

SEEKING THE FACE OF THE LORD

Our shared responsibility to find priests

by Archbishop Daniel M. Buechlein, O.S.B.

Not so long ago the cover story of *Parade* magazine caught my eye: "When a Healer Needs Healing." The feature addressed the pressures and over-exhaustion in ministry experienced by clergy of all faiths. The demands on priests and other ministers have become more complex and wide-ranging in recent years. The same can be said about the public's expectations, scrutiny and criticism of clergy. The topic comes to mind at the end of Lent and Holy Week which demand much time and energy of priests.

Our clergy need help and cooperation in fulfilling our shared God-given mission. The mission of our church is not the sole responsibility of our priests and religious. Together we serve the Lord. On the other hand, I regret negative publicity. So rarely do the media tell the good news about the ministry of priests (and religious). There are so many good stories to tell. Yes, there is the hazard of burnout for priests, but aren't we beginning to see the same hazards for lay parents and religious too? The complexity of contemporary society affects all of us in every walk of life.

I hope and pray that articles like the one in *Parade* do not discourage our youth from answering God's call to priesthood and religious life. I for one have been blessed in



both! As a matter of fact, I don't know of a more meaningful and fulfilling way of life than that of a priest or a religious sister or brother. Challenging, yes, but thrilling as well. Yes, every way of life has its ups and downs; it's our human reality. We need to remember that every way of life is also graced by God so that we can joyfully make our individual journey according to God's will.

On Tuesday evening of Holy Week, before the Chrism Mass, I had the pleasure of having supper with many of the seminarians of our archdiocese. They are fine young men who are generous, bright and good-humored by disposition. They are also pretty realistic about the challenges of being special leaders in our church in these days. They sense the need for strong spiritual leadership and are doing the best they can to see if God calls them to be such and also to prepare for such ministry. They want to make a difference in this world of ours and they are going for it by choosing to live at "the heart of reality." In my mind, to become ministers of the mysteries of Christ in the church is to live at the heart of reality!

The first real solution to the growing expectations and complexity of priestly ministry in the church is the active promotion of priestly vocations and to support our seminarians (and young religious). The responsibility to find priests and religious for our church belongs to everyone in the church. The vocation apostolate is not just the responsibility of the archbishop, the vocation director and priests and religious. This past week a woman fussed at me because her parish needs another priest. In turn, I asked her

what she is doing to help find more candidates for the priesthood.

As a matter of fact, we are in touch with potential candidates for priesthood, but there are many voices calling them. Our youth need positive support to enter a seminary. And believe me, they don't often get it. It saddens me that youth who are interested in the priesthood are often "grilled" by parents and friends as if the first presumption is that they are making a big mistake. (Would that people were so careful about entering into marriage!)

It is true that there are extraordinary expectations placed upon priests these days. I am not sure why it is so, but the level of criticism is excessive. Priests don't claim to be super-human and cannot be so. I don't know many priests who claim to be great saints, hard as they try to be who they say they are as priests. Yet the faults of priests get exaggerated beyond all proportion. A recent example is the movie "Priest." Someone described the movie as "a tortured example of an abnormal situation," namely of two priests who are portrayed as wayward. The problem with such portrayals is that uninformed viewers may see the portrayal as generally representative. We priests and our seminarians take such exaggerations on the chin. The counter-testimony of lay people is needed and welcomed.

Pope John Paul has designated Sunday, May 7, as a World Day of Prayer for Vocations to the priesthood and religious life. Praying for a positive response from our youth and our parents is something all of us can do. And, yes, it is our shared responsibility to issue the invitation.

EDITORIAL COMMENTARY

Terrorism must not thwart peace in Israel

by John F. Fink
Editor, The Criterion

Good Friday and Easter Sunday were observed in Jerusalem this year pretty much as usual. On Good Friday the Franciscans, who have been the special custodians of the Holy Land almost from the time of St. Francis, had their solemn way of the cross along the Via Dolorosa, as they do every Friday. On Easter, Latin Patriarch Michel Sabbah was the principal celebrant during the Roman Catholic Mass at the Church of the Holy Sepulchre. Pilgrims traditionally crowd Jerusalem during this weekend and this year was no exception.

Meanwhile, peace efforts in Israel seem to have bogged down. Even though most Israelis and most Palestinians have a real desire for peace and are committed to the peace process, there is indication that the efforts of those who don't want peace are having their effect. Acts of terrorism continue to force the Israelis to restrict the movements of the Palestinian population, thus worsening the economy of the people, particularly in Gaza.

Cardinal Joseph Bernardin of Chicago led a joint Catholic-Jewish delegation to Israel from March 21 to 28. They met with the top officials of both sides, including Yasser Arafat of the PLO and Israel's Prime Minister Yitzhak Rabin and Foreign Minister Shimon Peres.

After his meeting with Arafat, Cardinal Bernardin said, "At one point he said there was no alternative to the peace process." This well might be, and let's hope it is true, but we must see more progress soon.

In the case of Israel, Rabin faces an election next year and, according to most polls, opposition is growing. The Liberal

Party is losing support and the Likud is growing in popularity.

As for the Palestinians, Arafat's popularity has declined considerably because of his inability to control the terrorists. The result has been the closing of the borders between Gaza and Israel and between the West Bank and Israel. It is difficult to get permission to go into Jerusalem.

What many people don't realize is that East Jerusalem is almost completely Palestinian. When you're in Jerusalem, you see a

complete change in atmosphere within a block as you cross from West Jerusalem into East Jerusalem, from the Jewish part of town to the Arab, even though there is no physical barrier. The Palestinian universities, hospitals, shops and businesses are located in East Jerusalem. When people are prevented from going there, it creates a tremendous hardship. At the same time, it's easy to understand why the Israelis close the borders—to keep terrorists out.

Cardinal Bernardin said about the border

Part of AIDS Memorial Quilt to be at cathedral April 29-30

by Mary Ann Wyand

"Called to Compassion" is an invitation to central and southern Indiana residents to view a portion of "The Names Project: The AIDS Memorial Quilt" on April 29-30 at SS. Peter and Paul Cathedral.

The two-day viewing of a section of the massive handmade quilt will provide an opportunity to remember and pray for persons who have died from AIDS. Quilt panels were made by family members and friends in memory of loved ones from every state.

The entire AIDS Memorial Quilt is large enough to cover the Washington Mall in the nation's capital. It will be there again in 1997. The quilt continues to grow in size as the HIV virus claims an increasing number of lives each year.

People can view one portion of the memorial quilt on display at the cathedral from 10 a.m. to 7 p.m. on Saturday, April 29, and from 1:30 p.m. to 7 p.m. on Sunday, April 30.

An ecumenical service of remembrance at 7 p.m. on April 30 at the cathedral will conclude the Indianapolis viewing, which is presented by the HIV/AIDS Ministry of the Archdiocese of Indianapolis through the corporate sponsorship of St. Francis Hospital Center in Beech Grove and St. Vincent Hospital and Health Care Center in Indianapolis.

Catholic priests and ministers of other denominations will conduct the prayer service, which will conclude with the presentation of new panels for the quilt. "I think the thing about AIDS is we can't put a face with it," Father Carlton Beaver, a diocesan priest who directs the HIV/AIDS ministry in the archdiocese, explained. "It's kind of like a nameless disease. But once you see the quilt you get some idea of the people who have been touched by this disease. The quilt personalizes AIDS."

The April 30 prayer service has been planned to remember people who have been touched by AIDS, he said, and to educate people about the HIV virus.

"It's also kind of a reconciling occasion," Father Beaver said. "There are so many people who suffer from AIDS who feel so many kinds of alienation. They've been ostracized from family, from churches, from employment, and even from society. A lot of people are afraid of people with AIDS or HIV because they don't really understand the disease. It's almost like leprosy. Some people are afraid to come into contact with someone who has AIDS."

Free educational literature will be available at the cathedral, he said, "to help people understand how AIDS happens and why it happens."

The two-day quilt display will focus on healing and reconciliation in addition to education, he said. "Many times people have been alienated, especially from the Catholic faith, because people automatically connect AIDS and homosexuality. We have this sexual problem with it as well as a problem with the communicable aspects of the disease."

Displaying the quilt panels at the cathedral is intended to encourage reconciliation in a variety of ways, he said. "We chose a date as close to the feast of Easter as we could to symbolize resurrection and hope, and we chose the cathedral because it is the archdiocesan church and we want to symbolize the concern that the diocese is trying to reflect about healing people and bringing them back to the church."

Since the HIV virus and AIDS were diagnosed in 1981, Father Beaver said, "the Catholic Church hasn't always been seen as being compassionate to people who have AIDS. The U.S. Catholic bishops have issued two pastoral letters, but a lot of times people who have the disease will say it's too little too late. The Catholic Church is rather new in its involvement in the disease and its ministry to persons with AIDS. However, our own diocese, about eight years ago, helped found the Damien Center to assist persons who are HIV positive or are ill with AIDS."

closing. "Whenever people are restricted, no matter what the cause, it generates in me a certain sadness. This is why the peace process has to be successful." And he noted that authentic peace will begin "only when the security needs of both Palestinians and Israelis are respected by both peoples."

The future of the entire region—Israel, Palestine, Jordan, Syria, Lebanon—could be tremendously bright, peace could reign. The Israeli leadership is well aware of that, as Peres showed in his recent book. Terrorism by minority extremists must not be allowed to thwart the peace process.

OFFICIAL
APPOINTMENTS

Effective June 1, 1995

REV. STEVEN SCHAFFLEIN, will be leaving his pastorate at St. Ann, New Castle and St. Rose, Knightstown, and will begin his pastorate at St. Mary, Greensburg.

Effective July 1, 1995

REV. JEFFREY H. GODECKER, returning from sabbatical, will be leaving his appointment as Director of Religious Education for the archdiocese, and will begin his pastorate at Immaculate Heart of Mary, Indianapolis.

Effective July 9, 1995

REV. FRANCIS J. ECKSTEIN, will be leaving his pastorate at St. Gabriel, Connersville, and will begin his pastorate at St. John, Osgood and St. Magdalen, New Marion.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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PEOPLE WHO LIVE THEIR FAITH

Steve Beck generous to church, business

by Elizabeth Bruns

Steve Beck has been a resident Indianapolis southside for most of his life. And so far, he's packed a lot of activity and goodwill in that time span.

A member of the SS. Francis and Clare community in northern Johnson County, Beck has been involved in "everything from the liturgy committee to the planning committee to being in charge of the setup for Mass." (*Ed. SS. Francis and Clare Parish is currently housed in the Center Grove Middle School's gymnasium.*)

He grew up in Sacred Heart Parish—attending both grade and high school there. He still frequents the church for daily morning Mass.

"My parents were extremely active in the church. They were trustees, presidents of the men's club and the ladies club," said Beck. "They were active in the school. . . . It came kind of natural for them. They weren't just active in church, they were active in the community, period. It was a major influence on me, because I saw them constantly involved in everything."

Steve Beck is setting the same example for his children and their friends.

While parishioners of St. Barnabas Parish in the Indianapolis South Deane, the Beck family moved into a new house that was farther south from the church. Beck and his wife Rita saw the strain on his children, Rory and Josephine (Joey), and the division of the



Steve Beck

children's friends, so they decided to move the family to Our Lady of the Greenwood Parish. The family became members of SS. Francis and Clare Parish on its inception on Nov. 28, 1993.

Beck has ministered to the church with a multitude of activities and boards and committees that he's served. Included in these are St. Elizabeth's Home (for nine years) and Catholic Charities.

Beck heads-up Project I-STAR, Inc., a

nationally recognized program dealing with drug prevention for middle school students. The Office of Education for the Archdiocese of Indianapolis uses the I-STAR program in its schools.

His "real job" is at Huntington National Bank of Indiana. He is senior vice-president there.

Beck has also given volunteer time to the business community. He is a member of the Indiana Chamber of Commerce's Small Business board of directors; founder, a former president, and board member of the Indiana Statewide Certified Development Corp.; a past president, former treasurer, founder and board member of Venture Club of Indiana, Inc.; chairman of the U.S. Small Business Administration's Indiana advisory council; and member of the advisory council for the Midwest U.S. Small Business Administration.

