry about—her homework, making and keeping lasting friendships, and what life in high school is going to be like. She likes to read, participate in sports and tolerates the existence of her younger sister.

Our 10-year-old is generally a quiet child who loves music, playing with her friends and irritating her older sister once in a while. But she too worries about whether she is bright enough in school, if she has "what it takes" to play sports, and whether she is liked by her teachers and classmates.

My wife likes to sew, read, work outdoors, and watch old movies. But she too worries about balancing her career and family responsibilities. She wonders whether she is being the kind of mother and wife she is called to be.

Then there's I. I love my ministry in the Family Life Office, find it both rewarding and challenging. But I too worry about balancing my ministry and my family life. I sometimes feel I'm not doing all the necessary things it takes to be a good husband and father.

The church recognizes that family life has many forms: nuclear, extended, blended, single adult, and single parent, just to name a few. Pope John Paul II, in his apostolic exhortation "Familiaris Consortio," encourages every form of family to "become what you are." The family becoming "what you are" is essential to the life of the individual, church and society.

The early church referred to the family as the domestic church or the church of the

capacity to forgive and be forgiven, to love and to be loved.

The message the bishops and the church are giving us is that family life, as a way of living, in all of its forms, is holy. To belong to family is holy; to commit oneself to marriage is holy; to struggle as a single parent is holy; to take care of an elderly parent is holy; to assist a family member who is experiencing a disappointing divorce is holy; to grieve over the loss of a loved one through death is holy; to live together with those we call family is plain and simple, holy.

Today, as families face many burdens and pressures that might make it more difficult for us to maintain strong family relationships. It takes work to be family, but the church recognizes this work as holy. It is unrealistic to think our families are going to be free from conflict. Conflict in families is inevitable, and no family is going to be free from disappointments, disagreements and problems.

What the church is telling us is that God has given us our families to help one another to face up to our problems and to have the courage to do something about them. Holiness in families comes from learning to forgive and be reconciled. When we work at becoming a forgiving and reconciling community, we embrace God's will in the context of family life.

What makes family life sacred, then, is the fact that to live with people as lovingly as we can is to live with God.



MANY TYPES OF FAMILIES—The church recognizes that family life has many forms: nuclear, extended, blended, single adult, and single parent, just to name a few. (CNS photo by Mark Hertzberg)

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Couple credits family success to their faith

Addison and Nellie Simpson are rooted in their Catholic faith

by Margaret Nelson

One Indianapolis couple credits their religious faith for the success of their marriage and family.

Addison Thomas Simpson is deputy commissioner of minority business development for the state of Indiana. His wife Nellie is director of nursing at Fairbanks Hospital. The Simpsons celebrated their 21st anniversary on Feb. 17. They have two children: A.T. (Addison Thomas II), who will be 14 in May, and 5-year-old Shayla.

Both Nellie and Addison are deeply rooted in the Catholic faith. In fact, the two met when their elementary schools, St. Bridget and Holy Angels, joined efforts to form a football team.

"My mother graduated from St. Bridget in 1941 and from St. Agnes in 1945. My grandparents were born here, too, and went to St. Bridget Church and St. Rita School," said Addison.

"All I know is Catholic schools. I was an altar boy, did the stations, all that wonderful stuff," he said. One of his classmates is state attorney general Pamela Carter. All four of his brothers and sisters are graduates of St. Bridget. His mother and stepfather, Dorothy

and Maurice Pipes are still members there, as are his sister and two brothers.

Nellie has a similar background. Her father, Archie Smith came here from Alabama as a Methodist and became a 41-year chauffeur for the Daughters of Charity at St. Vincent Hospital. Influenced by the sisters, he was baptized a Catholic at St. Peter and Paul Cathedral.

Her mother, Bettie Crayton also came from Alabama. A Baptist then, she was a convert to Catholicism one year after their marriage at the cathedral in 1929. She became a housemother at the nurses' residence at St. Vincent.

As the children were growing up, they also took part-time jobs at the hospital—selling newspapers and doing dishes—to pay for their school tuition.

"All of us went to Catholic schools—a minimum of 12 years," said Nellie. Addison went on to Ritter High School and Marian College.

"We came to St. Andrew Parish when A.T. was three. He will graduate from St. Andrew School this year. He is president of his class and of the student council. 'His decision is which Catholic high school is he going to attend,'" said Addison.

Of their own school days, Nellie said, "St. Bridget didn't have enough for a football team and they had to play at Holy Angels." "And they were just down the street," said Addison.

"That's how we met." Nellie said. "We didn't start to date until we were adults."

The two believe faith is very important in



FAMILY IN FAITH—The Simpson family consists of (from left) 5-year-old Shayla, and Addison. (Photo by Margaret Nelson)

their lives. "It's easier this way. We do stuff together. We start the week off with church," said Nellie. "It's the center of our lives." They agreed that A.T. was "planned" and "Shayla was a surprise in our lives."

Nellie said, "We say a prayer before we head out in the morning and try to have our meals together even though we're busy."

Their prayers are spontaneous. Shayla likes to lead them, often praying for those who are cold or hungry, and for people's safety.

Addison laughed when he told how Nellie's brother, Holy Cross Brother Roy Smith prays for 10 minutes before meals. "The food is room temperature when we eat." Brother Roy has been a religious brother in South Bend for 32 years.

Nellie's sister, African Sister Demetria Smith, who now serves in Washington, D.C., has been with her order almost 40 years. In fact, all of Nellie's brothers and sisters have college degrees and are in health or service-oriented careers. Addison's brother was in the seminary for four years, as well.

"We try to get together as a family at least once a month," said Nellie.

While the children were growing up, the Smiths attended church at St. Rita. Some of the children went to St. Bridget School, but most graduated from Holy Angels. After the children were all married, the parents attended cathedral parish until their deaths.

"Church was a focal point for my parents," said Addison. "My stepfather didn't become Catholic 'till we were older. But he made us go—he ensured that we went to Catholic church and school, and that we got there on time. We served Mass and did the stations and all that."

"We didn't recognize it as a faith discipline then. It was just part of our lives that we dealt with," he said.

"In marriage, you have to be able to communicate," said Nellie. "And listen,"

said Addison with a laugh. "We're just good friends," said Nellie.

"That communications stuff is important and we're sharing it with our kids," said Addison. "They see us together, too."

"One of the issues for me in facing God is I have a brother who was hurt at 19. He's been in a wheelchair since then. You would never recognize that he is paraplegic. He was the best athlete, but he took it better than anybody has every seen," said Addison.

A.T. said, "Remember, everything happens for a reason. We may not know the reason, but God knows."

Nellie said, "A.T. will be following his family to high school."

"Any Catholic school you'd go to in the city, you'd have a relative who'd been there," Addison told his son, A.T. "You'll follow your family, you'd be making your own name," said his mother.

Addison said of the marriage, "It's been fun for me," as Nellie laughed. "It's been a quick 20 years," he said. Nellie added, with a laugh, "Sometimes."

Father Kenneth Taylor, pastor of Holy Trinity and St. Bridget, was in Nellie's class at Holy Angels. Addison's brother Lee spent four years in the high school seminary with the oblates in Rochester.

Addison said, "For one thing, we started each day with Mass in the Catholic schools. Whether you were Catholic or non-Catholic you went to Mass every day. Mass was very important." Nellie said, "That made us know the importance of it, that they would start every day with Mass."

"It really would be difficult out in the world if you didn't have your Catholic faith," she said. Both Nellie and Addison Simpson agree that their faith has sustained their marriage for the past 21 years.



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TOGETHERNESS—Parents need to talk to God, their children and one another, say Robert and Joan Evans (CNS photo by Mimi Forsyth)

Books, games and photos help to unify families

by Mary Ann Wuyand

There are many ways to teach children about family, and all are important life lessons.

One excellent way, family life experts and librarians agree, is to set aside regular read-aloud times because sharing stories builds intimacy, strengthens communication, and reinforces reading skills.

"The illustrations in children's picture books can really bring the stories alive," Peggy Crawford, coordinator of Family and Childhood Catechesis for the archdiocesan Office of Catholic Education, explained. "There are some excellent story books that help encourage conversations about family life. Parents have the opportunity to incorporate Catholic Christian values into the story."

Five-year-old Ellen Crawford calls story time "snuggle time," her mother said, and

also enjoys listening to read-aloud tapes they have recorded together.

"Even though she is learning how to read herself," Crawford said, "Ellen still wants to climb in my lap or sit next to me and hear a story read about other people. Then we talk about it. She likes to go to sleep with tapes playing, and especially likes to hear my voice reading to her as she is going to sleep. Her voice is on the tape too, talking about the pictures, and she likes to hear herself."

With older children and teenagers, Crawford said, it is especially important to share family and faith stories.

"With the older kids, Mike and I tend to talk more often about television shows or a film that we attended together," she said. "Megan is 16 and Beth just turned 13. We went to a movie together recently, and as I was sitting there watching the film I thought, 'Well, this is an OK story, but I don't like the way this is being presented at times. I don't

like some of the values that my children are being exposed to here.'"

After the movie, Crawford recalled, "we went out together to eat and I said, 'Let's talk about that movie. What did you see that you liked? What did you see that you didn't like?' Ellen piped up and said, 'I didn't like the way they lied to each other.' We started sharing the story of the family we had watched in the movie and relating that to our own family and what that had to do with our Christian values and how our values are very different in a lot of ways from what we had watched in the film."

The Crawfords enjoyed watching the Winter Olympics on television as a family, she said, and especially liked the feature segments about Norwegian families and customs.

Puzzles, cards, and board games also offer opportunities for families to share fun and inexpensive recreation time together in the home, she said. The game "Life Stories," which is sold by the archdiocesan Family

Life Office, encourages family members to discuss memories.

Time spent browsing through family scrapbooks enables parents to share stories about ancestors with their children, she said, and strengthens family roots.

"The experience of looking at family pictures—the visual story of the family—becomes a catalyst for sharing stories with one another," Crawford said. "That's especially true when you're talking about a family member who is no longer living. It's important to keep memories alive through stories within the family, by pulling out pictures and talking about the events and the people. Our older daughters remember Grandpa, who died five years ago, but our 5-year-old didn't even know him. Yet she will talk about him because she remembers the discussions we've had about him and sharing the pictures. She knows him when she sees him in the pictures, and that's very important to us as a family to pass on that tradition."

Children's books teach lessons about family life

by Mary Ann Wuyand

Looking for a fun and inexpensive family outing? Head for the library.

The children's literature section of the local library offers a treasure of books about families, relationships, and life lessons.

Among the vast wealth of children's books in the Riley Room of Central Library in downtown Indianapolis are the following stories affirming families and people:

►For the very young, "reader," two charming picture books without words created by talented illustrator Jan Ormerod tell the story of family life in the morning ("Sunshine") and in the evening ("Moonlight") as the family goes about daily life together in the home.

►Ormerod also has written and illustrated a heartwarming story called "101 Things to Do with a Baby," which helps older children adjust to the arrival of a younger brother or sister. "Dry him, dress him, brush his hair, kiss him better, whisper a secret, tickle his tummy, and give him some toys," are a few of her suggestions to children for loving a baby.

►"You'll Soon Grow Into Them, Titch" by Pat Hutchins addresses the plight of the youngest child in the family, who wears hand-me-down clothes for years. When Mom and Dad have another baby, Titch finally gets a chance to share his clothes with someone smaller.

►In "Hello Baby," by Charlotte Doyle, a small boy makes friends with his baby brother, and in "Darcy and Gram Don't Like Babies," written by Jane Cutler, a little girl turns to her grandmother for support after her parents bring her infant brother home from the hospital.

►Animal stories can effectively teach children lessons about being family to one another. In "Charlie Anderson" by Barbara Abercrombie, two families discover that they own the same lovable yet independent cat. Janell Cannon's "Stellaluna" tells the delightful story of a homeless baby bat who is adopted by a bird family.