His achievements and assistance aren't restricted to those mentioned. These are just a small portion of the work Steve Beck does. He is listed in the "Who's Who of Indiana Financial Executives."

Beck uses his gift for finance and banking to teach others. Beck is an instructor for both the Indiana CPA Society and the Indiana Bar Association, and an adjunct professor at both Ball State University and Indiana University-Purdue University at Indianapolis. He also wears the hat of a journalist once a month when he writes a column for the *Indianapolis Business Journal*.

He is author of five books, most of them dealing with finance and developing small businesses. He is currently working on another book—one of children's fairy tales—as a new project.

"When they were little, it didn't take my kids too long to get bored of the traditional fairy tales," said Beck. "So I tried to be creative and come up with some characters. Over time, those characters kept coming back to life, so to speak."

Beck is a firm believer in stewardship. "I believed in it before I even knew what it was," he said. "I was brought up to believe that stewardship is part of the way you live your life. Not only in your faith life, but in the community."

Beck is involved in business-oriented activities as well as community development and church projects. To Beck, it is essential to be involved in all of them. In his perspective, all of these areas "make this place a better place to live. That makes life a lot better."

"I think stewardship done right is a way of life. . . . You really have to believe it," he said. "You've got to believe that you've got to participate not only with your money, but with your time and energy."

In his spiritual life, Beck sees church and prayer as a must. "Mass is a key part of my life. My wife and I both try to go about every day. One of the first things we do when we take a vacation is find a church."

Beck is thankful to see that precedence for Mass in his children. "Our kids even plan their weekends around Mass," said Beck. "Even when they do an overnighter on Saturday nights, they always ask what time I'm picking them up for Mass. We're really pleased with them."

Beck knows that people are hesitant to volunteer or they think they don't have the time. He encourages that people shouldn't be afraid to volunteer. "I'm currently on the liturgy committee at SS. Francis and Clare. I have never been involved in liturgy planning in my life and now I have learned and have a higher appreciation for the liturgy since I know how much work goes into it and what everything means. Some people think they have to be experienced in certain areas to volunteer for committees. You only have to be willing to help."

Beck believes that by volunteering in anything in the church, you are becoming a better Christian. "The more you learn the better person you are."

"Everybody says that they don't have enough time to help," said Beck. "I think God knew when he put me in this world and he knows when he's going to take me out. . . . I think I'm going to be judged by what I do with the time between."

He realizes that he does a lot. Not only does his daily planner tell him so, but his body does too. Still enthusiastic, Beck said, "When I die, it will be that I wore out, not rusted out."

UNITED CATHOLIC APPEAL

Service responds to 'people' needs in area

The United Catholic Appeal directly, or indirectly, helps the archdiocese respond to the human and spiritual needs of more than 200,000 people in central and southern Indiana. Among the human, physical and financial areas it touches are spiritual growth, Catholic education, family development, and social services.

The nurturing of spiritual and sacramental life is important to the archdiocesan mission. The Office of Worship provides training and resources for those who lead prayer and liturgical gatherings. And it assists local parishes in music, art, and sacramental initiation.

Fatima Retreat House is growing as a center of spiritual renewal, now working to promote retreat and renewal programs throughout the archdiocese. It is offering creative programs to reach new clients.

And the new Evangelization Commission is striving to include the sharing of the faith in all plans and programs in the local church.

The educational goal of the archdiocese is to "teach and share Catholic beliefs, traditions, and values." The Office of Catholic Education supports parishes and deaneries in their efforts to provide programs and guidance that meet professional standards.

The OCE helps pastors, principals and teachers in 63 elementary and nine high schools in the archdiocese. More than 22,500 students receive quality education, along with the discipline that Catholic schools are known for.

Another 18,500 are in parish religious education programs designed for students enrolled in public schools.

The archdiocese teaches people of all ages—"womb to tomb." Besides basic religious education programs for adults, OCE offers formation sessions for board members, administrators, teachers, and catechists. The educational secretariat has been offering workshops on "The Catechism of the Catholic Church."

The Indianapolis schools are benefiting from a financial partnership among the parents, parishes, the archdiocese—through the United Catholic Appeal, and the corporate community. The Center City 2000 project commits the archdiocesan church to continued operation of the eight center-city elementary schools in Indianapolis.

The United Catholic Appeal directly makes some financial aid possible for needy students who want to attend interparochial high schools. And it has helped in the assessment of these six high schools.

Family programs are coordinated with OCE and Catholic Charities so that families in the archdiocese are upheld and strengthened. Assistance is available at every stage of life from the Family Life Office.

Educational and faith formation programs provide information and skills that help with parenting, marital communications, family decisions, losses, and spiritual development, and others.

When the archdiocesan employees met to consider how they would participate in the United Catholic Appeal, they heard from Lucille. She lost her sight three years after her husband of 58 years died. Though mentally alert, she was not keeping active. Her adult children were concerned.

The family learned about the adult day care facility sponsored by Catholic Social Services, an agency of Catholic Charities. Now they drop Lucille off at the center in the morning, where she has a morning snack, keeps mentally and physically active through a wide range of activities, and has lunch with friends and staff. Her children know that she is safe.

"It seems like no time at all and it's time to get in the van and head home," said Lucille.

The adult day care is just one program under Catholic Charities which receives help from the United Catholic Appeal. Its agencies include: St. Elizabeth's in New Albany and Indianapolis; St. Mary's of Child Center; Catholic Social Services in Indianapolis and Bloomington; Catholic Charities in Terre Haute, New Albany, and Tell City; Campaign for Human Development and Catholic Charities-sponsored counseling programs in Batesville, Connersville and Seymour deaneries.

Last year, Catholic Charities' agencies served nearly 30,000 people of all faiths throughout the archdiocese. More than 18,000 of them were helped with programs that help people with such concerns as problem pregnancies or adoption services, refugee resettlement, counseling and family support.

Another 1,700 members of homeless families were given shelter-related services, and 10,000 received emergency financial aid, clothing or medication assistance. And the equivalent of 144,000 meals were served directly through soup kitchens or indirectly through food banks. And the Pro-Life Office worked on social justice issues and self-help programs.

Starlight parish plans grand reopening for education center

by Peter Agostinelli

St. John Educational Center in Starlight will hold a grand reopening and ribbon cutting ceremony this Sunday, April 23.

The educational center is a ministry of St. John the Baptist Parish in Starlight. The ministry includes childcare, preschool and kindergarten classes.

The celebration is scheduled for between the 8 a.m. and 10 a.m. Masses this Sunday at the educational center, 8409 St. John Rd. in Starlight. Kim Bright, director of the center, said staff members welcome families from the New Albany Baptist to attend and find

out why they should consider enrolling their children at St. John Educational Center.

The center, which is administered by St. John the Baptist Parish, is finishing its second year of operation. The parish decided several years ago to open the facility to meet local demand for quality childcare.

Enrollment in the childcare classes doubled for the current school year. Bright said the enrollment now includes 85 children.

Joe Koopman, president of St. John's board of education, said the childcare ministry is important because it provides such specific care for the children. The childcare currently includes children from infancy through kindergarten age.

Council starts plan's revision

(Continued from page 1)

coordinated leadership for Catholic Charities agencies, social justice at the parish level, pastoral communications and technology, full implementation of stewardship, training in management and finance for parish staffs, and capital and endowment needs.

New planning issues: parish staffing beyond the next three years; comprehensive plan for lay leadership development, formation and training of liturgical leaders, relationship of parishes to archdiocesan agencies, greater presence of Catholic Charities to outlying areas, staffing and programing for multi-cultural ministries, unity of education and formation efforts in parishes, better use of electronic communications and media, parish business managers and deanery finance coordinators, deanery collaboration and planning, and promotion of Catholic cemeteries in all regions of the archdiocese.

These planning issues, and a series of specific objectives drafted by the council during a "brainstorming" session on April 8, will be given to five task forces appointed by

Archbishop Buechlein to revise the plan's five long-term goals. Each task force will meet during the next few weeks and submit a draft of its objectives to the council at its next meeting, May 13.

At the conclusion of the meeting, Archbishop Buechlein expressed his amazement at the number of good things being accomplished as a result of strategic planning, and he thanked the council members for their good work. He also reminded the council that the second round of planning will need to be "more tightly focused in order to ensure that we do not overburden ourselves or our parishes with too many good things."

He reminded the council that, in strategic planning, there is no attempt to do everything, no matter how good or useful some things may be. Rather, he said, the attempt is made to identify those things that are urgent (having some time constraint) or essential (necessary for the success of the mission).

FROM THE EDITOR

We must learn to think more 'catholic'

by John F. Fink

How can we get Catholics to think more universally? It's important that we do so because the very word "catholic" means "universal." But it's my experience that many Catholics, especially Americans, seem to have an insular attitude. Their interests often don't reach beyond their own parishes and sometimes they don't even extend that far.

To be a Catholic should mean that we are concerned about what is happening in all parts of the world. Ours is not a private religion, concerned only with how God relates to each of us individually. Our churches do not stand alone, as do Baptist churches and some other Protestant churches, but are united in what are called "particular churches" (dioceses), and particular churches are fully "catholic" through their communion with one of them, the church of Rome.

In our Creed we say that we believe in one, holy, catholic and apostolic church. We profess our belief in a universal church. But too often we don't think universally.

OUR MODERN AGE gives us opportunities to think and act universally that previous generations never had. Whereas our ancestors often had no idea what was happening in the next village, television allows us to learn what is happening in other nations spread all around the world. Our economy is affected by those of other nations. We are present when Middle Eastern enemies shake hands. We see the effects of wars and natural disasters. If any age should think universally, it should be ours.

But I find many Americans, including Catholics, with an isolationist attitude. They don't want to be involved with other people's problems. I don't find that attitude among people of other countries. Perhaps those



two oceans on both sides of our country still keep us separated from the rest of the world, as some people thought they did prior to World War II.

This is reflected in the amount of foreign aid we give to poor countries. I think Americans are under the illusion that the United States is supporting the rest of the world through foreign aid. We should be since we are by far the richest nation in the world. But U.S. contributions to foreign economic aid are less than two-tenths of 1 percent of our gross national product, compared, for example, to Denmark's 1 percent of its GNP.

The United States' contributions aren't in the top 20 when figured as a percentage of GNP. And our entire foreign aid amounts to less than 1 percent of our federal budget. When we talk about cutting the budget we should concentrate on the large items, but we hear more complaints about foreign aid than about the size of the military. Furthermore, about 90 percent of what is spent on foreign aid is actually spent in the United States on things that benefit other countries.

AN ISOLATIONIST OR non-involvement attitude is also evident in the lack of interest that Catholics say they have about national and international religious news. The *Criterion's* most recent reader survey showed that interest in this type of news was near the bottom of the list—higher only than classified ads, book reviews and information about archdiocesan fund-raising events.

It's perfectly normal to be more interested in what's going on in areas closer to you—in your parish or in the interests of Catholics should also have global interests. We should be interested, for example, in what the pope is doing or saying, in what is happening to the church in Eastern Europe, and in statements issued by the U.S. bishops. Our survey, though, shows that most of our readers are not interested in those things. (We're still going to report them, though, at space permits, while giving precedence to archdiocesan news.)

Two of the important international events within the past

year were the two United Nations summit meetings—in Cairo last September and in Copenhagen last month. These were conferences that Catholics should have been interested in because they concerned moral implications of development issues in Third World countries. We reported on those meetings but I detected less than enthusiastic interest on the part of most of our readers.

THE CHURCH'S SENSE of universality has always been present, at least from the time when God let Peter know that his church was to include gentiles as well as Jews and when Paul set out on his missionary journeys. The church has been a missionary church ever since. We Americans wouldn't have our faith today if it weren't for the Jesuit North American martyrs from France, or the priests who came from Ireland to southeastern states, or the Franciscans who brought the faith to the West.

Catholics from nations throughout the world brought their faith with them. We tend to think primarily of the Irish, Germans, Italians, Polish and Hispanics, but the list should also include Filipinos, Latvians, English, Koreans, Vietnamese, Jamaicans, Haitians, Croatians, and so many other nationalities. They are all our brothers and sisters in the faith.