►Poignant stories which teach children about the gifts of elderly people include "Song and Dance Man" by Karen Ackerman, which relates how Grandpa teaches his grandchildren fancy dancing steps from years ago, and "Cranberry Summer," from the Cranberryport series by Wendie and Harry Devlin, about a girl named Maggie who lives with her grandmother in a cottage by the ocean.

►The topic of interracial marriage is addressed in "How My Parents Learned to Eat" by Ima Friedman, and the experience of moving to a new home is explored in "Meg and

Jack's New Friends" by Paul Dowling. Judy Delton's story about a child's first camping experience, appropriately titled "My Mom Made Me Go to Camp," is both honest and humorous.

►"My Mother's House, My Father's House" by C. B. Christensen gently addresses the topic of divorce.

►"What Did Mommy Do Before You?" by Abby Levine is a particularly memorable book that explains how Mommy was born, learned to walk and go potty, skinned her knee, played with friends, went to school, and eventually grew up and fell in love with Daddy.

►And in "Love You Forever" by Robert Munsch, children learn how a boy grows up to become a man, then takes care of his mother in her old age much the way she lovingly cared for him as a child.

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READ-ALoud TIME—Sharing books together as a family builds intimacy, strengthens communication, and reinforces reading skills. (CNS photo by Mimi Forsyth)

Pope boosts families, indicts popular culture

Latest message warns that families are caught in a drift toward 'destructive anti-civilization'

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II's latest document is titled "Letter to Families," but key sections of it read more like an indictment of the prevailing culture.

Combative in tone and 102 pages long, it takes on legislators, the mass media and unspecified "powerful resources" that are helping to create, in the pope's words, a "society which is sick."

The pope opens his letter by saying it is his way of knocking at the door of each family and sharing in their everyday joys and anxieties. This vein of sympathy runs through the entire text, but what predominates in the message is the pope's critical analysis of "ethical utilitarianism" and his warning that modern families are caught in a drift toward "destructive anti-civilization."

For the 73-year-old pontiff, a former theology and philosophy professor, the threats against today's family require a convincing and well-argued response—not just a pep talk.

In fact, the pope explains, the problems encountered by the family are part of a deeper "crisis of truth" in which concepts such as freedom, love, the person and individual rights are being distorted by a new emphasis on "maximum happiness" and instant gratification.

In modern culture, he says, the basic responsibilities of parental and family life—such as bringing children into the

world and educating them—are increasingly seen as a burden.

The pope rails against what he calls today's "civilization of production and use," in which people are treated in the same way as things are used. When this happens, a woman can become an object for a man, children a hindrance to parents and family life a curb on its members' freedom.

Evidence of this mentality abounds, in the pope's view. He cites the widespread acquiescence to the "so-called right to choose" abortion, and also notes that some families—like our "progressive" society—would rather be rid of the disabled, the sick and the elderly.

He laments that sexuality today is seen more as an area for manipulation and exploitation than a cause for wonder. Body and spirit are put into opposition—a sign of our times, he says.

Pope John Paul offers some words of comfort to families facing difficulties and division, saying they deserve the church's help and prayer. But this does not mean acceptance of broken families, which can end up "destroying love in its various expressions" and weakening society, he says.

The papal letter does recognize that many families are quietly, sometimes heroically, living their vocation as a community of love. But he complains that their values are not always reflected in legislation, the popular media and other cultural forums.

"Unfortunately, various programs backed by very powerful resources nowa-

days seem to aim at the breakdown of the family," he declares. Concerted efforts are made to glamorize irregular situations, he says.

This is a particularly sensitive subject for Pope John Paul, who holds as an undebatable premise that a family is based on marriage between a man and a woman. His letter urges lawmakers to avoid the temptation of expanding that definition—a papal response to current campaigns to grant legal rights to gay and lesbian couples.

Elsewhere, he cites other examples of basic values seeping out of civil society, such as inappropriate sex education programs that are introduced over parents' protests.

Near the end of the letter, the pope pointedly asks: "Why is this happening?" His own answer highlights the performance of the mass media, especially programs dominated by violence and pornography, and messages that present a false portrait of the human person.

"Human beings are not the same thing as the images proposed in advertising and shown by the modern mass media. They are much more," he states.

The pope's letter continues a difficult dialogue with society that began last fall with his encyclical "*Veritatis Splendor*," ("The Splendor of Truth"). Both docu-

ments describe contemporary culture as adrift from its moral bearings; both challenge men and women to change the situation.

The "Letter to Families" does not talk much about harried parents, unruly kids or the mundane pressures of keeping family life running smoothly. Instead it focuses on the need to rediscover the larger "vocation" of the family.

In the final pages of his letter, the pope, acknowledging that his meditation is lengthy, explains why he took this more exhaustive approach: because he is convinced that as the family goes, so goes humanity.

Today's family, he says, is at the center of "the great struggle between good and evil, between life and death, between love and all that is opposed to love."

Respect its grandeur, he says, and beware the great dangers that threaten family values.

With all this at stake, it's no wonder that the pope spends more than 100 pages making his case. And there's more to come: His encyclical on abortion and other threats to life is expected to close out the Year of the Family with another tough-minded critique of life and times in the 20th century.

Pope John Paul writes about the family and social teaching

"In the family, which is a community of persons, special attention must be devoted to the children, by developing a profound esteem for their personal dignity, and a great respect and generous concern for their rights."

"The need for children's rights is true for every child, but becomes all the more urgent the smaller the child is and the more it is in need of everything, when it is sick, suffering, or handicapped."—"Familiaris Consortio"

"It can happen, however, that when a family decides to live up fully to its vocation, it finds itself without the necessary support from the state and without sufficient resources. It is urgent, therefore, to promote those social policies which have the family as their principle object, policies which assist the family by providing adequate resources and efficient means of support, both for bringing up children and for looking after the elderly."—"Centesimus Annus"



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FOURTH SUNDAY IN LENT

The Sunday Readings

Sunday, March 13, 1994

2 Chronicles 36:14-17, 19-23 — Ephesians 2:4-10 — John 3:14-21

by Fr. Owen F. Campion

The Second Book of Chronicles, the source of this liturgy's first reading, is one of the several books of the Old Testament that is primarily historical. However, all the historical books, and most certainly the Books of Chronicles, are interested in events and personalities of the past only to the extent that they prove the point of God's great power and of God's place among the Chosen People. Their purpose is to draw from history a religious message.

Most likely, the First and Second Books of Chronicles originally were one, the work of the same author. Over the centuries, editors divided the book into two. As is often the case in biblical writings, the book does not identify its author by name. Jewish tradition holds that the author was Ezra, a priest who lived after the Babylonian Exile. Opinions vary regarding the date this book was written. Some scholars see it as old as the sixth century before Christ. Others see it as recent as the third century.

Essential in understanding this text is the idea that human sin is the cause of human hardship. God allows people their free will, but judgments obviously contrary to God's law, and then the consequences fall into place. But bad things are the product of selfish, sinful human decisions.

Even when consequences are unwelcome, God still is merciful and does not abandon anyone, not even the sinner. On the contrary, God always is ready in mercy and forgiveness.

Individual persons abandon God. Even so, God does not grow weary. This reading is actually a happy text. It mentions the conquest of the land and the Babylonian Exile, both disasters in the history of God's people. Both were the results of sin, of straying from God. But, never relenting in love, God ultimately rescued the people, the hostages in Babylon.

God's instrument was Cyrus, the Persian emperor who overwhelmed the Babylonians and freed the hostages. For the pious, the very idea of a pagan such as Cyrus in the role of an instrument of God was unimaginable. But God's mercy even the most unexpected to relieve the woes and worries of people.

The second reading in this liturgy is from St. Paul's Epistle to the Ephesians. Scholars disagree on the date of this epistle and how it was composed. Some believe that Paul himself was the author in the sense that writers today would author a work. Other experts think that the epistle as it now stands

was written after Paul's lifetime, or at least not directly by him, but by another who put on paper Paul's ideas. In any event, the church historically has accepted the Epistle to the Ephesians as the thought of the Apostle Paul.

In the first century A.D., Ephesus was a major port on the eastern Mediterranean and an important center in the Roman Empire. (Its ruins are in present-day Turkey.) As famous as its commerce was the city's religious significance. It was a world shrine to Diana, the Roman goddess of the moon and, in the case of the Ephesian shrine, the special provider of human fertility. The great city was dominated by the temple to Diana, a magnificent, graceful building so splendid that it was regarded as one of the wonders of the world.

Being a devout Christian in such pagan surroundings was not easy. The epistle called its readers to the spiritual. Possibly some backslid. Likely they did. However, the epistle celebrates the lavish mercy of God, a mercy shown in redemption and eternal life.

St. John's Gospel provides the last reading from one of the loveliest sections of the fourth Gospel. It is a glorious testimony to God's mercy. The city foolishly sin. God again and again calls them back. God's loving forgiveness and mercy never fail. Most importantly, Jesus is the ultimate provider of God's mercy.

Reflection

The Lenten season is approaching its climax. Only a few weeks separate us from Easter. Through the narrowing stretch of time, we can see the bright sunlight of the Resurrection. Its beams add a golden hue to the solemn violet of the liturgy, so now the vestments may be rose-colored.

The church calls us to renew our Lenten resolve, our Christian resolve, if we have relaxed our Lenten determination. Even so, the church joyfully tells us in these readings that God everlastingly is the merciful and the forgiving. God always waits at our door with love and forgiveness, but it is up to us to open the door.

After the Second World War, high officials of the Hitler government were tried for crimes against humanity and many were convicted and executed. Among them was Hans Frank, Hitler's brutal governor of occupied Poland. Converting to Catholicism because of the faithful example of the Poles, Frank went to his death in prayer. A priest stood beside him. This outraged some people.

Why would the church accompany such a man to the gallows? Because the church represents God, and God will forgive everything if contrition is part of the confession. The church celebrates this today with excitement and hope.

MY JOURNEY TO GOD

In the Silence of the Night



In the middle of the night when all is still,
I arise to sit alone in the dark.
A single candle casts a flickering light across the room.

All is silent. All is still.
It is a bit frightening,
being alone, in the dark,
with only God to hear you.
There is no escape from him in the silence.

I let my heart cry out.
I ask nothing,
other than that he love me,
and forgive me.

While the world outside sleeps away,
I feel him stirring inside.
I feel his gentle caress from within,
and in that moment I know
he has heard me,
and that everything will be OK.

by Jon R. Myers

(Jon Myers is a member of St. Gabriel Parish in Indianapolis.)

Daily Readings

Monday, March 14
Lenten weekday
Isaiah 63:17-21
Psalm 30:2-4, 6, 11-13
John 4:43-54

Tuesday, March 15
Lenten weekday
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-3, 5-16

Wednesday, March 16
Lenten weekday
Isaiah 49:8-15
Psalm 145:8-9, 13-14, 17-18
John 5:17-30

Thursday, March 17
Patrick, bishop

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47
Friday, March 18
Cyril of Jerusalem, bishop
and doctor
Wisdom 2:1, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, March 19
Joseph, husband of Mary
2 Samuel 7:4-5, 12-14, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24 or
Luke 2:41-51

THE POPE TEACHES

Laity share in mission of church

by Pope John Paul II

Remarks at audience March 2

The Second Vatican Council teaches that "the apostolate of the laity is a sharing in the salvific mission of the church" (*Lumen Gentium*, 33).

This task is an essential part of the vocation of every Christian, having its "foundation in the sacraments of baptism and confirmation... (and) the sacrament of matrimony" (*Christifideles Laici*, 23). Spouses and parents fulfill this ministry especially in the family.

The circumstances of the present day call for a fresh evangelizing activity, and many of the laity are generously responding to this challenge.

Encouraged by their pastors who recog-

nize that "in the church there is diversity of ministry but unity of mission" (*"Apostolicam Actuositatem"*, 2), the lay faithful are taking up new forms of the nonordained ministries appropriate to their state.

Under Christ's headship, the mystical body is being built up in love through their gifts and cooperation (cf. Ephesians 4:16).

We must thank God that lay people are increasingly sharing in the priestly and prophetic mission of Christ and the church by carrying out the tasks proper to them in the liturgy, and by taking responsibility for bringing the Word of God to all sectors of society.

May the grace of the new Pentecost make the lay apostolate ever more fruitful!

SAINT OF THE WEEK

Louise de Marillac worked with Vincent de Paul to care for poor

by John F. Fink

On Jan. 4 the church celebrated the feast of St. Elizabeth Ann Seton, the American foundress of the Daughters of Charity and the Sisters of Charity. Next Tuesday, March 15, it observes the feast of St. Louise de Marillac, who founded these orders in France in the 17th century.

Actually, St. Louise was the co-founder of the order. The other founder was St. Vincent de Paul, whose feast is observed on Sept. 27. Thus the sisters are known as the Daughters (or Sisters) of Charity of St. Vincent de Paul.

Louise was born in 1591. Her mother died when she was still a child and her father died when she was 15. She was, however, able to get a good education from the nuns of Poissy as well as from her father before his death.

Louise married Antony Le Gras when she was about 22 and had a happy married life for 12 years. The couple had one son, Michael. However, Antony contracted a lingering illness and died in 1625.

After Antony's death, Louise made a vow not to marry again but to devote herself to God's service. In this she was undoubtedly influenced by St. Vincent de Paul, whom she met as (for Monsieur) Vincent, whom Louise had met before her husband's death.

Five years after Antony's death, M. Vincent sent Louise to make a visitation of the "charity" that he had founded at Montmirail. This was to be the first of many such visitations to confraternities that M. Vincent had established to care for the spiritual and physical needs of the poor and the sick.

By 1633 Louise was working as the directress of a sort of training center for the volunteers and staff of M. Vincent's confraternities. The training center was located in Louise's home, an unshowy building that she had rented for herself and her son Michael after her husband's death.

It was those who worked in the training center and lived with Louise who formed the nucleus of the worldwide organization now known as the Sisters of Charity. Louise had long wanted to bind herself to her service for the poor with a vow, but M. Vincent waited until he had a clear manifestation of God's will. He apparently received such a manifestation in 1634 because it was then that he permitted Louise to draw up a rule of life for the members of Louise's association.

St. Vincent always insisted that he had never planned to found a religious order. Eight more years were to pass before he finally allowed four of the members of the association to take vows of poverty, chastity and obedience. And it wasn't until 1655 that Cardinal de Retz, Archbishop of Paris, formally approved the order and placed it under the direction of St. Vincent's congregation of priests.

Louise continued to guide her sisters in their work for the poor until her death on March 15, 1660 at the age of 69. The Daughters of Charity cared for the patients of the Paris hospital known as Hotel-Dieu, and they helped St. Vincent when he organized a home for abandoned children. It was said of the Daughters of Charity that "their convert is the sickroom, their chapel is the parish church, and their cloister is the streets of the city."

While caring for her sisters, Louise also became a grandmother. Her son Michael, his wife, and their child were present when Louise was on her deathbed.

Louise de Marillac was canonized by Pope Pius XI in 1934, 300 years after Louise and M. Vincent founded their religious order.

As stated in this column in a previous article about St. Elizabeth Ann Seton, the Archdiocese of Indianapolis has been enriched through the ministries of the Daughters of Charity and Sisters of Charity.

Entertainment

VIEWING WITH ARNOLD

'The War Room' offers inside look at campaign

by James W. Arnold

The behind-the-scenes "labor" that brought underdog Bill Clinton to the presidency is the basic subject of "The War Room," the Oscar-nominated documentary currently making the theatrical rounds.



While most campaign documentaries focus on the candidates and the issues, this one mostly ignores them, although Clinton and George Bush hover as background presences. Instead, the stars are Clinton's key handlers, James Carville and George Stephanopoulos, who have since moved on to similar roles in the White House.

The intention seems neither to glorify or indict, but mainly to show the latest version of the "new politics," in which hired-gun strategists (like Carville) and bright-party ideologists (like young Stephanopoulos) coordinate a round-the-clock media campaign magic for the other side.

"War Room" showcases the Democrats, who were the only ones to agree to a film and provided an unexpected bonanza by winning. But there are glimpses of the GOP's Mary Mallon, who was working the same kind of command control magic for the other side.

All three are decidedly media-genic and emotionally involved. Nothing we see suggests that they're ruthless or unethical. The truth that even class A adversaries can successfully compartmentalize their lives is, of course, demonstrated by the Carville-

Matalin romance and (a year later) their graceful Catholic wedding.

The form used by filmmakers D. A. Pennebaker and Chris Hegedus is strict "cinema verité." There is no narration or background provided. The cameras are simply there, recording, responding to what happens, covering the mind-games behind the 1992 Clinton campaign from the wintry New Hampshire primary to the victory celebration late on election night in Little Rock in November.

It's up to the viewer to recall the cast of characters (Jennifer Flowers, Jerry Brown, Paul Tsongas, Ross Perot, etc.), fill in the details, and make the connections. Issues surface, but only as labels—e.g., the economy, the draft issue—and how they're to be "dealt with."

The handlers don't come across as especially profound. Carville is the unconventional, jeans-clad leader, the impulsive, outgoing idea man with the quick wit. (But his best tactic—instant response to every negative charge—is never mentioned.) Stephanopoulos is quiet, thoughtful, engaging, a tireless troubleshooter and spin-master.

Since nine months of material is cut down to 94 minutes, "War Room" is less of an exhaustive study than an attempt to capture critical and symbolic moments. Major time is given to New Hampshire, the New York primary and convention, the debates, and the final day of the campaign. The movie won't satisfy scholars or political junkies, but should give intelligent general audiences a satisfying sense of the personalities, pressures and tactics.

The veteran Pennebaker has been a respected force in documentary films for 30 years. Among his credits are several landmarks of the genre, including "Pri-



'THE WAR ROOM'—Communications director George Stephanopoulos (left) and senior strategist James Carville preside over a meeting at the Clinton and Gore headquarters in "The War Room," a lively documentary about the inner workings of the 1992 Clinton presidential campaign. The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from October Films)

mary" (the definitive campaign film describing the 1960 Wisconsin battle between Humphrey and JFK), "Crisis" (JFK and the Cuban missiles), "Don't Look Back" (Dylan and Baz touring England), and "Monterey Pop" (the seminal rock concert documentary).

In short, Pennebaker can be trusted to know what he's doing. As in most good contemporary docs, the style is in-your-face, with hand-held cameras nervously probing in close-ups, eavesdropping during meals, phone conversations or strategy sessions, or bounding along behind as subjects prowl through crowded corridors or city streets. The sound is ambient, occasionally perked up by bouncy pop political tunes from the jazz era (e.g., "Vote, Baby, Vote").

Are the subjects "on" or aware? Are they "acting" or caught candidly with defenses down? All of the above. But the best moments are those of emotion and surprise, where the likelihood of catching reality is highest. (These are the moments documentarists live for.)

Especially memorable are Carville's night and Stephanopoulos's tenuous bit of persuasion of a Democrat anguishing over last-minute scandal smears.

At their best, films like "War Room" can place you at a special historic moment, e.g., when a hushed Stephanopoulos calls Clinton to tell him his work was done.

"It was pretty shock up," Stephanopoulos later tells a listening staff person, who is also teary-eyed. In fact, it's hard not to be "shock up" at the transition of power in the world's leading democracy.

The film shows again that people, not machines, win elections, and they're a lot like us.

(Funny, moving and mesmerizing; recommended for mature youth and adults.)

USCC classification: A-II for adults and adolescents.

Recent USCC

Film Classifications

Angie	A-IV
The Chase	A-III
China Moon	O
Germain	A-III

I—general patronage; A-I—adults and adolescents; A-II—adults, with reservations; O—occasionally offensive.

'Sentimental Journey' features archdiocesan folks

After three months of anticipation, WFYI Channel 20 in Indianapolis will broadcast a locally-filmed event that area Big Band enthusiasts have been waiting for since the program was filmed at the Indiana Roof Ballroom in downtown Indianapolis last December.

"The Tunes of Tommy Dorsey: A Sentimental Journey" will air at 9 p.m. on Saturday, March 12, on the Indianapolis public television station as a salute to the popular Big Band era.

Filmed before a live audience at the historic Indiana Roof Ballroom, this 80-minute PBS special will take viewers on a nostalgic journey back to the days when Big Band music dominated the airwaves.

During the show, the Tommy Dorsey Orchestra will perform its biggest hits under the leadership of legendary trombonist Buddy Morrow.

Hosted by singer and actress Shirley Jones, "The Tunes of Tommy Dorsey: A Sentimental Journey" combines the orchestra's Indianapolis appearance at the Indiana Roof Ballroom last December with a kaleidoscope of motion picture clips, celebrity interviews, archival footage, and home movies taken during the age of Big Bands.

Morrow leads the orchestra, along with the present-day Pied Pipers and vocalists Lynn Roberts and Walt Andrus, through such Tommy Dorsey classics as "I'm Getting Sentimental Over You," "Boogie Woogie," "Song of India," and "Opus 81."

At 11 p.m. on March 12, the Big Band nostalgia continues on TV 20 with a WFYI movie showcase presentation of "The Fabulous Dorseys." In this 1947 autobiographical film, Tommy and Jimmy Dorsey play themselves in the story of how they struggled to the top of Big Band popularity.

"Judy Garland: The Concert Years"

A new PBS program airing on Wednesday, March 16, at 8 p.m. on WFYI Channel 20 documents the stage and television career of singer and actress Judy Garland, acknowledged as one of the world's greatest performers. (Check local listings to verify the program date and time.)

"Judy Garland: The Concert Years" features a memorable collection of dazzling performances by the late, great Garland. Hosted by Garland's daughter Lorna Luft, the docu-

mentary includes special moments from the singer's 1963-64 television series plus footage from several live concerts at Carnegie Hall and New York's Palace Theater.

One rare film clip captures Garland at age 7 as she performs with her sisters in their 1929 vaudeville act.

Viewers also will enjoy hearing fond recollections of the late entertainer from singers Tony Bennett and Melissa Manchester, comedian Alan King, and Lord Mordley, Garland's musical director.

The program is packed full of duets featuring Garland with Ethel Merman, Donald O'Connor, Tony Bennett, and a then 21-year-old newcomer named Barbra Streisand.

Following the Judy Garland special, WFYI will broadcast an encore presentation of "Liza Minnelli Live!" at 9:30 p.m. That concert was recorded in 1992 before a live audience at Radio City Music Hall.

"The Fine Art of Faking It"

When is a Rembrandt not a Rembrandt? When it is "The Fine Art of Faking It," a "Nova" documentary about art forgeries which is being rebroadcast on Tuesday, March 15, from 8 p.m. until 9 p.m. on PBS. (Check local listings to verify the program date and time.)

A case in point is Christian Goller, who shows the audience how he openly re-creates 16th-century old master Matthias Grünewald's painting "St. Catherine."

After Goller sold it as his own work for \$2,000, it changed hands a few times and somehow wound up being bought by the Cleveland Museum of Art for \$1 million—under the false impression that it was truly a Grünewald painting.

Producers of the PBS series "The Art of Deception," the program delves quite intriguingly into how cut-and-out forgers use substances that give a false painting the appearance of a centuries-old canvas.

But high-tech detection methods are catching up with art imitators. Using scientific evidence, art experts are starting to separate the masterpieces from the fakes as 20th-century ingredients are found in works supposedly created hundreds of years ago.

Such is the mission of the Rembrandt Research Project, designed to validate genuine Rembrandts from the more than 500 attributed to him.

The show demonstrates how experts using X-rays, electron

microscopes, and ultraviolet photographs can help establish a painting's authenticity.

Among the art connoisseurs interviewed are the witty Thomas Hoving and Philippe de Montebello, director of New York City's Metropolitan Museum of Art. The latter, in fact, conducts an amusing tour of notorious fakes, once proudly displayed in the museum and now consigned to basement storage as mere reproductions.