Fortunately, the church continues to have organizations whose work is primarily to help others throughout the world. A short list includes Catholic Relief Services, the Society for the Propagation of the Faith, Migration and Refugee Services of the U.S. Catholic Conference, Food for the Poor, and the Christian Foundation for Children and Aging. Volunteers continue to donate their services to help the poorest of the poor in our world. This is putting the universality of the church into practice.

We need to gain a sense of being one with all the people on this planet, to develop a spirituality that is global in both extent and in practice. If we do that, our faith will be truly "catholic."

A VIEW FROM THE CENTER

Stewardship of our beliefs, traditions, values

by Dan Conway

In the pastoral letter "Stewardship: A Discipline's Response," the bishops of the United States refer to their "obligation to be models of stewardship."

... in our prayer and worship, in how we fulfill our pastoral duties, in our custody of the church's doctrine, spiritual resources, personnel and funds."

Most discussions about stewardship deal with the concrete, practical dimensions of Christian stewardship (caring for human, physical and financial resources). However, with the publication of the new "Catechism of the Catholic Church," it is also appropriate to talk about the Christian's role as a steward of the beliefs,



traditions and values that are Catholicism's most precious gifts.

According to the bishops' pastoral, a good steward is "one who receives God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them in justice and love with others, and returns them with increase to the Lord." This standard of good stewardship applies equally well to the responsible care of facilities and finance and to the custody of our church's beliefs, traditions and values. Although we don't often think of them this way, gratitude, accountability, generosity and productivity are as important to the preservation of faith as they are to the development of our church's resources.

A good steward of our Catholic tradition is one who is grateful for the gift of faith. There are many today who are tempted to the view of the teaching and practice of the Catholic Church as a burden—especially when it challenges the ideological positions of the rigid right or the radical left. Authentic

Catholic teaching on life issues and on sexuality, for example, are frequent stumbling blocks for those who would promote their own agendas. But for those who are struggling to achieve a balance and consistency in their approach to difficult moral problems of our time, Catholic beliefs, traditions and values are a great blessing.

I'm sure bishops are occasionally frustrated by their inability to give "politically correct" answers to frequently asked questions about issues of faith and morality, but bishops have a serious responsibility to interpret, and hand on, the tradition of Catholic teaching which we have inherited from past generations. It's easy for media pundits to make pronouncements on a wide range of controversial issues, but on Judgment Day they will not be required to render an account of their stewardship of the Catholic faith. The pope, our bishops and the laity who share in the universal priesthood of Christ through baptism, will all be held accountable for the quality and

authenticity of the Catholic faith as it is lived today.

Sharing our faith with others is frequently talked about today as "evangelization"—a word that many people find intimidating. Unlike earlier times, when to evangelize was to browbeat others into submission to the one true faith, the contemporary concept of evangelization involves personal witness, openness to questions and concerns of others, and a strong desire to welcome (or welcome back) those who are new to the Catholic faith or who have rejected (or simply drifted away from) the Catholic community.

Like any good gift, our faith becomes most precious to us when we share it with others. As the bishops' pastoral letter on stewardship makes clear, "Stewards of the mysteries of God desire to tell others about them and about the light they shed on human life [and] to share the gifts and graces they have received from God." Thus, sharing our faith is an integral part of good stewardship of Catholic beliefs, traditions and values.

The final virtue associated with stewardship is "returning to the Lord with increase." Because faith is a precious gift, Christian stewards are challenged to nurture and develop their most deeply held beliefs. By deepening our faith through prayer, reflection, and sharing, we strengthen and increase it. We also allow it to grow.

Stewardship is a way of life which applies to all aspects of daily living—the practical sides of life as well as those that are more abstract and profound. The new "Catechism of the Catholic Church" helps help our bishops, and all of us, to be better stewards of our faith, but like every other aspect of stewardship, taking care of and sharing our faith is a lifelong responsibility.

THE HUMAN SIDE

Church isn't running from sex abuse problem

by Fr. Eugene Henrick

The full picture needs to be presented on the church's efforts to stop clergy sex abuse. I think the record will show that the church now is addressing the serious problem in a constructive way that represents progress.

A recent editorial in the *National Catholic Reporter*, "Sex Abuse Scandal Erodes Church's Credibility," made some thoughtful observations about the problem. Nonetheless, I take issue with the editorial as a whole.

It said that the church's credibility and the confidence of Catholics in their clergy are wearing away. "The clergy, too, are reeling from the scandals, which have contributed to low morale and caused priests to alter the way they perform ministry and even avoid contact with youngsters," it said.

The editorial asked more than once, "What is going on with the clergy?" and suggested the bishops take a systematic, honest look at the priesthood, "consulting



priests, psychologists, the evidence and data gleaned from years of work with priests who have been sexual abusers."

Conceding that the scandals involve a small minority of priests, the editorial concluded by suggesting that "something systemic is afoot, and the bishops appear terrified to take an honest look."

The editorial is right in suggesting that bishops should systematically study the problem and not flinch when going after the truth and acting decisively on it. But there are many examples of tireless bishops, experts, researchers, parishioners and others in the church who have expended enormous amounts of spiritual and physical energy addressing, and combatting, this very problem. These people don't appear to me to be terrified to take an honest look at the problem, nor do they appear to be flinching when going after the truth.

Seminary administrators also have been addressing the problem and have taken action that has led to dramatic changes over the last few years to guarantee—as much as it can be guaranteed at this point—that seminarians have the moral character needed to study for the priesthood.

I also wonder what it implies to say that

the church is losing credibility because of clergy sex abuse. What does this imply about the laity's depth of faith? Is the laity's faith so shallow that a clergyman gone bad can destroy it? I don't think so.

What does any of this imply about the church's history of survival—a history that always has included some bad apples?

I also wonder exactly what it means to say that priests' morale today is low. Demoralization is a psychologically debilitating condition bordering on despair; it frequently hinders a person from operating correctly.

Yes, priests are disturbed by events that have occurred. But you won't find many whose work has been stopped by the problem. In fact you will find more bishops and laypersons offering affirmation to their priests now than in the past. Adverse times often create a stronger spirit of unity and community.

I believe that if the church's efforts to address the problem of clergy sex abuse are compared with the efforts of other organizations facing similar problems, the record is very positive. The church is not running away from this problem today.

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To the Editor

Bishops used by the liberal left

It is unfortunate that some American bishops of the Roman Catholic Church and spokespersons of pro-life groups have allowed themselves to be used by the liberal left as what the Communist Party used to refer to as "useful idiots."

Even though I consider myself a member in good standing in both of the groups mentioned above, I do not agree with those who say that putting a family cap on welfare payments (after a 10-month "grace period" following its implementation) will increase the number of abortions.

Thirty years of uncapped welfare did nothing to reduce the number and only enslaved the very people the bureaucrats said they were trying to help.

Those bureaucrats sought only to increase their power, and in the process increased the number of broken families, illegitimate children and lack of respect for all life.

Any step away from the liberal policies of the past 30 years, which have decreased the self-respect and self-reliance of the people affected by those policies, is a step in the right direction and deserves the support of all pro-life forces, not the alignment of some of its spokespersons with the enemies of all they supposedly stand for.

Rose B. Kehoe
Zionsville

Teach as Jesus taught us

Our Holy Father has published his current encyclical, "Gospel of Life," in which he urges respect for all human life. This means the life of an innocent unborn, no matter how conceived.

There is an advocacy group of Catholic women speaking out on the right of a

woman to choose. I feel these women are just confused and do not know God's Commandments. This letter is not directed to them, but to the religious community of a few—very few, I might add—nuns who have addressed the vicar of Christ on earth with regard to the church not keeping up with the times on abortion.

A doctor does not keep up with the times (except for new medicines), for example, when a diabetic patient arrives. The doctor prescribes what will extend his/her life, not the lifestyle of the '90s, a rare vintage and insulin. So too, the laity looks to the good nuns to help the hierarchy by teaching as Jesus taught us, thus saving our souls for eternal life.

Therefore, please read the new "Catechism of the Catholic Church," "Intentional homicide," page 546; "Abortion," page 547; and "Euthanasia," page 548.

Mary E. Abernathy
Indianapolis

Pro-life movement stands for women

In his new encyclical, "The Gospel of Life," the pope called for a "new feminism," which rejects the temptation of imitating models of "male domination" in order to acknowledge and affirm the true genius of women in every aspect of the life of society and overcome all discrimination, violence and exploitation."

It is time for the pro-life movement to reclaim the language of "feminism" and "women's rights," because we are the ones who truly stand for women.

What does Planned Parenthood do for the woman who plans to be a parent? How many "clinic escorts" escort women through the grief and pain that comes after abortion? The church and the pro-life movement are the true defenders of women.

The church is adamantly pro-life not

because it is a "male-dominated hierarchy," but precisely because she is feminine. She is the bride of Christ, the mother of the faithful, the giver of new life for the world.

Through her pro-life commitment, the church does not ask the world to love the child and forget the woman, but rather challenges it, "Why can't we love them both?" Let the new feminism begin!

Fr. Frank Pavone, National Director
Priests for Life
Staten Island, NY

Young adults are neglected by church

I am writing this letter in response to two articles in the March 31st issue of *The Criterion*. Both articles referred to the survey of Indiana Catholics, more specifically the "young Catholics" from the focus groups at Purdue University.

The article "Young Catholics View Church Differently from Their Parents" said, "Catholics who are currently in their late teens and 20s are less committed to the institutional church." I went on to say that "it is unlikely that today's young Catholics will eventually be as committed to the church as their parents and grandparents."

In John Fink's column "The Differences Among Generations," he wrote similarly about the results of the survey in regards to young Catholics. He also seemed to think that this survey "is probably the most thorough survey of Catholics in Indiana and the Archdiocese of Indianapolis." As a 25-year-old young adult Catholic, I beg to differ. I'm not saying the results are not true but I do question their sample of young Catholics. They obviously did not include southern Indiana. (*Editor's note: The survey included all of Indiana including the Diocese of Evansville and the southern part of the Archdiocese of Indianapolis.*)

Only three pages from those articles was another article about a young Catholic, Jo Ann Mundy, who is raising her 15-year-old sister and caring for her grandmother and finds strength and solace in visits to the Blessed Sacrament.

As I said before, I am 25 years old. I attend Mass every Sunday and weekdays as much as possible (which was daily for three-plus years before getting a new job). I support my parish financially, read the Scriptures daily, and feel I have a very rich prayer life. Obviously, I read *The Criterion*. I do this to try to keep myself up to date and informed about the goings on in the Catholic Church in Indiana.

I do not doubt that the results of the survey are true of a high percentage of



Many teenagers say they really aren't against stealing if they are sure they won't get caught

young adult Catholics. But as a young adult Catholic, I throw this back at the church. How many Catholic churches have groups, activities, Bible studies, social gatherings, etc., for young adults? Sure some college campuses do, but what about those who are out of, or not attending, college? What is there for them? Why should they attend Mass alone, surrounded by families and preached to as a family? As I said, I attend Mass weekly, yet I do feel somewhat out of place.

I belong to a young adult group called PACO (Parish Adult Christian Organization). This group is out of Our Lady of Lourdes Parish in Louisville. The current roster contains about 130 people, with only about two percent belonging to Lourdes parish. Like me, many go over from southern Indiana because our parishes offer nothing of the like. We meet monthly, have regular activities, play sports, and do service work.

Unrelated to PACO, some 28 people attended a recent retreat for young adults at Mt. St. Francis (this is more than attend most other type retreats). On a recent Cursillo weekend, three of 15 were my age.

These are just a few examples of how much young adult Catholics desire to grow closer to God. Yet how can we expect them to come to church when the church offers nothing for them, except God, who they can find on their own? "Generation X" (a term I really don't like) is a neglected group by our church! For the love of God, reach out to them!

Michelle Sinkhorn
Georgetown

Point of View

Quasimodo, we're newborn babes

by Shirley Vogler Meister

Last year at this time, while in the car with my husband, he turned on one of his favorite public radio programs: "Car Talk." Hosts are brothers nicknamed "Click" and "Clack," actually Tom and Ray Magliozzi. Because they're always using the expression "quasi-motivational," they ran a contest for listeners. They knew "quasi-motivational" was a semi-pun for "Quasimodo," but didn't know where the latter word came from.