Though art and science are working hand in hand, the results are not always conclusive. A debate still rages over whether California's Getty Museum, which paid between \$7 million and \$18 million for an ancient statue of Kouroi, got the genuine goods. Laboratory analysis and art historians clash on the age of the statue, given its atypical style.

Though it only begins to scratch the surface of its oily subject, the documentary is interesting and generally enlightening, especially for art aficionados.

TV Programs of Note

Sunday, March 13, 9-11 p.m. (CBS) "This Can't Be Love." In this lighthearted drama, a renowned actress (Katharine Hepburn) and an actor (Anthony Quinn) meet again under unusual circumstances and rekindle their earlier romance after 50 years. These durable screen stars play legendary Hollywood idols suddenly thrown together after a feud lasting half a century. Although the script is lightweight and contrived, the two veteran actors bring a degree of credibility to their roles by drawing upon long and very different screen careers. The drama is best suited for movie buffs and incurable romantics.

Monday, March 14, 8:30-9 p.m. (NBC) "Gaby." This comedy series premiere centers on an 11-year-old (Gaby Hoffman) whose realistic view of today's world expresses her peers' values and attitudes.

Wednesday, March 16, 8-9 p.m. (PBS) "Sesame Street Jam: A Musical Celebration." This special celebrates the show's 25th birthday with a hit parade of the series' best-loved songs performed by the characters and various celebrities.

Saturday, March 19, 11:30 a.m.-1 p.m. (ABC) "President Clinton: Answering Children's Questions." During this live news special, children speak directly to the president and hear him explain how government works.

(Check local listings to verify program dates and times.)

March 11, 1994

QUESTION CORNER

Church supports divorced Catholics

by Fr. John Dietzen

Q I am a recently divorced Catholic. I understand that I can no longer receive the sacraments. For years I was taught that when one went to Mass you should always receive Communion. Now, of course, I don't do this.

A Let me first say again what I have said many times in this column. You can go to the sacraments, penance and holy Communion, right now!

Should I still go to Mass? I can't participate fully because I cannot receive the sacrament of holy Communion. So why bother? (California)



It continues to astound me how many Catholics, let alone those among us who are not of our faith, have the wrong notion about this.

To repeat, the church knows that, given the human weaknesses we have, sometimes situations in a marriage demand that one of the parties seek a divorce to escape the physical or emotional abuse one partner is inflicting on the other, and perhaps on the children.

Even when circumstances are not that disastrous, and a civil divorce happens, the partners, if they are Catholic, may receive the sacrament of penance, confess any seriously sinful responsibility for the collapse of the marriage, and go to Communion.

FAMILY TALK

'Happy slips' recognize a child's good behavior

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am a single mother with an only child enrolled in the third grade. He is a problem and is getting worse. He does not obey the teacher. He pushes and shoves in line. He is never where he is supposed to be. He gets into fights on the playground.

Every time he misbehaves, the teacher or aide gives him a pink slip. Pink slips cause him to serve detentions, but he doesn't seem to mind.

I've just gotten home from a conference at the school, and they tell me something has to be done. He has already been tested for hyperactivity, and they said that's not his problem. He behaves well at home but not at school. What can we do? It's getting worse. (Indiana)

Answer: You get more of whatever behavior you pay attention to. The school is paying attention to his misbehavior by awarding him pink slips for each instance. They are getting more of it. That is not at all surprising.

Attention is a powerful reward, even negative attention like pink slips and detentions. Discouraged parents, teachers or supervisors may lament, "The more I get after him, the worse he gets. He's just doing it to get attention."

As much as possible, the school might try to "ignore" the bad behavior. If they complain that they "can't just ignore" misbehavior, you can point out that ignoring is a very effective way to get rid of anyone or anything.

If you ignore me, I will go away. That's as true of behavior as it is of people. Furthermore, nothing is lost. He has already reached the limits of the school's capacity to handle him, and he probably can't get much worse.

By ignoring, the school would be subtracting the "secondary gain" from their discipline. The secondary gain is the time it takes and the attention it provides to give him a pink slip and settle him in detention.

The "other shoe" of this different approach is to try to "catch your son in the act" of being good. Identify good behavior to stand counter to his misbehavior. Award him a blue (for sky) or yellow (for sunshine) "happy slip" every time he does good and behaves himself.

Here is a sample "happy slip" format:

HAPPY SLIP

Date: _____ Teacher: _____
 Obeyed teacher the first time
 Classwork completed
 Obeyed lunchroom rules
 Obeyed playground rules
 Used proper language
 Waited for teacher properly
 Walked to class properly

Comments:

The child then could go through the day collecting happy slips instead of pink slips. The slips might be worth some additional reward, such as token food treats, privileges or whatever else the child values.

This system has been tried in several schools with considerable success, both with individuals and schoolwide. Perhaps your school would consider it.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Bensenville, Ill. 47978.)

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It needs to be said also that this is no new teaching of the church. Perhaps because the idea that the Catholic Church is against divorce had become almost ingrained in their minds, many Catholics and others have concluded that divorced Catholics can't receive Communion.

Access to the sacraments, according to the practice of the church, becomes an issue only if a Catholic contemplates another marriage in the Catholic Church.

In this case, one needs to talk with the parish priest, or other parish minister, to explore what methods are possible to make that happen.

I hope you, and any others in your position, will no longer deprive yourselves of these avenues of grace and strength. You need all the help you can get.

Your final question is a profound one, and not easy to answer adequately. Your instincts and convictions about the intimate connection between the celebration of the Eucharist and holy Communion are entirely valid.

Certainly I, and most Catholics I believe, would agree with

you in not being able to imagine going to Mass and regularly being unable to receive the Eucharist.

On the other hand, the Mass, the celebration of God's word and of the Eucharist, is still the focus and apex of our Catholic liturgical life.

Catholics, for example, who remarry out of the church are not canonically excommunicated. As Pope John Paul II said several years ago, "The church remains their mother, and they are part of her life" (Address to laity in San Francisco, Sept. 18, 1987).

Whoever we are, and in whatever circumstances, sharing in the eucharistic sacrifice, though incomplete without Communion, remains a high priority of that bond with the rest of the body of Christ.

(A free brochure outlining Catholic prayers, beliefs and practices is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Send questions for this column to the same address.)

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Whatever happened to James & Loretta Key?

They've known each other since 8th grade and used to walk to Sunday School together in Belmore, Park County, Indiana. They graduated from high school together and sat side-by-side during the graduation ceremonies. They were married on October 23, 1941 in North Salem at the home of their high school principal, who was also a minister. After the navy, they had one son and two daughters. Now they have seven grandchildren and soon to be 3 great-grandchildren. James worked at Allisons in the Power House for 23 years before retiring. These d...ys, James & Loretta call Westside Village home.

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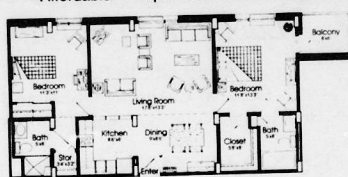
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Whatever happened to James & Loretta Key?

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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 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.

March 11

Providence High School Alumni Association, Clarksville, will sponsor a Monte Carlo Night at 7 p.m., in the old gym. Admission is \$5 per person; food and beverages will be available.

☆☆

St. Andrew, Richmond, will hold a fish fry from 5-6:30 p.m. Way of the Cross will follow at 7 p.m.

☆☆

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten meatless buffet from 5-7 p.m. Free will offering. Way of the Cross will follow at 7 p.m.

☆☆

St. Monica Church, Indianapolis, will hold a Lenten fish fry from 5-8 p.m. For more information, call the parish office.

☆☆

St. Lawrence Church, Indianapolis, will hold a Lenten fish fry from 5-7 p.m. For more information, call the parish office.

☆☆

St. Michael Parish Youth Athletic Committee, Indianapolis, will

hold a Lenten fish fry from 5-7:30 p.m. Carryout is available by calling 317-926-0516 after 4 p.m.

☆☆

St. Simon Church will hold a Lenten fish fry from 5-7:30 p.m. An educational series focusing on the year of the family will follow. This week's topic is family support. For more information, call the parish office at 317-898-1707.

☆☆

St. Paul School Booster Club will hold a Lenten fish fry in Father Walsh Hall, Yorkville, from 4-7:30 p.m. For more information, call 812-623-2631.

☆☆

St. Rita Church, 1733 Dr. Andrew Brown Ave., will hold a Lenten fish fry from 4-7 p.m.

☆☆

Mary, Queen of Peace, Danville, will host a St. Patrick's Day Dance beginning at 7 p.m. No admission charge, but donations are accepted. For more information, call Karen Beal at 317-539-6367.

March 11-12

Batesville High School will host a

S.A.C.R.E.D. Conference on Friday from 6:30-10 p.m. and Saturday from 8-4:5 a.m. to 8 p.m. For more information call 812-933-0482.

March 12

The Ritter Parent Club will sponsor a St. Patrick's Day dance from 8 p.m. to 12 a.m. Advance tickets are \$5 or \$6 at the door.

☆☆

The Sisters of St. Francis, Olenburg, will sponsor a Day of Prayer from 9 a.m. to 4 p.m. in Olivia Hall at the Olenburg Motherhouse. Cost is \$15 including lunch. For registration information, call Franciscan Sister Maureen Irvin at 812-933-6462 or 812-934-5016.

☆☆

The Catholic Alumni Club of Indianapolis will attend Mass at Christ the King at 5 p.m. They will go to Aristocrat Pub and Restaurant for dinner after Mass. For more information, call Mary at 317-255-3841. The group will also play volleyball tonight at 7:30 p.m. at St. Lawrence gym. For more information, call Jan at 317-786-4509.

☆☆

The Young Widowed Group will hold their St. Patrick's Day Party at Melanie Pettit's house, 4909 Common Vista Way, at 7:30 p.m. Bring snacks and drinks to share. Call Melanie at 317-465-9916 for more information.

☆☆

St. Simon will hold its 2nd annual Reverse Raffle at 6:30 p.m. For more information, call Rita Barras at 317-891-9421 or Ruth Fegan at 317-546-0350.

☆☆

The Beech Grove Benedictine Center will hold a craft fair from 9

a.m. to 4 p.m. Call 317-788-7581 for exhibit space or information.

☆☆

Positively Singles will have dinner and games at 7 p.m. at Scandia Club House in Castleton. \$5 charge at the door. Call Shirley Ross at 317-578-0882.

☆☆

The Beech Grove Benedictine Center will present "Digging into the Bible," a workshop exploring the Bible with Jack Albertson from 9 a.m. to 4 p.m. Call 317-788-7581 for more information.

☆☆

St. Lawrence, Indianapolis, will present Scott and Kimberly Hahn and their program, "Jesus and the Family," from 12-5 p.m. For more information, call Mary Lynn Cavanaugh at 317-543-4925.

☆☆

St. Luke will host a St. Patrick's Day Dinner Dance. Call the parish office for more information.

March 13

Franciscan Sister Norma Rocklage will present a Lenten reflection, "Walking in Christ's Footprints Toward Easter Transformation," at 7 p.m. The reflection will be held at St. Pius X, 7200 Sarto Drive.

☆☆

The Oblates of St. Benedict of Our Lady of Grace Monastery will hold a meeting from 2-5 p.m. For more information, call Benedictine Sister Antionette Purcell at 317-787-3287.

☆☆

Mary, Queen of Peace Parish, Danville, will sponsor an All-You-Can-Eat-Breakfast Buffet in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5 eat free. For more information, call Karen Beal at 317-539-6367.

☆☆

St. John Church, 126 W. Georgia St., will offer a Tridientine Mass at 9:30 a.m.

☆☆

Fatima Retreat House will hold a Lenten retreat, "Medjugorje in America," with Jesuit Father Ri-

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chard Foley. For more information, call 317-688-0873.