One fan researched the answer in Victor Hugo's novel "The Hunchback of Notre Dame." The title, of course, refers to a main character—Quasimodo. As a baby, the hunchback was found on church steps on the first Sunday after Easter. Because the Introit of the Mass that day begins with the Latin *Quasimodo*, the day itself is called Quasimodo Sunday. That's how the baby got his name.

Translated, the Introit reads, "Like newborn babes, thirst for pure spiritual milk, that by it you may grow up to salvation." This comes from 1 Peter 2:22, which continues, "...for you have tasted the kindness of the Lord."

Author Victor Hugo was masterful in choosing that name for the hunchback in his book, which became a literary classic.

The word *quasimodo* loosely means "in a manner of speaking."



Fathers of the Catholic Church were also masterful in choosing that text for the first Sunday after Easter (or the Second Sunday of Easter as it is properly called) because the week before is a traditional time for baptism. New Catholics are then only one week old—like newborn babes in the faith—the following Sunday.

We heard that episode of "Car Talk" while Paul and I were on our way to check on his mother who, in her mid-90s, has suffered from severe dementia for many years. Although she rarely knows us and certainly doesn't understand that she's in a care center, the one constant in her life seems to be prayer. Sitting in her wheelchair and with head held high or bowed, her hands are often folded in the style of German painter and engraver Albrecht Dürer's famous art "The Praying Hands."

She repeatedly pleads to go home. Although she often mentions her Illinois hometown by name, we think she is really asking to "go home to heaven"—as a young quadriplegic on Paul's mother's care center wing, deduced when he first met her. From the time of her first strokes and during the more than four years she convalesced—and medically worsened—in our home, her pleas were the very same.

In many ways both mentally and physically, my mother-in-law is now like an infant. In a manner of speaking, she—and we—are like the Hunchback of Notre Dame, certainly imperfect in many ways. When she—and we—die, we'll again be like newborn babes in the realm of eternal life.

The peace Paul's mother cannot experience during her illness will flow through her like the waters of baptism or the pure essence of spiritual milk. She will be whole once again. *Quasimodo*...

LIGHT ONE CANDLE

Don't put yourself down

by Fr. John Cairor
Director, The Christophers

Over the years I have tried to develop a Christ-centered spirituality of affirmation and joy. Since the Kingdom of God is within, and since God is unchanging love, it is clear that love permeates the deepest part of each one of us. Because of this St. Paul urges us to: *Rejoice always.*

If only it were that easy.

Joy is elusive. So often we are upset by the personality defects of those around us, and by life in general. Leon Bloy wrote, "The greatest sadness is not to be a saint."

We don't have to face feelings to be joyful. Joy is simply the presence of God within us. Being aware of the Lord even in times of trial and turmoil within is the key to peace. Expect to have ups and downs. You are not made of cement. You are flesh and blood.

As you know, priests read their daily prayers from the breviary. I came across an interesting passage in the second reading on Friday of the Fourth Week in Ordinary Time. It was written by an unnamed spiritual writer of the fourth century, having survived an amazing 1600 years. The author explains how everyone has to suffer unavoidable unhappiness at times.

"Those who have been considered worthy to go forth as the sons (and daughters) of God... are directed by the

Spirit in varied and different ways... They are led invisibly in their hearts by grace. At times they... lament over (the misery of the) whole human race..."

"At other times they are enraptured by the (Holy) Spirit with such love and exultation that, were it possible, they would clasp in their embrace all mankind without discrimination, good and bad alike."

"Sometimes they are cast down... in lowliness of spirit... they reckon theirs to be the lowest and most abject of conditions. (Then at other times) they are held by the Spirit in ineffable joy."

What I found fascinating in this reading was the fact that the author considers the whole process to be the work of the Holy Spirit. In other words, our lows as well as our highs are the work of grace. It's all part of the mysterious process of grace and purification.

Why does God allow us to be buffeted by adversity? Because we are being prepared for something greater in the next life, we are like gold being purified in the fire.

The ancient author of this passage adds another precious insight: "In such varied ways does grace work within (us)... renewing (each soul) according to God's will and training it in different ways so that (it) may be set before the heavenly Father pure and whole and blameless."

There is a great artist and he is not finished with you yet. So, when you feel discouraged, don't make matters worse by putting yourself down. God loves you and all he asks for is your trust.

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



CORNUCOPIA

No thanks for the memory

by Cynthia Deaves

It came to me the other day, while watching a TV documentary on repressed memories, that I probably had one or two of them kicking around somewhere in my subconscious. Surely there must be some horrible, something so awful and dramatic that I, too, might be elevated to that talk-show pantheon in the sky where the gods of unreason dwell.

Perhaps I, too, could appear on the stages of Donohue or that woman with three names, writhing and screaming incoherently and embarrassing everyone but the dolls who have nothing better to do than to watch such stuff on national TV. Perhaps I could conjure up a past life or two, preferably in the company of some handsome dude from Caesar's legions, or as a liberated caveperson in a prehistoric tribe.

Actually, anyone with a normal (or, more likely, abnormal) amount of imagination should be able to come up with repressed



memories of one kind or another, good or bad. The question is, who would want to?

It's my theory that there are indeed sad adults who have experienced childhood events so traumatic that they have hidden them away in their subconscious memories. There are documented cases where trained, professional therapists have helped such people to heal themselves by recovering memories, usually corroborated later by other friends or family members.

But I also believe that there are even sadder adults who have no human or spiritual connection which empowers them to cope with their lives. Each of us is unhappy at least some of the time, and unhappiness tends to make us self-centered. Too much introspection causes even more unhappiness, and so on and on and on.

Along come unprincipled, greedy or just plain addled "therapists" who prey on the unhappiness of others, and bingo! We have repressed memories being extracted like bad teeth, all over the place.

Furthermore, formal training or certification doesn't seem to guarantee that all therapists will be honest or able or even sensible. By their own reports, many of them feel that reality is relative, and that the reality perceived by troubled people is the only kind that matters.

The demons of authentic mental illness will not be driven out by the careless destruction of other people's lives, any more than physical illness can be cured by taking out the next guy's gall bladder. Any medical doctor who would do such a thing would be thrown in jail, but dubious therapists who are guilty of ruining others emotionally simply show up in the pages of "USA Today."

The real shocker about repressed memory and all the other lala currently in the spotlight, is that people who are contemptuous of religious belief will swallow any amount of unreasonable psychological sludge without question.

They find it impossible to accept the idea of an unseen, but just and merciful God who is personally interested in us and who promises us eternal happiness. Yet they have no problem believing they have lived past lives; that crystals, tarot cards and probably animal entrails can predict the future; and, lately, that benevolent, New Age angels surround us. The Good News is the only news that's not too good to be true.

check-it-out . . .

Maryknoll Affiliate Communities will discuss the theme of mission and hold a meeting on May 6. The organization focuses on fostering mutual support and sharing. Its purpose is spiritual, social justice, economic, health and support of the poor and needy. For more information, call Linda Muncie at 317-844-5912 or Jim Coons at 317-282-2821.

OOOPS . . . The dinner to benefit the Holy Family Shelter will be held on April 29. An incorrect date was given on page 10 of the April 14 *Criterion*. We apologize for any inconvenience.

The Indianapolis center-city parishes are in need of adult leaders for Scout units. Almost all of the Boy Scouts of America have become inactive downtown. If you know of a potential leader, contact Father Mark Swazkopf at 317-546-4065.

The St. Thomas More Society of Indianapolis, a Catholic lawyers society, will celebrate its annual **Red Mass** on May 3 at 5:30 p.m. at St. John Church, 126 W. Georgia St. The annual Red Mass, celebrated this year by Archbishop Daniel Buechlein, is held in conjunction with the national celebration of Law Day. The Red Mass is attended by judges, lawyers and officials of all faiths for the purpose of invoking God's blessing and guidance in the administration of justice. The general public is invited. A reception will follow Mass and will be held in the Convention Center, Serpentine Rooms. A buffet dinner will be served at 7 p.m. Dinner tickets are \$20 per person. Reservations can be made by calling Pat Marshall at 317-638-4258.

Our Lady of Perpetual Help Church will hold a three-part weekly, **"Divorce Recovery Mini-Series"** on April 23, 30 and May 7 from 6-7 p.m. in the rectory basement behind the school. The professional staff from the Center for Counseling and Wellness will

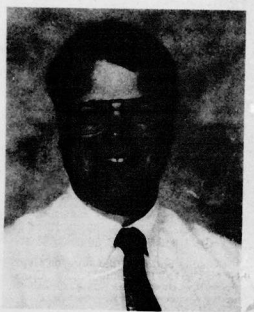
facilitate the series. Child care will be provided on request. Fee is \$5 per family per session or \$10 for all three sessions. Contact Tom Yost at 812-944-1184 to register or mail registration to him at Our Lady of Perpetual Help Church, 1732 Scheller Lane, New Albany, Ind., 47150.

The Sisters at Holy Cross will sponsor their annual **Auction and Chili Supper** for the benefit of Holy Cross Central School on Saturday evening, April 29. Chili will be served at 5 p.m. Tickets are \$3.50 for adults and \$2.50 for children. Tickets may be purchased at the door. The auction will begin at 7 p.m. The event will be held in Holy Cross Hall, 125 N. Oriental St.

Our Lady of Providence Junior/Senior High School will hold a **public ground breaking** for its new addition on April 25 at 4 p.m. For more information, call Providence at 812-945-3350.

The Indianapolis Mayor's Commission on Family Violence will sponsor a **\$K Walk** on April 23 on the campus of Butler University and the canal beginning with registration at 12 p.m. Assemble at the entrance of Hinkle Fieldhouse (corner of 49th and Boulevard). The event is free, but a donation of \$12 will get you a T-shirt and contribute to efforts to end family violence. For more information, call USA-0000.

vips . . .



The New Albany Deany Board of Total Catholic Education has announced the appointment of Principal **Gerald K. Wilkinson** to the newly created position of **president for Our Lady of Providence Junior/Senior High School**. The position and the appointment become effective July 1, 1995. Wilkinson has served as a school administrator for over 25 years in both Catholic and public education in Kentucky, Indiana and Florida. Presently he is completing his seventh year at Providence, the last five years as principal. Under Wilkinson's leadership the school enrollment has grown from 500 to 650. The financial picture for the school has been turned around through a new tuition program and a stronger development effort. Wilkinson's responsibilities as president will be management of personnel and budget and serving as spokesperson for the school. He will also oversee the development of its educational and financial programs. His primary focus will be on Catholic identity and faith community at Our Lady of Providence School. He is a 1958 graduate of Providence.

Criterion Coffee Break

Lucky subscribers, if you see your name listed here, call in with your subscriber number and win at 317-236-1572! We supply the mug and coffee . . . just take along a copy of The Criterion to complete your break. We know you will find spending time with coffee and The Criterion time well spent.

Catherine Robertson
Fishers
Alfonso Hernandez
Indianapolis
Maurice M. Riley
New Whiteland
Charles Mentrup
New Albany
David Hess
Brookville

REMEMBER HOW HE LOVED YOU!!!



YOU CAN SAY "THANK YOU, GOD" IN YOUR WILL FOR ALL THAT HE HAS GIVEN YOU - YOUR LIFE, YOUR FAITH, YOUR FAMILY, YOUR FRIENDS - BY SHARING YOUR BLESSINGS WITH THOSE LESS FORTUNATE.

REMEMBER THE POOR THROUGH THE PROPAGATION OF THE FAITH. JUST SAY

I hereby will to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, Indiana, the sum of \$ _____ to be used for the poor in the missions.

WHAT GREATER LOVE CAN YOU HAVE THAN TO LET YOUR FAITH CONTINUE IN OTHERS?



REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

HONOREE—At an April 9 Mass at St. Rita Church in Indianapolis, Wade Combs (from left) and parish council president Vera King congratulate Providence Sister Margaret Irene Miles, with pastor Divine Word Father Anthony Clark. The parish presented a plaque and roses in recognition of sister's 26 years of dedicated service to the parish. (Photo by Curtis Guyan)



'New' Catholics welcomed at Easter

compiled by Margaret Nelson

The Criterion welcomes the almost 1,000 new Catholics who entered the church last Easter. Most of these people were welcomed during the Easter Vigil liturgies last Saturday.

Those listed here as catechumens are people who had not received the sacraments before; they were baptized and confirmed during this past year. Those listed as candidates are people who may have been baptized as Catholics or in other Christian churches, but had never been confirmed. The names are provided by religious education leaders. The rest of the list will be included in next week's *Criterion*.

Batesville Diocese

St. Lawrence, Lawrenceburg: Theresa Holland, Barbara Koch, Lee Ann Larimer, Pamela Oyler, Louise Stanfield (catechumens); Teresa Craig, Jessica Holland, Bryan Sheets, Jessica Sheets (candidates).

St. Mary, Greensburg: Jeff Dinns, Steve Garwood, Ella Mae Holikamp, Linda Schutt (catechumens); Heather Chambers, Elizabeth Dilkes, Marsha Eden, Rhonda Hubert, Tricia McHugh, Tina Menchofer, Diane Shelters, Penny Stapp, Stephanie Wills, Nicki Wright (candidates).

St. Charles, Morris: Valery Hornberger (catechumen).

St. Anthony of Padua, Morris: Joseph Stephen Dutka and Linda Johnson (candidates).

Bloomington Diocese

St. Vincent de Paul, Bedford: Joseph Glasgow, Martha Glasgow, Anna Green, Jordan Groves, Jessica Kelly, Lee Ann Kelly, Rachel Kelly, James Macy, Michael Macy, Tom McKinney, Roy Riggs, Anthony Rio, Aaron Rio, Amanda Culler, Jonathan Culler, Joshua Culler (catechumens); Mereda Gallagher, Diane Groves, Jenni Rains, Susan Rio, Erin Snapp, Rebecca Snapp, Ronald Snapp, Ryan Snapp, Robert Stipp, Ronnie Woodall, Cathy Worthington (candidates).

St. Charles Borromeo, Bloomington: Cynthia L. Clarke, Elizabeth Dunbar, Chris Franklin, Lisa A. Hank, Rachel Patrick, Rebecca J. Patrick, Laura Salata (catechumens); Cynthia Ashworth, Criss Bevers, Jamie R. Bohnke, Michele A. Dopp, Mark D. Goodall, Bethany B. Howell, Elizabeth L. Leo, Helen Malin, Kathleen McNewly, Diane Millefolie, John J. Patrick, Kevin W. Pauley, Tonya R. Root, Lori Stoner, Marci Volz, Melissa K. Williams (candidates).

St. John, Bloomington: Tammy Guernetaz, Tanya Konerman, Jeanine Pearson, Phyllis Merrimon, Lisa Quigley (candidates).

St. Mary, Mitchell: Lorna Spaulding (catechumen).

St. Agnes, Nashville: William Burke (catechumen); Marie Burke, Dan Parker, Christina Seady, Gary Vandermarks, Jill Vandermarks (candidates).

Connorsville Diocese

St. Gabriel, Connorsville: Danny M. Hale, Bradley M. Short, Tisha Ann Swango (catechumens); Jeff L. Dalrymple, Debra K. Geis, Kermit J. Paris, Susan Tipton (candidates).

St. Anne, Newcastle: Phillip Bradshaw, Amy Elsworth, Mike Davis, John Hartsock, Diane Love, Brent Muelenberg, Russell Perdue, Jed Vandenham (candidates).

Holy Family, Richmond: Sherry Mazzetta (catechumen); Beth Ann Jack (candidate).

St. Andrew, Richmond: Cassandra Jarrett-Clark, Eddie Jarrett-Clark, Leah Jarrett-

Clark, Sharmar Jarrett-Clark, Ronnie Gary (catechumens); Darlene Gaves, David Johnson, Reta Johnson, Brandi Lester, Christopher Peterson, Joe Rosenberger, Tom Spauldine (candidates).

St. Mary, Richmond: Stephanie Foust, Tony Foust, Neil Holt, Zachary Holt, Hannah Simmons, Sidney Simmons (catechumens); Trisha Delk, Terri Foust, Sue Holt, Tom Holt, Nuffi Nuffio, Lisa Simmons, Scott Simmons (candidates).

Indianapolis East

St. Michael, Greenfield: Kathy Arlinghaus, Jennifer Brundage, Nathan Gresh, Suzanne Hart, Brad Jones, Lauren Jones, Dan Kelly, Kerry McMath, Andrea Sittin (catechumens); Shannon Blagg, Walter Brown, Bob Kellams, Carol Kellams, Scott Lucas, Margaret Roberts (candidates).

Holy Cross: Kim Alexander, DJ. Barton, Matthew Barton, Megan Barton, David Bombolewicz, Heather Carr, Kelly Dunn, Maury Day, Carol Haley, Edward Haley, Kristie Haley, William Hall, Shelle Hall, Brad Havlin, Chad Havlin, Becky Lloyd Jones, Emily Kent, Meredith Lay, Charles Lewis, Mindy McLaugh, Carrie Mannan, Roy Mormon, Thomas Pindell, Brennan Ross, Megan Ross, Jerri Salles, Timothy Sy, Doug Warman, Susan Williamson (catechumens); Rene Allen, Susan Ash, Dan Barton, Sally Barton, Donna Prather (candidates).

Holy Spirit: Jennifer Beal, Karen Guedel, Robin Lakin, Bob Layton, Kelly Mink, Terry Minks, Kay Purdum, Valerie Smith, Gregory Walker, Steven Williamson (catechumens); Gregg Canary, Mindy Corkhill, Jean Marie Dunn, Danna Evans, Jeraline Fitzgerald, John Frisinger, Dana Stolly, Karen Geis, Chris Zaiger (candidates).

Little Flower: Nellie Gallen, Michael Haak, Robin Haak, Karen Kramer, Carol Maish, Lisa Wilson (catechumens); Fred Allgood, Julie Bullock, Rhonda Edwards, Gary Howell, Carol Maul, Pat Mitchell, April Muller, Tammie Rennick, Cindy Stout, Dawn Wendel (candidates).

St. Peter and Paul Cathedral: Melissa Bulmer, David Butts, Mark Clair, Jimmy Gamez, Kimberly Scott (catechumens); Kim Gordon, Lori James, Trisha Johnson, Lee Ann Meyer, Angela Paxson, Rod Schmucker (candidates).

St. Philip Neri: Mark Anthony Aaron, Tiffany Brown, Brandi Lee Dennis, Carl W. Dennis, Lori A. Dennis, Kelly Dunn, Diane Kay Hudson, Ricky Lee Loy, Leslie G. Mallo, Kevin Glenn Staley, Elizabeth G. Thompson, Brandon Robinson-Wampler (catechumens); Peggy Lynn Bibbs, Lora Ann Gill, Ricky Glass, Amanda L. Hardy, Laurie Hebble, Anthony Mendez, Kimberly Mendez, Kevin Mitchell, Patrick R. Seals, Evelyn J. Smith, Maria del Carmen Vasquez (candidates).

North Chicago

Christ the King: Teresa Hilton, Luke Hilton, Matthew Hilton, Kimberly King, Amy Lewis, Samantha Munn, Charles O'Keefe, Julie O'Keefe (catechumens); Beth Christoff, Jane DiMarzio, David Farrell, Meghan Farrell, Sandra Farrell, Amy Jester, Jodi O'Brien, Natalie Walls (candidates).

Immaculate Heart of Mary: Tracey Buensmeyer, Chris Maroney, Cathy Sue Zinsmaster (catechumens); James F. Beatty, Phyllis Beatty, Margo Bey, Bobbi Courter, Robert Lee Lowry, Stacey McCauley, Jenny McNamara, Lisa Murphy, Andrew Sellers (candidates).

St. Andrew: Vernon Chapman, Kaye Hardin, Otella Majors, Kelly Park (candidates).

St. Joan of Arc: Handan Bekar, Aaron Cabbage, Carole Glass, Dawn Pearson, Lisa Sprackner, Sybil Stomps, Kim Williams (catechumens); Amanda Bell, Lea Calhoun, Angela Hoffman, Teda Knight-Gavia, Julie Oppold, Angela Pavlini, Jean Reed (candidates).

St. Lawrence: Scott Banasek, Kenneth Molloy, Karen Oatts, Debbie Prefontaine, Eric Rice, Betty Sloan, Julie Tarr (candidates).

St. Luke: Todd Chiddister, Ken Crook, Shannon Masteller, Lyn O'Brien, Jahmon "Jay" Pendleton, Michele Webb (catechu-

mens); David Barr, Matt Byam, Nancy Dussich, Todd Gray, Candy Johnson, Suzanne Juriss, Janice Munangatie, Ann O'Haver, Rhonda Sips, Natalie Skarbeck, Candace Stock, Melissa Thompson, Jere Weber, L. Alan Whaley (candidates).

St. Matthew: Emily Barnett, Thomas Broderick, Deanna Dempsey, Alexander Dickinson, Zachary Dickinson, Kevin Herally, Melinda Long, Bryan McDowell, Patrick McDowell, Linda McFarlane (catechumens); Brenda Jinks, Gregory Jinks, Linda Malack (candidates).

St. Pius X: Sophia Hokulani Aken, Matt Bartlett, Rhonda Brown, Shawn Snyder (catechumens); David Borkowski, John Brady, Kirstine Early, Amy Hufford, Kay Jacobs, Scott Lehman, Peggy McDonald, Lori O'Leary, Beverly O'Rourke, Tracey Phillips, Susanna Rafferty, David Robinson, Amy Spisak, Eileen Stephens, Lisa Svenstrup, David Tarr (catechumens).

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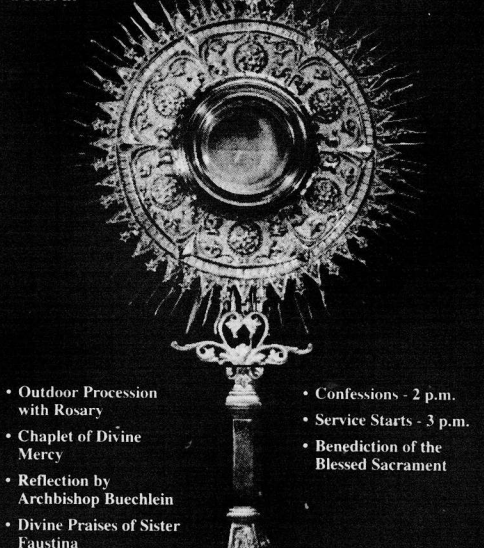
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- Service Starts - 3 p.m.
- Benediction of the Blessed Sacrament

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WELCOME—Archbishop Daniel M. Buechlein welcomes Carl Schnepf of Our Lady of the Greenwood after a March Rite of Election ceremony at St. Peter and Paul Cathedral. Looking on are (from left) Carl's wife Mary Jo Schnepf, Tom Sturm, sponsor for Robin Battisto of Sacred Heart, and Robin's husband John Battisto. Delores Smith of Sacred Heart is the mother-in-law of these two catechumens, as well as Robin Battisto of St. Mary, Danville. Seventy-one members of the family gathered to celebrate the "new life" on Easter. (Photo by Margaret Nelson)

SPOTLIGHT ON BATESVILLE DEANERY

Holy Family, Oldenburg, is a "celebrating" parish

Most of its 400 families are German-American with deep roots in the Oldenburg community

by Peter Agostinelli

It's hard to imagine the town of Oldenburg without acknowledging its deep Catholic roots. The church holds as visible a role there as anywhere.

Lining each side of Main Street—along with the taverns and shops bearing German names—are two Franciscan strongholds that make up this Catholic presence. Those are none other than Holy Family Parish and the Sisters of St. Francis Motherhouse.

Holy Family has been home to the German-American population of this small Franklin County town for more than 150 years. The Village of Spires, as Oldenburg is known, boasts three major spires—on Holy Family Church, on the motherhouse and on the sisters' chapel. All three poke out from the surrounding hills and are visible from some distance outside town.

So how German is Oldenburg? If the business names like Wagner's and Koch's Brau Haus don't answer that question, just look at the street signs. Like the southern Indiana town of Jasper, a good deal of them are written in German.

Franciscan Father Sylvester Heppner, pastor of Holy Family, said German Catholics still make up the majority of the town. In fact, he said they're probably a good 95 percent of the population in town and in the surrounding countryside.