☆☆

The Kevin Barry Division of the Ancient Order of the Hibernians will celebrate their 124th St. Patrick's Day Celebration with Mass at 9:30 a.m. at St. John Church, 126 W. Georgia St. Mass will be followed by breakfast at the Ramada Hotel downtown. For ticket information, call Tom Russell at 317-293-9030 or Robert Cottogno at 317-251-1075.

March 13-19

The Beech Grove Benedictine Center will hold an "Irish Elderhostel" for seniors. For more information, call 317-788-7581.

March 14

Parenting using S.T.E.P. for

parenting teens from 7-9:30 p.m. at Cathedral High School, 5225 E. 56th St. For more information, call Elizabeth Baratz at 317-542-1481.

☆☆

Parenting using S.T.E.P. for early childhood from 7-9:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave., Suite 5. For more information, call Judy Fuhr at 317-783-8554.

☆☆

Parenting using S.T.E.P. for all ages from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 217. For more information, call Sue Sanderfor or Mary Anne Schaefer at 317-236-1500.

March 15

St. Anthony, Clarksville, will hold scripture study classes from 1-3

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Saturday, March 19th
 10 a.m. to 7 p.m.

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(Each 3rd Friday of month)

Date: March 18, 1994

Catholic Center
 1400 N. Meridian St.
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7:30 PM

For information, Call Message Center
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Presented By: Scott and Kimberly Hahn

Saturday, March 12, 1994

11:30-12:00 — Gathering
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p.m. in the parish office building. For more information, call Loy Purcell at 812-282-9143.

Parenting using STEP, for all ages from 7:30 p.m. to 8:30 p.m. at St. Mary's Church, 2862 S. Holt Rd. For more information, call Laura Risch at 317-244-3750.

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

March 16
The Catholic Widowed Organization will hold a regular meeting at the Archbishop O'Meara Catholic Center at 7:30 p.m. For more information, call 317-867-9386.

Fatima Retreat House will present an enrichment day, "Blessed are the peacemakers." For more information, call 317-545-7681.

Our Lady of Lourdes Adult Catechetical Team will attend a Lenten educational series presented by Father Robert Green. The topic will be Liturgy. The seminar will be held from 7-9 p.m. in the school cafeteria located at 30 S. Downey Ave.

March 17
St. Mark Parish, 535 E. Edgewood Ave., will host "Parenting in the 90s," with Dr. Sue Zeltke, a psychiatric clinical specialist from Koala Hospitals and Counseling Centers. The program will begin at 7 p.m. For reservations or information, call 317-236-1516 or 317-236-1514.

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Roch, 3600 S. Pennsylvania St., will hold a Family eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

March 18
St. Paul School Booster Club will hold a Lenten fish fry in Father Walsh Hall, Yorkville, from 4-7:30 p.m. For more information, call 812-623-2631.

The Catholic Community of Richmond will hold a 50 and Over Eucharist and pitch-in dinner at 11:30 p.m. at Father Hillman Hall. Call Father Mazzola for more information at 317-962-3569.

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten meal buffet from 5-7 p.m. Free-will offering. Way of the Cross will follow at 7 p.m.

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

St. Anthony of Padua, Clarksville, will hold a Lenten fish fry in the school cafeteria from 5-7:30 p.m. For more information, call Norman Wigginton at 812-948-9050.

St. Rita Church, 1733 Dr. Andrew Brown Ave., will hold a Lenten fish fry from 4-7 p.m.

St. Mary, Richmond, will hold a Lenten fish fry from 5-6:30 p.m. Way of the Cross will follow at 7 p.m.

March 18-19
The Beech Grove Benedictine Center will hold a retreat for women, "Celebrating the Sacred Experience of Women." For more information, call 317-788-7591.

March 18-20
Mt. St. Francis Retreat Center will present a retreat for divorced or

separated people. Call 812-923-8817 for more information.

Fatima Retreat House will present a women's retreat, "Like Spring Rain, Faithfulness and Steadfast Love." For more information, call 317-545-7681.

March 19
Holy Trinity, Indianapolis, will present a Spring Bazaar from 10 a.m. to 7 p.m. Arts and crafts will be available, food will be served. For more information, call the parish office.

St. Malachy Women's Club, Brownsburg, will hold an arts and crafts fair from 9 a.m. to 4 p.m. in Noll Hall. For more information, call 317-852-5910.

The Catholic Alumni Club of Indianapolis will hold their St. Patrick's Day Party at Jan's house. Bring snacks and drinks to share. Call Jan at 317-786-4509 for directions and information.

Birthingline will present "Love Works Magic," a fashion show and luncheon at 11:30 a.m. It will be held at the Ritz Charles, 12156 N. Meridian St. For reservations, call Karen Feeney at 317-251-1111.

The Catholic Widowed Organization will hold a pizza party and games at the Archbishop O'Meara Catholic Center at 5:30 p.m. Cost is \$5.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

Positively Singles will go roller skating at USA Skate, Shadeland and 46th St., with dinner following. Call Judy at 317-578-4052.

St. Luke Parish will present the 7th annual Jr. High Beach Party from 7 p.m. to 9:30 p.m. in the gym. This is an all-North Deane's function. Cost is \$4. For more information, call Bob Schultz at 317-259-7886.

March 19-20
Holy Name School will present Musicals '94 in Hartman Hall, 21 N. 17th Ave., at 7:30 p.m. The show will include the 58th-grade students from Holy Name. For more information, call Jane

Killion (for Saturday show) at 317-787-3863 or Lynda Grant (for Sunday show) at 317-783-7216.

Good Shepherd Altar Society will hold their Annual Easter Boutique and Bake Sale on Saturday from 9 a.m. to 2 p.m. at St. Catherine Chapel, 2245 Shelby St. and at St. James Chapel, 1155 E. Cameron St., after the 4:30 p.m. Mass on Saturday and after the 9 a.m. Mass on Sunday.

March 20
St. Patrick's Women's Club, Indianapolis, will hold their monthly card party at 2 p.m. in the parish hall, 936 Prospect St.

Euchre and Bunco will be played. Admission is \$1.25.

Christ the King, 1827 E. Kesler Blvd., will host a workshop with Father John Buckel from 7-8:30 p.m. He will review excerpts from his recently published book, "Free to Love: Paul's Defense of Christian Liberty in Galatians." Everyone welcome. Child care will be provided. Free will donation accepted. For more information, call Pam Kemper at 317-251-4448.

Holy Rosary Parish will host St. Joseph's Table Italian Buffet from 1:00 p.m. at Primo Banquet Hall, 3143 E. Thompson Rd. For more information, call the parish office.

"MEDJUGORJE IN AMERICA" presents: A Mini-Lenten Retreat

"A DAY WITH THE MOTHER OF SORROWS"
Sunday, March 13 - 1:00 p.m. - 5:30 p.m.

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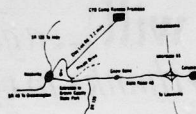


Skemotah Village (Ages 12-15)

Campers live in new platform tents nestled in the wooded hills of Rancho Framasa. Campers will cook breakfast each day and will spend the morning hours enjoying an activity at the Village, for example, carving a totem pole.



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Youth News and Views

Cathedral's new history arrives in time for St. Patrick's Day

by Mary Ann Wyand

"Cead Mile Failte!"

A hundred thousand welcomes! are in order for the arrival of a grand new book of tales about the Irish—the Cathedral High School Irish—and don't ya know it's just in time for St. Paddy's Day!

"Cathedral: Seventy-five Years" is the title, but the subtitle is more appropriate: "She's Still Dear Old Cathedral" brings to mind lots of stories I've heard from people during the five years I've worked in *The Criterion* newsroom at the Archbishop Edward T. O'Meara Catholic Center in downtown Indianapolis.

After Cathedral High School relocated from 14th and Meridian streets to its present site on West 56th Street in 1976, now-Bishop Gerald Gettelfinger, who formerly served Archbishop O'Meara as vicar general, spearheaded the renovation of the school building into modern offices for archdiocesan agencies.

I've found that Cathedral alumni still like to come back to their alma mater to browse in the hallways, peek into rooms, and recall story after story about their high school years.

Former *Criterion* reporter Bill Shover, co-author of this entertaining Cathedral history book, worked in public relations for *The Indianapolis Star* and *The Indianapolis News* before moving to Phoenix in 1963 to accept a position as director of public affairs for *The Arizona Republic* and *The Phoenix Gazette*.

I talked with Shover long distance this week about this labor of love completed with help from co-author and Cathedral faculty member Jim Obergfell of Indianapolis. "It was a labor of love," Shover said. "I would have paid for the book myself if the school didn't pay for it."

In the process of researching the book, Shover said he collected "some great tapes of interviews" with (the late) Robert V. Welch, who was instrumental in the school's survival, the late Frank McKinney, also a CHS alumni and longtime supporter, and other distinguished graduates.

There were a few surprises too. "Holy Cross Brother Pedro Haering found a full set of Cathedral yearbooks in the dungeons of (the University of) Notre Dame," Shover said. "I gave them to the school along with a lot of old photographs."

Tracking down Holy Cross brothers and priests who were associated with Cathedral High School since its founding in 1918 took Shover on a telephone and letter-writing journey across the United States.

It was well worth the effort, as reflected in the many fascinating stories scattered throughout the book. There are

joys and sorrows as well as successes and failures in its pages that will make interesting reading for anyone interested in Catholic education and traditions.

"My favorite parts of the book were probably getting into the diversity of the school and the relationship Cathedral had with Crispus Attucks High School in the early '40s," he said. "The IHSAA (Indiana High School Athletic Association) would not accept blacks, Catholics, or students at the Indiana School for the Deaf in the state tournament. The Irish felt we were ostracized because we were Catholic."

There were happier times, though, including visits from Notre Dame football legend Knute Rockne and, more recently, former San Francisco 49ers quarterback Joe Montana, who stopped by Cathedral to offer support when the Irish basketball team made it to the IHSAA state finals in 1982.

I particularly remember that tournament because I grew up in Plymouth, the eventual state winner. I went home to visit relatives the week before the Final Four, and told everybody there I thought this was Cathedral's year for a state title. (The never-say-die Plymouth Pilgrims led by current Orlando Magic guard Scott Skiles proved me wrong.)

Although Cathedral never had a home football field, the Fighting Irish managed to win scores of gridiron games before and after the school was accepted in IHSAA competition. Now Cathedral plays in Class 4-A of the state football tournament. Any Cathedral fan or graduate can tell you about the exciting years when coaches Mike McGinley and Rick Streiff led the Irish to two state football titles.

The book's other co-author, Jim Obergfell, is a personal friend, so I can't pretend to be impartial about this book because I know how hard he worked on it.

CHS honored him with an honorary degree in 1992, so he's a Cathedral alumni now too. You might say he earned his degree with a lot of "sweat equity" while pouring over historical files, old photographs, and countless school yearbooks and newspapers after he finished teaching religion classes and grading papers every day.

"It's a family album," he told me last week during an interview in the old CHS cafeteria, now the Catholic Center employee lounge. "There are more stories about the students than there are about the institution. The personal stories really bring the history alive."

Obergfell said he expects Cathedral alumni to buy the history and skip to the section about their high school years before reading the rest of the book.

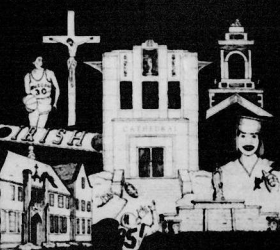
"They're going to look for what they can relate to before reading the book from cover to cover," he said. "I think when people read the book they will find that the school's mission really is the same and nothing has deviated from that."

The book is "a very true story," Obergfell said. "Bill

CATHEDRAL

SEVENTY-FIVE YEARS

"She's Still Dear Old Cathedral"



Bill Shover
James Obergfell

GRAND STORIES—Marking Cathedral High School's 75th anniversary during the 1993-94 school year is a memorable collection of stories about the Indianapolis Catholic high school and its students, faculty, and supporters. (Cover art courtesy of Cathedral High School)

(Shover) wanted to tell it the way it was, to make it real. Bill set the standard for that and I just tried to follow it as best as I could. It wasn't meant to be all-inclusive. We couldn't mention every superstar or success story because there were so many. It's a tribute to the school that there were too many stories to tell. There are still a lot of stories to be told. Maybe someday someone else will add to the book."