Many Holy Family parishioners are still employed either full or part-time on farms. But a good share travel to jobs in nearby Batesville or even in Cincinnati.

Father Sylvester said Holy Family might be best characterized as "a celebrating parish," one that focuses on the eucharist as a celebration. Parishioners do that by celebrating upbeat liturgies with quality music and participation.

Father Sylvester noted how Oldenburg's Catholic community once enjoyed the luxury of numerous brothers and priests serving at the parish, due to the fact that the community once was home to a Franciscan monastery. But having a clergy surplus wasn't a complete advantage because parishioners didn't have as much of a chance to contribute their talents.

"Now we come to the fact that we have just one priest in

this parish community," Father Sylvester said. "People have become more involved in the parish, which is just great."

Theresa Bedel, religious education coordinator for Holy Family, said parishioners were kind of "spoiled" because the Franciscans took care of the work.

"You didn't have to run adult programs or teach the classes because there was always that group there to do it," Bedel said. "So when the monastery closed (in the 1970s), it was a shocker for the people to maybe even know that they were allowed to do those things, and that they'd have the ability to do them. But it's been great to watch that blossom and watch people take hold."

An Alsatian priest named Father Franz Joseph Rudolf founded Holy Family in 1837. The church cornerstone was laid in May of 1861.

By that time a group of Franciscan sisters had traveled from Germany to teach. A parish history says the sisters eventually added needlework, spinning, farming and religious exercise to their schedule. They also took in orphans when a cholera epidemic hit the area in 1860.

Father Rudolf died at the age of 53, just a few years after the church's construction. A history calls the priest

Holy Family Parish

Year founded: 1837

Address: Main Street, P.O. Box 98, Oldenburg, IN 47036

Telephone: 812-934-3013

Pastor: Franciscan Father Sylvester Heppner

Associate: Franciscan Father Humbert Moser

(now pastor of St. Mary of the Rock Parish)

In residence: Father Raymar Middelendorf,

Franciscan Brother Leonard Kirejewski

Administrator of religious education: Theresa Bedel

Music director: Jayne Ennsing

Parish secretary: Rita Ennsing

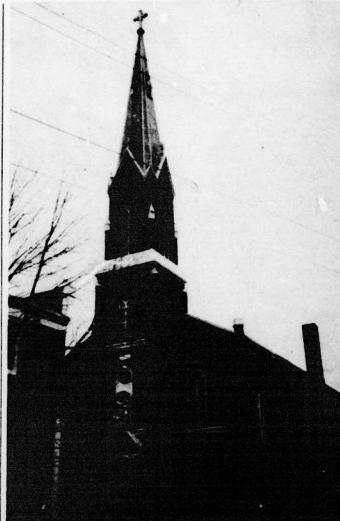
Chaplaincy: Sisters of St. Francis Motherhouse

Church capacity: 600

Number of households: 406

Masses: Saturday 5:30 p.m.; Sunday 8 a.m., 10 a.m.;

Weekdays 8 a.m.



STANDING TALL—Holy Family Parish serves more than 400 families from the Oldenburg area.

"the builder, the organizer, the dreamer and the planner" of the parish.

The Franciscans opened the monastery in the 1870s. It served as a novitiate house, a theological seminary and as the brothers' school until closing in the 1970s. It added yet another piece to the local Franciscan presence.

Across the street the Sisters of St. Francis grew into a community of sisters who work in many schools and parishes in the archdiocese and throughout the country. In the 1930s they opened Marian College in Indianapolis.

The sisters also run the Academy of the Immaculate Conception, located in Oldenburg next to the motherhouse.

(Continued on page 9)

Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.

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Holy Family serves Oldenburg Catholics

(Continued from page 8)

The private academy attracts young women from the archdiocese and also from as far away as Cincinnati.

Franciscan Father Raymar Middendorf, in residence at Holy Family, serves as chaplain to the Franciscan sisters. The parish also benefits from the service of Franciscan Brother Leonard Kirejewski.

Holy Family holds its annual parish festival the first Sunday of October. Rita Enneking, parish secretary, said a high percentage of parishioners are involved in some way with the event.

Parishioners serving on the parish council, board of religious education and finance committee see to many details of parish life. Holy Family's people are active in other organizations, such as the fundraiser committee, bereavement committee, the Legion of Mary and the Knights of St. John.

The Mission Card Club is another organization that does special work for the parish. Headed by parishioners Clare Tekulve and Jo Ann Scheppner, the club holds monthly card parties and provides prizes and refreshments. The group then donates funds from the parties to sons and daughters of the parish who have gone on to religious vocations, especially those working in missions.

Development of a new youth program will be a project for this

summer. Bedel several Batesville Deanery parishes including those in Batesville, Hamburg, Greensburg and Enokhsburg, held combined youth activities but recently had to disband the program. The effort worked partly because most kids from those parishes are in the same public school system.

A renovation to Holy Family Church about 15 years ago spruced up the interior. The church is an impressive place of worship, with its towering columns and religious icons. Among those who have contributed to its beauty is parishioner Joe Geier, a local woodworker who carved a piece for the altar as well as the stations of the cross.

Religious education programs for Holy Family include the classes held Wednesday nights for preschool through grade 12. Bedel said classes retain a steady enrollment because most parish families have been in Oldenburg for generations and continue to stay there.

High schoolers can get involved in several service-oriented projects, such as visits to nursing homes.

A community giving tree organized through the parish provided more than 20 families with gifts such as clothing. Parishioner Darlene Vicars coordinates the project.

Another parish project—one that works all year—is the food pantry coordinated by Jack and Rita Ferkinhoff.

A Lenten project for parish students provides financial support to a crisis pregnancy hotline.

Adults take part in a weekly Scripture study series. A 10-week session is scheduled for every fall and spring.

Another offering for adults is the annual day of reflection, a retreat which features a speaker and a morning of related activities. A speaker from Cincinnati recently led a discussion on the significance of the eucharist.

Also, the Batesville Deanery religious education coordinators have offered workshops on the new catechism.

An annual marriage day is scheduled around Valentine's Day to enrich and honor couples for their dedication.

Special liturgies mark the beginning and end of the school year. Bedel said students and their parents are invited, an effort that tries to involve families as much as possible.

That kind of commitment spills over into parish life. Enneking said parishioner involvement has increased as people have realized their role in the modern church. In the years since the Second Vatican Council ushered in great change to the Church, it's an attitude that has been encouraged by Father Sylvester, the previous pastor and the many Franciscan brothers and sisters who have served Holy Family's people.

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Growing up Catholic in Indianapolis between the wars

by Lawrence S. Connor

(This is an excerpt from the book "Hampton Court: Growing Up Catholic in Indianapolis Between the Wars," Guild Press of Indiana, 6000 Sunset Ln., Indianapolis, 152 pp., \$19.95. The author is the retired managing editor of The Indianapolis Star. He is a member of The Criterion's board of directors. A review of the book is on page 22.)

(Connor will autograph copies of his book from 2 to 4 p.m. on April 23 at Border's Book Shop, 5612 Castle Corner Lane, Indianapolis, from 11 a.m. to 1 p.m. on May 6 at Waldenbooks, 1403 S. Range Line Rd., Carmel, and from 1 to 2:30 p.m. on May 13 at Chapters Bookshop, 8660 Purdue Rd., Indianapolis.)

Most of my memories of the eight years I spent in Cathedral Grade School are murky but not the opening day in Sister Columba's first-grade classroom. It is still vivid more than 62 years later.

Sister Columba was a short, stout woman. Her ample body was encased in the standard garb of the Sisters of Providence: a black floor-length habit with starched white linen breastplate. Her hair was concealed beneath a black and white wimple, a massive rosary hanging from her waist.

She seemed to be cheerful enough when Mother brought me to her classroom on that first day. But in that first hour she called me to the front of the room. And without giving me any reason, she grabbed my head and beat the back of it against the blackboard, giving the rest of the class the first lesson to be learned in her room: behave here or incur my wrath. I never did learn if I had

been disciplined for some unknown infraction or whether I was simply the tool she used to set her ground rules.

But I survived that and the next eight years. I was like most of the children in Hampton Court, where I lived; our lives revolved around that school, and two others, Cathedral High School and St. Agnes Academy—all grouped along 14th St. with the massive St. Peter & Paul Cathedral, a block south of the court.

The church and school occupied most of our waking moments. There was Mass every morning, at least during the school year. We dressed up for Sunday Mass and Mother sometimes dragged us back in the afternoon for four o'clock vespers service followed by Benediction.

Throughout the year we observed holy days and attended novenas and the annual Forty Hours devotions at which the Blessed Sacrament was exposed day and night from Friday morning through Saturday. Each of us was urged to spend an hour praying before the Blessed Sacrament during those 40 hours, an hour that never seemed to end. The overnight hours were covered by the men of the parish.

When we reached the eighth grade we attended a retreat, which usually lasted the entire school day. We listened to talks by the priests about such things as sin and redemption and spent time in individual prayer. We were also instructed to maintain strict silence throughout the day, a situation that often produced giggles.

The nuns who taught us lived a mostly cloistered life, rarely leaving the school, church or convent grounds. If they did step out, they left in pairs and always dressed in their black robes. They had offered their lives in the service of God and man, and they lived by the three vows of poverty, chastity

and obedience. They urged their pupils to follow similar paths in and out of the convent with particular emphasis on obedience.

After Sister Columba's little lesson on the back of my skull, I—and presumably most of the class—learned that first lesson and it carried through the next eight years. I don't remember if I even bothered to report the incident to my parents, knowing even then that to my mother the church—nuns and priests and brothers—could do no wrong.

How could a mother not think kindly of the nuns when their sons brought home letters like this one that I penned in the first grade and she had saved for nearly a half century?

"I am glad that your feast day comes next Sunday. May is my family's month. May is our heavenly Mother. You are my earthly Mother. God gave you to me. I think he gave me the best Mother in the whole world. I shall always love my two sweet Mothers."

There was a postscript: "Father Hickey and Sister Columba send their best wishes for God's blessing upon you."

What did it matter that the same letter went to every other mother of a first grader?

I left the fourth grade with fond memories of Sister Louise Marie, mainly because she had named me captain of the "Busy Bees," one of the two competing spelling teams. We learned there was only one way to spell: visualize the word, sound it out, memorize it and practice it.

The building of character permeated our lives. We were in school to "make something of ourselves." There must be a purpose in everything we did. Sloth was to be avoided because "idle hands are the devil's workshop."

We heard lectures on the Ten Commandments and the Seven Deadly Sins with special emphasis on lust. There was a lot of discussion of heaven and hell, purgatory and limbo, the latter an eternal resting place for babies who died before baptism. We never got a satisfactory answer to the fate of millions of unbaptized adults in China and India and Africa. Conceivably they could have been saved by having "baptism of desire." But there was no question that we as Catholics had the inside track on getting to heaven provided we adhered to such rules as making our Easter duty (confession and Communion at least once a year) and attending Mass on Sunday. Failure to do so meant we had committed a mortal sin and until the sin had been erased by a trip to the confessional we were enroute to a fiery hell.

The trepidation we had before entering the confessional was only as severe as the sin, but the relief we felt after absolution was almost tangible, like being told by a physician that a feared "terminal illness" was merely a routine infection.

We believed all of it. It wasn't until well into adulthood that we began questioning the many articles of faith that had been drilled into us. For most adult Catholics it wasn't until Vatican II that we finally were urged to heed our consciences rather than adhering strictly to the rules and regulations that Catholics had been ignoring anyway.

Vatican II was difficult for many who grew up in the '30s and '40s. Living your faith was so much simpler when you adhered to rules without question. Many post-55 Catholics would happily return to the 20-minute Latin Mass. They are still asking if a Saturday wedding Mass "counts" for the Sunday obligation, and feel uncomfortable offering a handshake during the Kiss of Peace in the Mass.

We were living in the twilight of the Victorian Age. Few adults hugged or kissed in public. I sometimes think it was the heavy emphasis on the hazards of sex that made it difficult for so many people to be intimate with the opposite sex. Parents and children seldom mentioned how they loved each other, though it was always implied.

In those grade school days we were warned repeatedly about the evils of materialism, a warning most of us felt comfortable with because we had so little of the world's goods anyway. It was part of the emphasis on building character.

Boys were the favored sex at Cathedral Grade School. They were the altar boys and the traffic boys. CYO sports were restricted to boys. The girls were allowed to play kickball, but only after the boys had left the playground.

There was little challenge for the girls save the challenge of joining the sisters in a convent. They were taught to be submissive to the male, just as the nuns were subservient to the priests. But always be vigilant—and virginal—around the boys.

The aim of most girls was marriage by 21, a house full of children at 30, and security for life. Many followed the dictum only to awaken in their 40s, their looks fading, the kids gone, wondering what remained for them besides the Altery Society. It's no wonder that so many welcomed the Pill, despite the Vatican's opposition. It helped to liberate their daughters, giving them limited control over their lives.

The sisters regularly urged the boys and girls to pray for vocations to the religious life. The prayers of three boys and one girl in our class were answered. The boys enrolled in St. Meinrad Seminary in southern Indiana; the girl joined the Benedictine Order at Ferdinand.

Two of the three boys were ordained; the third left the seminary after a couple of years. Jack Minta was one of those ordained; the other, Jack Wells, has died. Father Minta is a year away from retirement now, pastor of St. John Church at tiny Osgood, Ind.

Although the Ku Klux Klan, which had pretty much ruled the state in the 1920s, had targeted Catholics, even more than Jews and Negroes, we led such sheltered lives that most of the children at Cathedral were unaware of the anti-Catholicism all around us.

The Cathedral parish was booming in those years. The school became so crowded that grades five through eight were taught in a house across the alley from the school. After World War II when the parishioners abandoned the parish in their march to the suburbs, the house wound up as a soup kitchen for the homeless.

Ironically, the grade school building where we were lectured to thoroughly on the hazards of sex has become the Damien Center for victims of AIDS.

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Faith Alive!

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Parents mirror God's love by caring for children



CREATIVE PARENTING—A parent is more like an artist, a potter who shapes the clay by directing it gently as it spins on the wheel. At times, parents feel pressure to be more of a buddy to their children, but this attitude about parenting can leave them at risk of sacrificing their authority role in the household. Accepting their authority puts parents in partnership with the divine author of life. (CNS illustration by Joan Hymn and photo below by Lisa Kessler)

Catechism offers parenting advice

by David Gibson

Many parents worry that imperfect decisions they make will harm their children. Some are afraid to act like parents, knowing they will act imperfectly.

A wrong decision in daily life isn't usually the worst thing that could happen for parents or children. "The Catechism of the Catholic Church" notes, "By knowing how to acknowledge their own failings to their children, parents will be better able to guide and correct them" (No. 2223).

What should concern a parent?

- Parents should "regard their children as children of God and respect them as human persons" (No. 2222).
- Parents should create "a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rule" (No. 2223).
- Parents should live in such a way that all family members "learn to care and take responsibility for the young, the old, the sick, the handicapped and the poor" (No. 2208).

(David Gibson edits "Faith Alive!")

by Mary Miller Pedersen

A parent is not perfect. When a child gets into trouble, a parent's first question usually is, "Where did I go wrong?"

The assumption is that if a parent does everything perfectly, perfect children will be produced. Wrong! The most likely result would be children unequipped to live in an imperfect world.

For years I've listened to moms and dads berate themselves because they are not patient enough, or forgiving all the time, or 100 percent consistent in disciplining their children.

Even if we knew the exact right thing to do in every instance of parenting (which we don't), we wouldn't be able to do it "right" every time because we are limited human beings.

Concentrating on our imperfection is only helpful in small doses and only fruitful when it moves us toward growth in parenting.

One antidote to an unhealthy perfectionism in parenting is an honest acceptance and love of ourselves as we are, with limitations and strengths.

A parent is not God. We may have conceived, birthed or adopted our child, but we are not that child's Creator, God is! We cooperate in bringing new lives into the world, but are more like stewards than owners.

Like the faithful steward in Scripture who multiplied his master's resources, we are to encourage growth and development in our children. We are not God, but we are an image of God to our children. It is important to remember that!

Our children can experience the nurturing love of God when we love and forgive them, offer warm hugs, or clothe and feed them.

We mirror God's love to children by daily efforts at loving them unconditionally for who they are, not what they produce.

A mother who offers comfort by listening to a 13-year-old's self-doubts and feelings of inferiority is really "counseling the doubtful."

Remember the spiritual works of mercy?

A dad who cleans and bandages a nasty bruise is "comforting the afflicted," another spiritual work.

Feeding the hungry (even a stop for fast food on the way to a game) and sheltering the homeless (that's what we do with our paychecks) are holy actions, done in ordinary ways.

Parenting for Christians is a call to holiness, like the call to the ordained, single, or religious life.

Parenting is not a job. It is a vocation. Jobs have clear "job descriptions," with lunch hours, breaks and paid holidays. We can quit

jobs or be fired. At our jobs, we take on projects and eventually finish those projects. Not so with parenting!

Children may be compared to a lot of things. Author Mark Twain called them a "blessing and an inestimable bother." But kids are not projects. They are never complete.

Recently I put together a resource book for our diocese titled "Parenting: Life's Most Important Work." But parenting is not "work" like our other jobs.

Parenting is a daily invitation to love without condition as much as possible. When we do this we are being Godlike. That's what holiness is.

Parenting is a calling to a life of self-sacrifice and forgiving "70 times seven" (a hard-won holiness in my experience).

A parent is more like an artist, a potter who shapes the clay by directing it gently as it spins on the wheel. Our children, like clay, are gifts with unique characteristics composed only in part by us.

Parenting is the attentive shaping of that child-gift, sometimes by limiting its movement, other times by allowing it more freedom to take its own shape.

This holding-on and letting-go love is holy! That's because it reflects the way God deals with us. God, our divine parent, gives us life and the free will to shape it, then offers love and guidance to aid our ongoing formation.

When we look at parenting this way, we can erase the notion that we have to be God. Instead, we can accept the privilege of having an awesome authority to shape and nurture our children.

A parent is not a friend, buddy or peer, even though TV sitcoms about families sometimes leave us wondering who is raising whom.

At times, parents feel some pressure to be a buddy, to be "liked" as a friend by their children. But parents also are at risk of sacrificing their authority role in the household.

The word "authority" is taken from Latin terms that refer to one who "causes to grow" or "to increase." A parent's role is to help a child grow and increase. The drive to grow is a holy instinct given by God.

A parent is a companion on the journey, a mentor, and a guide. Children subconsciously want and need the leadership and limits that parents provide for them. To do this well, parents themselves need to be growing. And children provide that opportunity for parents daily!

Accepting their authority puts parents in partnership with the divine author of life, who loves us unconditionally for who we are, not for what we are not.

(Mary Miller Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

DISCUSSION POINT

Parent's role can be confusing

This Week's Question

How do you think a parent's role is most misunderstood today?

"Parents cannot do it alone. We can't follow our children wherever they go. We are dependent upon our schools, churches and friends to help us cultivate this child into a loving, caring servant of God." (Linda Yancy, Pulliam, Ala.)

"When a young person gets into severe trouble with the law and has to be punished, the authorities will go back to their past. The troubled youth will always focus on the way he was brought up and put the blame on parents. Isn't it time they take responsibility for their own actions?" (Pat Rabel, Big Lake, Minn.)

"That you need to be there more than once a week. Children need both parents to be committed to them." (Bernie Casey, Murrellsboro, Tenn.)

"The way parenting is depicted in the media—parents out of control or befuddled. Television has done a real disservice to parents. They depict parents as idiots." (Maureen Beley, Providence, R.I.)

"It's more fun to be a (child's) friend. But that is not what the child needs. They need most a teacher and supporter to help them become an adult. Then you can be a friend." (O'connor Patterson, Wheeling, W.Va.)

"Parents do not think enough of their obligation to their children, so they don't exercise the authority that they should. Parents give their children too much leeway and too much money." (Father Thaddeus Tamor, Birmingham, Ala.)

"So many parents think they need to be a friend who says what the other person wants to hear, more than they need to be a role model and an authority figure." (Mel Bocco, Huntsville, Ala.)

Lend Us Your Voice

An upcoming edition asks: Tell of an occasion when affirming a young person's special qualities made a big difference.

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



By Jill Gibson

Layout & Design by Susan Mellan

Easter-A Whole New Day!

Shortly before he went to Jerusalem for the last time, Jesus stopped in the town of Bethany to visit some friends. He had often visited these friends, a man named Lazarus and his two sisters, Martha and Mary.



They were very glad to see Jesus that day. Just a short time before, he had performed a great miracle for them! The two sisters had sent someone to find Jesus because their brother had become very sick. Jesus preached two more days before walking to Bethany.

He told his apostles that there was no rush, because Lazarus was already dead.

When they got to Bethany, they found out that Jesus was right again.

Lazarus was dead and had been buried in a cave four days before. Martha and Mary told Jesus that their brother would still be alive if Jesus had gotten there sooner.

Jesus said, "Take me to where he is buried." Then he told some men, "Move that big stone away from the front of the cave."

Martha said, "Oh, no! Lazarus has been dead four days. His body will smell bad."

Jesus called out, "Lazarus, come out here." And he did! He walked out looking like a mummy! When they took off the cloth wrapped around him, he could walk and talk as if he had never been sick!

Everyone was amazed.

Jesus raised Lazarus from the dead because he loved him and his sisters. But Jesus also did it for his apostles. He knew that he would soon be put to death. He didn't want them to think that would be the end of everything. Maybe this miracle would help them to believe that he was the Savior, even after his death.

On Easter Sunday, Lazarus' sister Mary was the first one to go to the cave where Jesus had been buried. She arrived while it was still dark and saw that the cave was open. Jesus' body was gone!

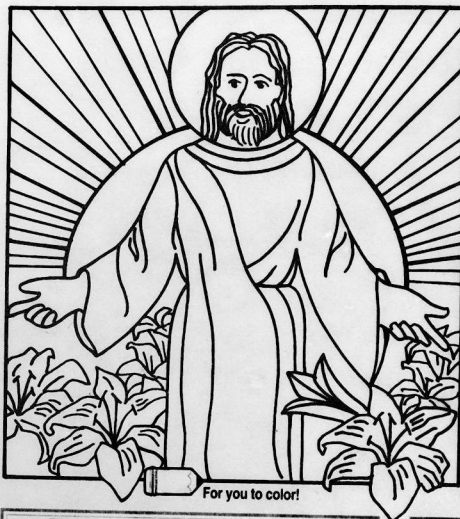
She ran to meet the apostles. She told Peter that Jesus' body had been stolen.

The apostles checked it out. Sure enough, the cave was empty.

Later, Mary went back to the tomb and cried her heart out. Then she saw two angels in robes so shiny it was hard to look at them. "Why are you crying?" they asked.

"Because the Lord was taken away. I don't know where they have put him." She turned around and there was Jesus!

He was alive! Even though Mary had seen Jesus bring

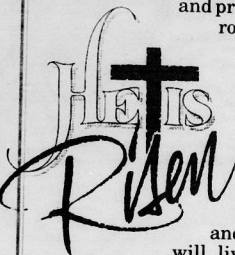


Easter Joy!

During Easter time we say "Alleluia!" a lot when we pray. That is because "Alleluia" is a word of joy and praise. After his death, Jesus

rose from the tomb. By dying for us, he showed how much he loves us. And by rising from the dead, he showed us how powerful he is. Easter reminds us that we have a lot to be happy about.

Jesus even promised that if we believe in him and try to do good things, we will live happily with him in heaven forever.



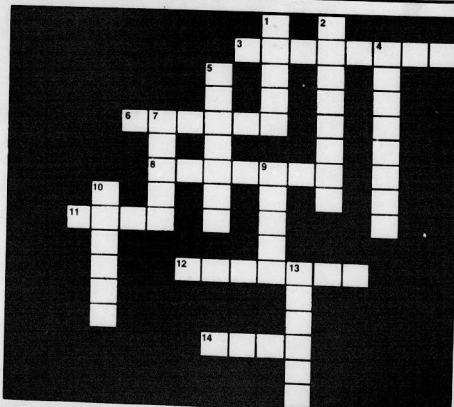
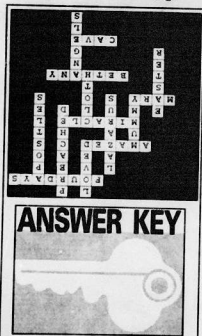
Lazarus back to life, she was amazed to see Jesus alive again. Maybe it seems easier to raise someone else from the dead. But for God, any miracle is as easy as snapping his fingers!