During 15 years teaching senior religion classes, Obergfell said he can remember all of the students as if they were sitting in his classroom yesterday.

"I'm very fond of the students and I think the world of most all of them," he said. "There's a lot of love in this book."

After browsing through this delightful history, I'm reminded of the Irish blessing, "May the saddest days of your future be no worse than the happiest days of your past."

And for the Irish of "dear old Cathedral," there's bound to be many happy memories preserved inside this anecdotal book.

No doubt it will be a popular topic of conversation on St. Patrick's Day.

(To order the book, which sells in hard cover for \$39.95, telephone the Cathedral High School development office at 317-543-4940.)

Oldenburg Academy to host Madrigal Dinner

Oldenburg Academy students plan to toast the spring season, greet old friends, and welcome new ones to their scenic campus on March 12 during the eighth annual Madrigal Dinner at the Franciscan girls' school.

The festivities begin at 6:30 p.m. on Saturday, and reservations are required for admission. For additional ticket information, telephone the Oldenburg Academy office at 812-934-4440.

Brass fanfare will introduce each course of the dinner, which will include wassail, boneless breast of chicken, long grain and wild rice, baby carrots, tossed salad, wheat loaf, and cheese cake.

Throughout the evening, dinner organizers said, participants will be entertained by delightful jugglers, tumblers, beggars, singers, magicians with card tricks and other surprises, and even a sorcerer!

Madrigals are songs written for small groups in which several voice parts are skillfully combined so that each part is interesting and independent, both melodically and rhythmically.

The madrigals are sung without musical accompaniment, and the verses are frequently based on a secular text of the times.

Madrigal singing continues to flourish in England. The Madrigal Society, founded in 1741, still meets regularly at Carpenter's Hall in London.

Today such groups are becoming more and more popular in the United States, and small groups of singers get together to sing as a pastime in the tradition of the madrigals which first reached popularity during Britain's Elizabethan Age.

With the sound of each fanfare, participants at Oldenburg's festive Madrigal Dinner this Saturday will discover the Rite of Spring as celebrated in the ancient traditions of Merrie Olde England.

Participants are asked to wear Old English or formal attire, if possible, to the novel dinner.

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Young Adult Scene

Catholic Olympians aid in U.S. record 13 medals

By Catholic News Service

WASHINGTON—Catholic athletes' presence on the U.S. Olympic team in Lillehammer, Norway, was unmistakable, as they won five of the six gold medals earned and garnered seven of a record 13 medals for the United States in the Winter Games.

First up was Tommy Moe of Palmer, Alaska, who on the first day of competition nabbed a gold medal in men's downhill skiing. He celebrated his 24th birthday Feb. 17 by capturing a silver medal in the men's Super-G event. He capped off his Olympic run with a U.S.-best time of 3:19.41, good for fifth place in the men's combined event.

One of the most compelling tales was that of Dan Jansen of Greenfield, Wis., in Norway for his fourth and last Olympic speed skating try after coming up empty in three previous Games.

As he had in past Olympic competition, Jansen slipped on the ice in the men's 500-meter event. He didn't fall all the way down, but he lost precious time by reaching down to the ice to support himself and finished eighth in what was arguably his best event.

But in the 1,000-meter race, Jansen shook the jinx with a world record time of 1:12.43. The picture of Jansen skating a victory lap while holding his daughter Jane—named for a sister who died of cancer during the 1988 Olympics—became an image transixed in the minds of people the world over who had been rooting for him.

The most riveting competition involving a U.S. Catholic Olympian was that of Nancy Kerrigan, whose figureskating prowess was overshadowed by the office assault on her in January and the media circus that ensued.

Kerrigan, of Stoneham, Mass., was able to detach herself from the hoopla. With record television audiences hanging on every jump and pivot, she skated to the lead after the first program Feb. 23.

She settled for a silver medal when it was all finished Feb. 25, just a shade behind Ukraine's Oksana Baiul.

A set of performances for the ages is the continuing legacy of Bonnie Blair, a Champaign, Ill., Catholic who skated to two golds in the women's 500 and 1,000 meter speed skating events.

Blair also logged a personal-best time of 2:03.44 in the women's 1,500-meter event, but finished fourth, a hair behind a bronze medalist.

As it is, she has racked up five gold medals in three Olympics, more than any other U.S. woman in Winter Olympic competition. And she's not finished yet. Blair said she wants to return to Calgary, Alberta, where she set the world record in the 500 in the 1988 Winter Games, and try to better it at an upcoming competition.

Another Catholic speed skating gold medalist, Cathy Turner of Hilton, N.Y., set an Olympic record in the women's 500-meter, short track speed-skating event, but not without controversy.

Unlike Blair's version of speed skating, where the fastest time denotes the winner, in short track the first skater across the finish line wins.

That led to a cry of foul from China's Zhang Yanmei, who complained Turner had bumped her on her way to the gold with a time of 45.98 seconds. Zhang, still visibly upset, threw down her flowers after the medal ceremony where she was awarded the silver.

Turner, who took the gold when short track debuted as an Olympic event in 1992, blamed the lingering controversy for her disqualification the next day in the women's 1,000-meter short track event, where more bumping had occurred.

In ice dancing, where the skates are light, Catholic Elizabeth Punsalan danced with a heavy heart. The week before the Olympics were to begin, her father, Ernesto, was shot to death at the family home in Sheffield Lake, Ohio. Punsalan's



CATHOLIC GOLD MEDALIST—Cathy Turner of Hilton, N.Y., set an Olympic record in the women's 500-meter, short track speed-skating event, but not without controversy. (CNS photo from Reuters)

brother, who has a history of mental disturbances, was arrested.

Punsalan and her dance partner and husband, Jerod Swallow, finished in 15th place.

Among the other Catholics who competed for the U.S. team in Lillehammer:

► **Brendan Eppert** of St. Louis finished 36th in the men's 1,000-meter speed skating.

► **Christine Scheels** of New Berlin, Wis.,

at age 16 the youngest U.S. Olympian in Norway, finished 21st in the women's 3,000-meter speed skating.

► **Nitla Skinner** of Sun Valley, Idaho, was on the four-member women's 7.5-kilometer biathlon relay team, which finished eighth.

► **Randy Jones** of Winston-Salem, N.C., was the brakeman on the U.S. four-man bobsled team that was disqualified Feb. 27 because the sled's runners were too warm.

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Flynn urges Aristide, bishops to cooperate

Says situation in Haiti won't improve until they can get together

by Cindy Wooden
Catholic News Service

ROME—Reconciliation between the Catholic hierarchy and the exiled Haitian president, Father Jean-Bertrand Aristide, is essential for ending suffering and restoring democracy to the Caribbean nation, said the U.S. ambassador to the Vatican.

"There is more common ground between President Aristide and the Vatican than their poor history would indicate," said Ambassador Raymond L. Flynn.

Father Aristide, who was expelled from his religious order in 1988 because of his political activities, has been in exile since a military coup toppled his government in September 1991.

Flynn called the current military ruler and the chief of police who control the country "brutal terrorists" and said they would be the only ones who would lose if Father Aristide and the church leadership began working together.

"They are filling the vacuum left by the split," Flynn said.

"The situation in Haiti will not improve" if Father Aristide and church leaders "do not come together, but it will get worse if they don't."

Flynn went to Haiti Feb. 24-25 to review humanitarian relief efforts and see how the United States and the Catholic Church could cooperate to end the

suffering of the Haitian people. Before returning to Rome, he had a two-hour meeting with Father Aristide in Paris.

The ambassador spoke about his trip in a March 4 interview with Catholic News Service in Rome.

Tensions between Father Aristide and the church leadership are based on several issues that Flynn said are surrounded by misunderstandings.

Although Father Aristide was suspended from the priesthood for his involvement in partisan politics, the Vatican has said it recognizes him as the democratically elected president of Haiti.

However, church leaders have criticized Father Aristide for not taking a strong enough stand against the violent actions of some of his supposed supporters, including a 1991 riot in which church property was destroyed and the papal nuncio was stripped of his underwear.

Flynn also said there is concern among some church leaders that Father Aristide would demand influence in the nomination of bishops if returned to office.

On the other side, Father Aristide and his

supporters have criticized the Vatican for seeming to recognize the military government by appointing a new nuncio to Haiti in 1992 while Father Aristide was in exile. The Vatican has insisted that it was merely replacing the former nuncio who was transferred to Africa and that the appointment did not imply recognition of the military regime.

Flynn said the split between Father Aristide and church leaders has caused a split among Catholics in Haiti and may mean that the Vatican is getting only partial information on the situation.

The ambassador said both sides must ask themselves, "Are we going to debate these things at the expense of the suffering people of Haiti or are we going to build a constructive relationship to end the suffering?"

The influence of the Catholic Church in Haiti and the huge role the church is playing to help alleviate the suffering of already poor people hit hard by an economic embargo make it a key player in Haitian life, Flynn said.

"The people who can help, as usual, are the Catholic Church and the duly elected president," he said.

Catholic social ministry workers meet in Washington for five days

(Continued from page 1)

as or as president, told Catholic News Service that since Chavez's death, union leaders and supporters have been reenergized in their work.

"We always worked hard, but while Cesar was alive we felt that what needed to be done would get done—he would find a way." Now the union leaders see they must find solutions they had left to Chavez, he said.

On welfare reform, an administration spokesman said unless there are new taxes or cuts in other domestic social programs, reforms will be much more limited than those envisioned by President Clinton.

"For these reforms to work, what we're talking about is real money," said Wendell Primus, deputy assistant secretary for planning and evaluation in the Department of Health and Human Services. To provide a former welfare recipient with job training, a job and child care if needed is "more expensive than just cutting a check," he added.

He said a proposal currently under consideration would limit the reforms to those who are new to the welfare system and those 25 years old and younger. It would require the creation of 300,000 jobs by 1999, he said.

In a March 1 workshop on the international dimensions of the U.S. bishops' Campaign for Children and Families, advocates said the world's children need U.S. ratification of the U.N. Convention on the Rights of the Child and a better program for children seeking political asylum in the United States.

The convention, approved at the United Nations in 1989, has been ratified by 171 countries, with the United States being the only industrialized nation and the only democracy that has not ratified it. The Holy See was the fourth nation to accede to the convention after its U.N. passage.

At a meeting at the Agriculture Department, conference participants were told Clinton administration policies would be more farmer-friendly than those of the Reagan and Bush administrations, but the transition would not be easy.

"If for 12 years people thought their job

was to say no (to loans) and get people off the farm, they're going to find it (hard) to say yes and keep them on the farm," said Farmers Home Administration director Mike Dunn said at a workshop.

Dunn and an assistant said government loan policies would become less restrictive, rural empowerment zones would be introduced, and a new look would be given to crop price supports.

A panel of pundits said social activists have cause for optimism because of new emphasis on moral values in political life.

"Across the political spectrum—and notably including President Clinton—there is an understanding that if we are to get somewhere on the road to social justice, we have to address how children are affected by family breakup," said Washington Post columnist Dionne.

Weigel, president of the Ethics and Public Policy Center in Washington, lauded the "new focus on character in civil society" and said Catholic social activists should rethink their traditional emphasis on achieving greater government assistance for the poor.

Steinle, editor of *Commonweal* magazine, said personal responsibility is "the new value of the moment" but that people often think personal responsibility means some other person, not them.

The conference included sessions on immigrants and refugees, a post-Cold War strategy on weapons, workplace ministry and developing lobbying techniques, as well as an afternoon spent lobbying members of Congress.

Participating organizations included the U.S. Catholic Conference Department of Social Development and World Peace, the USCC Campaign for Human Development and the Office for Migration and Refugee Services, Roundtable, Catholic Charities USA, the Catholic Legal Immigration Network, the National Council of Catholic Women, Catholic Relief Services, the National Conference of Catholic Bishops' Secretariat for Hispanic Affairs and the NCCB Secretariat for African American Catholics.

Vatican and Jordan agree to establish diplomatic relations

VATICAN CITY (CNS)—The Vatican and Jordan announced the establishment of full diplomatic relations March 3.

Talks between Jordan and the Holy See began shortly after the Vatican and Israel opened discussions on church-state issues.

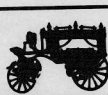
The Vatican had cited disputes over the Israeli-Jordanian border following the 1967 Arab-Israeli war as one of the factors delaying diplomatic relations with both nations. Before the war, Jordan controlled the West Bank and part of Jerusalem.

Signing a "fundamental agreement" with Israel last December, the Vatican said the

Middle East peace process was the proper forum for resolving the dispute, and it pledged to stay out of strictly territorial disputes.

The Vatican already has full diplomatic relations with several Middle East governments, including Egypt, Lebanon, Syria, Iran and Iraq.

In the wake of its agreement with Israel, the Vatican also has increased its contacts with the Palestine Liberation Organization. Talks between PLO leaders and Vatican diplomats have taken place at the Vatican and in Jerusalem.



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Pope is preparing for trip to volatile Lebanon

Security is primary concern as pope plans visit for end of May

by John Thavis
Catholic News Service

VATICAN CITY—The bombing of a Lebanese Catholic church in late February was an unwelcome reminder that Pope John Paul II is about to venture into a volatile part of the world.

The pope is scheduled to travel to Lebanon for a five-day visit at the end of May, and a Vatican spokesman quickly said there were no plans to cancel or revise the trip in the wake of the bombing.

The papal nuncio to Lebanon, Archbishop Pablo Puente, dismissed speculation over potential dangers and emphasized that the country's civil war was over.

But the pope's visit was supposed to bless an era of reconciliation in the Middle East country, not mourn new victims. He had put off the trip to this country with the largest Christian population in the Middle East for years until the guns of Lebanon's warring militias could be silenced.

Now the return of terrorism could turn the country back into an "immense battlefield," as the Vatican's own newspaper remarked. Nine people were killed in the blast and 60 injured, the first direct attack on a church in some two decades of civil strife.

Even before the bombing, Lebanon was considered by many the pope's riskiest pastoral visit. Long a cauldron of

factional hatred and terrorist tactics, the country has been off-limits for most Westerners even after a 1989 peace accord.

The dangers were illustrated last year when a bus carrying top Vatican participants in a Catholic-Orthodox dialogue session was the apparent target of an attempted bombing outside Beirut. The device exploded shortly before the bus arrived, leaving two terrorists lying dead at the edge of the road.

The Vatican is understandably reluctant to discuss security planning for Lebanon, but one leading Vatican official said it was a primary concern. It's not just a question of the pope's personal protection, but the safety of his entourage and the thousands of people who are expected to attend papal events.

In the past, the pope has avoided global "hot" zones for this very reason—his pastoral visits are designed for widespread participation by the faithful, not as a one-man show that can be kept under protective cover. That's why, for example, the pope is unlikely to visit Bosnia-Herzegovina anytime soon, Vatican sources have said.

The pope always carries his own mini-police force when he travels. Never far from the 73-year-old pontiff are Camillo Cibin, head of the Vatican police corps, and several of his officers. A pair of Swiss Guards generally come along, too.

Papal protection on these trips, however, is largely in the hands of local authorities. Policing is coordinated between the Vatican and the host government in advance.

The style of security can vary greatly. Some countries flaunt their force, parading colorful troops on land and escorting the papal plane in and out of their airspace with fighter jets. Others, like the United States, take a more plainclothes approach and rely heavily on metal

detectors, bomb-sniffing dogs and sharpshooters atop buildings.

In Third World countries, the pope can end up under the protection of teen-aged soldiers, who occasionally show up on the papal altar. A couple of years ago in weapons-rich and war-devastated Angola, civil authorities hired a specially trained Spanish police corps to run security. There were no hitches.

In fact, the pope has had remarkably smooth sailing in 16 years of globe-trotting. A knife-wielding priest approached him in Portugal in 1982, but the pope was unharmed. An Australian armed with five molotov cocktails was arrested in 1986 well before the pope arrived at a speech site. There was a toy gun in South Korea, a firecracker in India—all minor incidents.

More serious dangers are posed by crowd control. People have been killed in the rush for seats at papal events, and at times an altar or papal platform can appear like a shaky raft on a surging sea of people. That happened in a Mozambique slum when a sound system failed, and it took papal gestures to calm the crowd.

The papal visit to Lebanon has been high on his list of priorities, and Vatican sources said the bombing has not changed that. Lebanese church officials think the attack was an attempt at destabilization from outside rather than an expression of Christian-Muslim tensions.

As for the pope, he has always downplayed the personal dangers posed by foreign trips. He is said to have recently reminded the Lebanese ambassador that he suffered the most serious attempt on his life closer to home—beneath his apartment window in St. Peter's Square.

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BOOK REVIEWS

“Veil” may change your life

LIFTING THE VEIL OF CHOICE: DEFENDING LIFE, by Drew DeCoursey. Our Sunday Visitor, Inc. (Huntington, Ind., 1994). 126 pp., \$4.95.

by Rev. Eric Lies, O.S.B.

Don't read this book if you'd rather stay comfortable insulated from the abortion controversy. The little book of essays looks innocent enough, with the face of a charming child on the cover. It's short—about 126 pages—and easy reading. But if it affects you the way it did me, it may change your life. It may give you a new motive for fervent

prayer. It may even motivate you to do something appropriate in defense of unborn life.

Drew DeCoursey is no wide-eyed zealot. He is a seasoned advocate of all works of social justice, and a long-time member of the International Co-Workers of Mother Teresa. The forward in the book is written by Mother Teresa and is powerful stuff. She says: "There is no more choice, once a child has been conceived—a second life is in the womb of the mother. To destroy that life by abortion is murder."

DeCoursey's essays range in length from a few lines to several pages. Some are simple personal reflections. For

example, "We fight for the right to life of whales, timber wolves, the praying mantis and pre-born birds. We resist capital punishment for murderers, yet we show disregard for innocent human life when it causes inconvenience..." Other of DeCoursey's essays are penetrating critiques of public statements and biased media reports on pro-life issues.

What made this book most powerful for me was a simple comparison between slavery before the Civil War, the "holocaust" in Germany, and abortion today. DeCoursey writes, "The common thread tying each of the three together is the question of legal personhood. In each instance—slavery, genocide and abortion—the responsible governments made a conscious decision that a group of human beings would be categorized and treated as less than human."

DeCoursey gives us a fresh look at some of the events of our time and the often distorted interpretations they receive.

(Benedictine Father Eric Lies is a monk at St. Meinrad Archabbey in southern Indiana.)

+ Rest in Peace

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.

hanningsman; brother of Marcus, Nicholas and Therese; grandson of Rita Bedel and Urban and Marjorie Johannanning.

†BORNHANN, Patricia J., 52, Holy Spirit, Indianapolis, Feb. 24. Mother of Marla L. Holston, Gina W. Jr.; daughter of Alice Wenzel, sister of Pam Wenzel, Karen Wenzel, Judy Milligan and Kenneth Wenzel; grandmother of one.

†CANNON, Edward F., 56, St. Anthony of Padua, Clarksville,

Feb. 14. Brother of Walter K. Cannon, Jr. and Jean M. Gilbert.

†CLINGERMAN, Cleo Burdette, 72, Holy Spirit, Indianapolis, Feb. 22. Mother of Thomas B. Mary and Christina Bennett; sister of Margaret Kohli; grandmother of six.

†COSTELLO, Martha L., 82, Sacred Heart, Clinton, Feb. 15. Mother of Marla L. Holston, Gina M. Wood, Anthony and Michael.

†COUGHLIN, Zeta S., 93, St. Joan of Arc, Indianapolis, Feb. 22. Mother of Suzanne C. Graham; grandmother of six great-grandchildren of four.

†DEATRICK, Charles J., 23, St. Mary, New Albany, Feb. 22. Son of Margaret and Charles B. Deatrack; brother of Edward, Paul, Ellen and Ann; grandson of Frances Deatrack and Marie Torgat.

†DEVANEY, Angelina C., 86, Our Lady of the Greenwood, Greenwood, Feb. 24. Aunt of Dolores Pollard.

†FARRELL, Mary R., 86, Little Flower, Indianapolis, Feb. 25. Sister of Thomas Farrell.

†FEHLINGER, Edna B., 96, St. Michael, Brookville, Feb. 28. Mother of Janet Vormbrock.

†FLEISCHMANN, Marie An-

toinette, 87, St. Barnabas, Indianapolis, Feb. 25. Mother of Judith Calton; grandmother of ten; great-grandmother of 14.

†GAGNON, Marie G., 46, Holy Spirit, Indianapolis, Feb. 22. Mother of Kevin J. Gagnon and Lee K. Gagnon.

†GOHMAN, Philip R., 92, Holy Family, New Albany, Feb. 19. Husband of Helen; father of Vernon Carpenter and Charles Smith; grandfather of three; great-grandfather of three.

†GOODWIN, John H., 83, St. Mary, New Albany, Feb. 28. Husband of Doris; father of Herman Jr., Stephen D. and Nicholas A.; brother of Edna Greer and Lula McGee; grandfather of nine.

†GUILLAUME, Ellsworth W., 78, St. Augustine, Leopold, Feb. 24. Husband of Lorene; father of Patsy Goffine, Lucy Hess, Linda Eger, Brenda Zellars, Joanne Brumfield, Becky Wilson, Marcia Dauby, Jake Guillaume, David Guillaume and Gary Wilgus; grandfather of 27; great-grandfather of two.

†HUNTER, Douglas A., 61, St. Andrew, Indianapolis, Feb. 28. Father of Douglas A. Jr.; brother of Herbert W., George W., Larry L., Richard L., Howard W., Joe Lee, John, John Bennett and Nona Dottery; grandson of Thomas Kelley.

†KELLY, Lucille, 76, Christ the King, Indianapolis, Feb. 28. Mother of William Jr.; Charles R., Dorothy and Patricia; grandmother of three.

†KRETZER, Joseph R., 76, St. Matthew, Indianapolis, Feb. 22. Husband of Josephine Mascant Kretzer; father of Margaret Cimoto and Paul Kretzer; grandfather of three.

†KRISH, Patrick J. Jr., stillborn. Our Lady of the Greenwood, Greenwood, Feb. 11. Son of Patrick J. Sr. and Angela Krish; brother of Ryan Michael; grandson of Donald and Frankie Krish and Nick and Barbara Temple.

†KUTTER, Lorena C., 93, St. Andrew, Richmond, Feb. 20. Mother of Clem, Martha Anderson and Magdalene Jackson; grandmother of 17; great-grandmother of 38; great-great-grandmother of 11.

†KYSAR, Harold, 89, St. Mary, North Vernon, Feb. 24. Husband of Elsie E. Owen; father of Charles, Mary Johanna Sullivan; brother of Pearl Marhanka; grandfather of three; step-great-grandfather of two.

†LAMOND, Mary, 76, St. Lawrence, Indianapolis, Feb. 24. Mother of Sue Eicks, Judith Lett, Richard L. John and Stephens sister of Larry Lamond; grandmother of 18; great-grandmother of three.

†LANNAN, M. Bernard, 64, St. Lawrence, Indianapolis, Feb. 27. Husband of Mary Lou Kidwell Lannan; father of Thomas, Anthony, Timothy, Barbara, Glass and Diane Monney; brother of Norbert, Michael, James, Joseph, John Goffine, Lou Sweeney, Mable Lannan and Kay Jones; grandfather of nine.

†MCCOURT, Michael R., 7, Our Lady of the Greenwood, Greenwood, Feb. 12. Son of Gregg and Nancy McCourt; brother of Gregory J., Bobby D. and Nikki; grandson of Emory and Patricia McCourt; Patricia Wiley; great-grandson of Elsie Luke.

†MCKINNEY, Kathleen P., 36,

St. Mary of the Woods, Terre Haute, Feb. 9. Wife of Thomas R. mother of Thomas R. Jr.

†NOELKER, Earl A., 81, St. Andrew, Richmond, Feb. 24. Husband of Sarah Jane; father of David and Bruce; brother of Lawrence; step-grandfather of three; grandfather of 14; great-grandfather of 19.

†POTTER, Margaret M., 87, St. August, Jeffersonville, Feb. 23. Wife of James I. Sr.; mother of James I. Jr., Robert L., Nancy K. and great-grandmother of 11; great-grandmother of ten.

†RETTIG, Gladys L., 87, St. Mary, North Vernon, Feb. 28. Mother of Raymond A. Jr., Mary Jo Hammond, Rosemary Klosterman and Janice Boyd; grandmother of eight; great-grandmother of five.

†RUSSELL, Floyd N., 84, Holy Family, Richmond, Feb. 24. Husband of Ruth E.; father of James, Mary Ann Price and Mary Ann Price; grandfather of two; step-grandfather of one.

†SCHOTT, Margaret, 81, Our Lady of the Greenwood, Greenwood, Feb. 9. Mother of Theresa Munch, Mary Ann Lee, Joseph A., William T. and James L.; sister of Joseph Donahue and William Neuhue; grandmother of 13; step-grandmother of two; great-grandmother of six.

†SCHUMACHER, August, 91, St. Mary, North Vernon, Feb. 27. Father of Paul E., Robert L., Gerald E. and Annabelle Starke; brother of Joseph and Leona Wilmerding; grandfather of nine; great-grandfather of 14.

†SMITH, Mary Faye, 82, St. Augustine, Jeffersonville, Feb. 25. Sister of Eva Smith.

†STRAUB, Helen O'Brien, 78, St. Matthew, Indianapolis, Feb. 27. Mother of Michelle, Terry and Dennis; sister of John O'Brien, Joseph O'Brien and Irene Crowe; grandmother of five.

†SWAFFORD, E. Laverne, 69, Our Lady of the Greenwood, Greenwood, Feb. 15. Wife of Charles U.; sister of James A. Orndorff Jr.

†TODOR, Ann, 79, St. Christopher, Speedway, Feb. 19. Wife of Chester; sister of Frank Hruban.

†TOSCHLOG, Martha J., 90, St. Andrew, Richmond, Feb. 23. Sister of Ed Weadick, Margaret Hawley and Loretta Bennet.

Mildred Bennett, former Tribunal staff member dies

Mildred Bennett, a former staff member of the Archdiocesan Metropolitan Tribunal, died Feb. 24. She was 71 years old.

Bennett joined the Tribunal office in 1981 and retired in 1991. During 10 years of service, she served as a secretary and notary at the Metropolitan Tribunal of the Archdiocese of Indianapolis, Office of the Indiana Province Tribunal of Second Instance as office manager.

Bennett was a long-time member of Immaculate Heart of Mary Parish in Indianapolis. A funeral Mass was celebrated for her there on Feb. 27. She was buried in Knoxville, Tenn. She is the niece of Elaine C. Smith and David A. Campbell.

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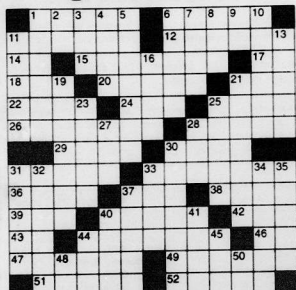
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Court refuses the case that had backing of Mother Teresa

by Patricia Zapor
Catholic News Service

WASHINGTON—The Supreme Court has declined to hear the appeal of a New Jersey man whose efforts to prevent

Catholic Crossword



- ACROSS**
- 1 "Out of the mouth of..." (Ps 8:2)
 - 6 Part of teachers' vernacular (Josh 19:2)
 - 11 Catholic order of uncertainty
 - 12 Proverbs
 - 14 Exclamation of uncertainty
 - 15 Marched
 - 17 Entitled man
 - 18 "From...to Beezlebub" (Judges 20:1)
 - 20 Irish (Var)
 - 21 Retriever (Short)
 - 22 Rara...
 - 24 Noun suffix
 - 25 "...on the Lord" (II Chron 16:8)
 - 26 Dried
 - 28 German philosopher
 - 29 Lampreys
 - 30 Capital of ancient Elam
 - 31 Fortified island near Zidon (Ezek 27:8,11)
 - 33 Priest's hat (Var)
 - 36 Wet
 - 37 Male cat
 - 38 Patricia... (Access)
- DOWN**
- 39 Exclamation of triumph
 - 40 Of gold
 - 42 High priest of Israel (1 Sam)
 - 43 Where Haran died (Gen 11:38)
 - 44 Words of Jesus not found in the Gospel
 - 46 Printer's measure
 - 47 Resume
 - 48 Give a new lining
 - 51 "Thou shalt plant vineyards and... them..." (Deut 28:39)
 - 52 Path
 - 1 "...genuflects valiantly" (I Chron 19:13)
 - 2 White
 - 3 Yet
 - 4 Island
 - 5 Anecdotes
 - 6 Foghorn
 - 7 Former British
 - 8 "Call the... away" (Mt 13:48)
 - 9 King of Babylon
 - 10 Fate
 - 11 Israel's strongest tribe (Num 1:26)
 - 13 Oracle
 - 16 Obelisk
 - 19 City founded by Ashur (Gen 10:11)
 - 21 Recipient of a legacy
 - 22 Lark
 - 25 City between 19 down and Quah (Gen 10:13)
 - 27 Municipal
 - 28 "Blen..."
 - 30 Almost professional
 - 31 Son of Hezron (I Chron 2:24)
 - 32 Beloved
 - 33 Cold wind
 - 34 Approximately
 - 35 Cut of woman's clothing
 - 36 Veers
 - 40 "Rock of..."
 - 41 Son of David
 - 44 Simian
 - 45 Priest's vestment
 - 46 Elber's partner
 - 50 Roman Numeral 2

his fiancée from having an abortion raised the legal question of when human life begins.

The case had attracted national and international support, including an unusual friend-of-the-court brief filed by Mother Teresa asking the justices to use the suit by Alexander Loece against the state of New Jersey to legally establish that life begins at conception.

"The Supreme Court has failed to address the core issue in the entire abortion debate—whether the unborn child possesses a constitutional right to life," said Patrick Mullaney, Loece's attorney.

Loece sued New Jersey after courts rejected his efforts to prevent his fiancée from having an abortion. He was convicted of trespassing after he and several companions went to the abortion clinic where she had an appointment and attempted to block the entrance to the operating room. His fiancée had the abortion.

In finding him guilty of trespassing in April 1991, Morristown, N.J. Municipal Judge Michael J. Noonan said Loece had presented credible evidence that proved human life begins at conception. However, Noonan said, U.S. law "legalized the execution of a human being," and therefore he had to find Loece's actions legally inexcusable.

Subsequent rulings by New Jersey courts upheld the conviction, but did not address the questions about the stage at which a fetus has civil rights.

After the Supreme Court Feb. 25 rejected the case without comment, Mullaney told Catholic News Service he considered the action "cowardly" and "a breach of judicial responsibility."

Having established a constitutional right to abortion in the 1973 *Roe vs. Wade* ruling, the court has avoided considering the rights of the fetus, Mullaney said.

Loece's appeal was the perfect vehicle for evaluating that issue, Mullaney believes, because his client's conviction was directly related to the question of whether his unborn baby had constitutional rights.

"This was a novel case," Mullaney said. "It really went to the core of the entire debate."

An attorney for Mother Teresa, Robert P. George, filed a brief on her behalf asking the court to take the case. The Nobel Prize-winning founder of the Missionaries of Charity petitioned as "a true citizen of the world," he said.

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Study finds younger priests more conservative

The vast majority of the priests questioned in 1993 were happy with their lives and ministry

by Catholic News Service

CHICAGO—A new national study of priests has found more evidence of a trend toward conservative church views among the nation's youngest priests.

"In 1993 the youngest priests were conservative on several ecclesiological issues, more so than in 1970 or 1985," said the study, conducted by three Catholic University of America social researchers for the National Federation of Priests' Councils.

The researchers reported that the vast majority of priests questioned in 1993—as in previous surveys—were happy with their life and ministry.

In general, they said, priests reported "few problems that are greatly troublesome to their life or ministry. The two problems felt most intensely are the way authority is exercised in the church (27 percent) and the unrealistic demands and expectations of lay people (18 percent)." The numbers referred to the percentages of priests surveyed who identified a particular issue as "a great problem."

Next in frequency on the list of issues that respondents considered serious problems for priests today were overwork (15 percent), loneliness (15 percent), celibacy (14 percent) and being expected to represent church teachings a priest personally has difficulty with (14 percent).

Only 1 percent of the priests cited too little work, difficulty of working with women or difficulty in sharing

authority as a great problem. Only 4 percent cited as major problems a lack of challenge, lack of opportunity for personal fulfillment, conflict with parishioners or difficulty in working with women religious.

The NFPC sponsored "The 1993 Survey of Catholic Priests on Leadership and Priestly Life" primarily as a self-study to analyze how it might serve U.S. priests' councils more effectively in the future. Many of its questions focused on priests' views of their own priests' council and the NFPC.

But the survey also repeated a number of questions that had been asked in national studies of priests in 1970 and 1985 in order to uncover trends and contribute to the general research into the lives, attitudes and concerns of U.S. Catholic priests.

More than 1,700 questionnaires were sent out, reaching every eighth priest in 44 dioceses and 44 male religious orders or provinces. The researchers received 1,186 responses, for a return rate of 69.5 percent.

Among notable overall trends, the researchers found four significant differences when they compared priests of 1993 to those of 1970.

► "Priests in 1993 feel more akin to professional men like doctors, lawyers and educators than they did in 1970." Those who felt they had professional levels of knowledge and skill rose from 76 percent in 1970 to 87 percent in 1993.

► "Priests in 1993 reported more personal satisfaction from the joy of administering the sacraments and presiding over the liturgy," going up from 80 percent in 1970 to 92 percent in the new survey.

► "Priests in 1993 reported less personal satisfaction from the well-being that comes from living the common life with like-minded priests"—down from 48 percent in 1970 to 37 percent now.

► Where only 7 percent of the 1970 priests said they were greatly troubled by "unrealistic demands and expectations of lay people," by 1993 the group feeling that way had risen to 18 percent.

In comparing answers of priests from 1970, 1985 and 1990 broken down by age groups, the study found five areas in which the comparisons of younger and older priests that applied in 1970 no longer apply.

In 1970 the youngest priests were quite consistently the least likely to adhere to more traditional understandings of priesthood and church structure and authority; middle-aged priests held more traditional views and oldest priests were the most traditional.

Now youngest priests are much closer to the oldest priests on those issues, and it is priests in the middle age levels who are least traditional in their views.

For example, in 1970 about 45 percent of priests aged

26-35 said they had a great problem, with the way authority is exercised in the church. In the new survey less than 20 percent of the youngest priests found that a problem, and the ones who had the greatest problem with it were priests in the 46-55 age bracket.

In 1970 nearly half of those in the youngest age bracket supported the idea of parishes being able to select their own pastor from among ordained priests. Now only about one-tenth of youngest priests supports that. Support now is strongest among priests aged 46-55.

Support for optional celibacy among diocesan priests has dropped among the youngest priests from about 85 percent in 1970 to about 45 percent in 1993. Well over half the priests in the next three age groups back optional celibacy. Only among priests under 35 and over 65 is support for optional celibacy a minority view.

In 1970 nearly 80 percent of the youngest group backed the idea of inviting resigned priests back to active ministry, even if they were married. Now fewer than 40 percent of the youngest back that position, while about 60 percent of middle-aged priests support it.

In 1970 fewer than 20 percent of the youngest priests described the "spiritual security that results from responding to the divine call" as something that was "of great importance" to them. Now 45 percent of the youngest priests said it was of great importance.

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