ACROSS

3. How long had Lazarus been dead? (two words)
6. Mary was _____ to see Jesus alive again.
8. A _____ is something only God can do.
11. The first to go to Jesus' tomb was _____.
12. Where did Lazarus and his sisters live?
14. In what were Lazarus and Jesus buried?

DOWN

1. Jesus _____ Lazarus and his sisters.
2. What did Jesus do two days before walking to Bethany?
4. Who checked Jesus' tomb to find it was empty?
5. Jesus raised his friend _____ from the dead.
7. Lazarus looked like a _____ when he left the cave.
9. What did Lazarus have wrapped around him?
10. On what day did Jesus rise from the dead?
13. Who asked Mary why she was crying?



QUESTION CORNER

May Catholics marry in Protestant churches?

by Fr. John Dietzen

Q Can you please explain why the bishops are allowing some Catholics a dispensation to marry in a Protestant church? Is this another example of where American bishops are acting against our Holy Father? Please answer immediately.

A I cannot in conscience attend the wedding I am invited to unless I am sure this is really approved by the Catholic Church. (Jouis)

The requirement that Catholics be married before a priest, which is the cause of your confusion, is a good example of truths and rules which many people think are essential to our faith, but are not.

Christians through the centuries considered marriage of their brothers and sisters in the faith as sacred, and placed high value on those marriages taking place somehow in the context of their Christian community.

But no particular "form" of marriage (how and before whom it should take place) was required for validity of the marriage until about 400 years ago.

At that time (1563) the Council of Trent ruled that a marriage must take place before one's pastor or bishop in order to be valid.

However, because of some technicalities of church law, mostly involving promulgation of this rule and another by Pope Benedict XIV about 200 years later, Trent's regulation did not apply to some places until early in our own century.

Among the places where it did not apply were large areas of the United States, including several major centers of Catholic population like Chicago and New York, and nearly all the Northwest states.

FAMILY TALK

Don't take out negative feelings on children

by Dr. James and Mary Kenny

Dear Dr. Kenny: I've been laid off from work for over a month now and I'm getting very frustrated. I end up taking things out on our two elementary school-age children.

I start off by nagging them. Next thing is I'm yelling at them and sending them to their room or punishing them for something minor.

I don't want to be this way. I know that my layoff is at the bottom of it, but I still can't control myself. Help! (Chicago)

Answer: You don't ask about how to end the layoff or find a new job so I assume you are doing all you can with the primary problem. You want to know how to keep your frustration and anger from spilling over.

Yes, anger. Frustration is technically defined as "blocked goal-directed activity."

When we can't get or have what we want, the blocked energy is often labeled as anger. Like lightning, the anger may then zap the most available point or persons. In your case, your children are the recipients.

You don't want to take out your negative feelings on your children. You need to take charge of your life. Your moods are your most formidable adversary.

You cannot defeat a mood with reasoning or by trying to interpose another mood. Ultimately, you need to get busy.

Let actions dictate your feelings and not vice versa. If you can get your hands and feet busy, your heart and mind will eventually follow. Here is a simple 1-2-3-4 plan to accomplish that.

1. Analyze your anger. Give yourself 30 seconds, no more, to think how angry you are and why. Picture your anger as an ugly troll, a monster, a devil.

Picture your nagging as a cancerous disease. Otherwise known as negative verbal control methods, nagging is destructive of good relationships.

2. Picture a red octagonal stop sign. Say: Stop! Enough! Cast out the devil!

3. Escape. Leave the scene. Physically scam. Take a physical or mental timeout. Have a timeout place to go like your room or the bathroom or outside. Stay there for at least 60 seconds.

If you cannot vacate the scene, try some mental timeouts. Laugh. Take a deep breath. Say a prayer.

4. Do something! Act. Get busy, either in an opposite direction or as a distraction. Here are a few suggestions.

• Interpose a positive action in place of your negative feeling. Fake yourself out. Instead of nagging, give a compliment or a hug.

• Picture yourself smiling in spite of it all. Then put a big smile on your face.

• Walk once around the outside of your house. Do 10 pushups. Pound a pillow.

You are not the victim of your frustration and mood. You can be the person you want to be.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; 219 W. Harrison; Rensselaer, IN 47978.)

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Until 1908, in all those parts of the world, a marriage of Catholics before a judge or even a minister of another religion could be considered valid by the Catholic Church, with no dispensation needed.

Thus, just 87 years ago, a Vatican decree ("Ne Temere") finally extended these provisions to the entire world.

This sounds complicated, but it should prove that the church is acting well within its tradition and authority when it gives bishops the power to dispense their people from the Catholic form of marriage which is presently in canon law.

It should also encourage us to be sure we know what we're talking about before we accuse bishops or anyone else of "acting against" the church.

Q Can a divorced Catholic woman who has received an annulment become a nun? I realize that discernment is essential for all parties involved. But is it legal under church law? If it is possible, how common or acceptable are late vocations to the religious life for women? (Massachusetts)

A According to Catholic Church law, it is possible for a woman in the situation you describe to enter a religious community. As you point out, many factors will need to be

carefully weighed, probably over a period of years, by herself and the community she wishes to enter.

According to members of religious orders or congregations with whom I have talked, a major element in these instances is the fact that "late vocation" women have lived a long time as adults either as single persons, or as wives and perhaps mothers. This can make it extremely difficult for an individual to adapt to community living with a group of religious sisters.

It's true that good mothers and fathers have long ago learned the "give and take" of life, often far better than women religious—or priests or men religious. Obviously, however, living together permanently under the same roof with others in religious vows requires significantly different qualifications. Also, a particular style of community life is a more essential part of life in some religious groups than in others.

People with even a tentative interest in religious life should contact a few communities, describe their backgrounds and feelings, and ask what the next step should be.

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

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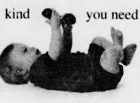
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Entertainment

VIEWING WITH ARNOLD

'Priest' easily generates a moral controversy

by James W. Arnold

"Priest" is the latest religious movie to cause furor in the media and consternation among accusers and defenders of the faith. It is also, as usual, not that big a deal.

At its center is an improbable but tragic character, a priest who carries within his own body and psyche both sides of a major moral controversy. He has a traditional view of sin, and he is homosexual.

The story, designed to push nearly all the hot "pelvic issue" buttons, emerges from Britain, not Hollywood. It carries impact weight because of its serious intent and its star, Linus Roache, a young Shakespearean with a lot of dash, likely to become, as they say, the next Ralph Fiennes and the next international smash. But it's really about the ongoing, if not always publicly discussed, debate about where the Church is, or should be, headed.

Is the emphasis on discipline and self-sacrifice, on unchanging human nature, on strict interpretation of the rules, hierarchical authority, control of the flesh, loyalty to tradition, personal virtue, and responsibility?

Or is the emphasis on joy and compassion, on an evolving understanding of human nature, on thoughtful dissent from authority, observance of the spirit rather than the letter of the law, concern for social justice, and openness to change?

Many in the Church mainstream would prefer the first emphasis. But there is little doubt where the spirit of the late 20th century resides, or what position most artists and filmmakers would take. Thus "Priest" comes down hard—leaps up and down, you could say—on the side of a kinder, more "human" emphasis in Catholicism.

That is its issue, and you're not going to see a representative sample of priests or



elievers. On the plus side, you see characters for whom religion is important. On the negative, most of them are in conflict, in one way or another, with the institutional church.

Father Greg Pilkington (Roache) comes to an impoverished parish in Liverpool. Greg is a traditional, devout "no excuses" guy. It's the opposite of the "Going My Way" situation. The pastor, Father Matthew (Tom Wilkinson), wants compassion for sinners and justice for workers. His Mass liturgy is creative, warm and open. But he's romantically involved with his young black housekeeper (Cicely Tyson).

Greg's shocked reaction is simple and direct. "You can't change the rules," he says. "There's just the Father God's sake, get rid of her."

Meanwhile, the young priest tries to be by-the-book approaches to his gritty, tenement-bound flock, but none of them work. (The only people in the project who invite him in are Jehovah's Witnesses.) He's nice but uncool. In a humorous episode, he asks for the name of the deceased parishioner's favorite song to play at the wake, and the song turns out to be "Great Balls of Fire."

But Greg's real troubles begin with a classic "seal of the confessional" dilemma, which is the root of BBC TV writer Jimmy McGovern's screenplay. Lisa, 14, tells him she's being abused by her father. Greg feels he can't tell anybody, and he efforts to confront the father. Thus the girl's horrific ordeal continues, and following the rules presumably produces the opposite of justice.

Ineffective and frustrated, Greg is also gay. We learn this suddenly when, under pressure, he dons a leather jacket one evening, cruises a gay bar, and begins a graphic sexual affair with another sincere young gay named Graham. Here the movie begins to go off the track. In the context, it's unbelievable. Greg's character would also probably resist doing it before he does it, but the movie is in a hurry.

As conflicts tighten, the situation becomes Ingmar Bergmanesque. Greg is tortured by doubts. Unlike Christ, who



'PRIEST'—Actor Linus Roache plays Father Greg Pilkington, a young priest facing a personal struggle between religious idealism and human frailty, in the controversial British film "Priest." The U.S. Catholic Conference classifies the film A-IV for adults, with reservations. (CNS photo from Miramax)

knew who he was, a priest suffers from all human frailties. While young director Antonia Bird brings an interesting feminist perspective to the events, one of her best sequences suggests the odd workings of grace. As Greg prays in near despair, the sequence is intercut with Lisa's mom coming home early (by chance) and discovering the truth about her husband.

In another scene, Greg can't bring himself to give Communion to Graham, who stalks out of church. A former priest advises Greg to "get out now." But he can't do that. He's certain that "God wants me to be a priest."

This is the issue the audience, essentially, is asked to decide. (The film's unlikely bishop, a smug corporate boss, clearly decides in the negative.) When Greg's gay affair is exposed, Father Matt, true to his own beliefs, stands by him and asks for compassion, trading relevant biblical quotes with members of the congregation.

Greg, tougher on himself than Matt is, admits he is a sinner, breaks with Graham, and asks forgiveness. What he gets is a glimmer of hope, in an otherwise nicely staged final Communion scene that makes the fatal mistake of using the song "You'll Never Walk Alone" as background music.

Another creative error is letting Matt rave on, in various earthy and brutally frank speeches, about the contemporary church's misguided focus on sexual misconduct at the expense of Christian compassion for sinners. The point is not whether one agrees, in whole or in part. It's that it's too simple and

preachy, and we know it's McGovern talking: a blue-collar born-and-raised Catholic who remembers being beaten in the shower by priests using "whalebone bound in leather."

Despite all this, "Priest" must be considered in a very broad context, both real-world (abuse cases and the painful hassles over gays in general and as priests) and fictional (priest images from Bing Crosby and Father Dowling to "M.A.S.H." and from Bernanos, Greene and J. F. Powers to Andrew Greeley).

In this perspective, its occasional blunders are relatively insignificant. It participates, with (too much) passion, in the eternal dialogue about the mystery of being God's minister in an imperfect Church and a sinful world.

(Satisfactory, with reservations, for adults.)

USCC classification: A-IV, adults, with reservations.

Recent USCC

Film Classifications

Bad Boys	O
A Goofy Movie	A-I
Cordy	A-I
The Pebble and the Penguin	A-I
Stuart Saves His Family	A-III
A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.	

1994 papal concert commemorates the Holocaust

"The Papal Concert to Commemorate the Holocaust" will be broadcast on Monday, April 24, from 10 p.m. until 11 p.m. on WFYI, Channel 20, in Indianapolis. (Check local listings for other PBS station schedules.)

This combined documentary and performance event stands out as an extraordinary night in firsts. The concert marks the first time the Vatican commemorated the Holocaust, the first time a rabbi officiated at a public Vatican function, and the first time that Catholics and Jews prayed together under the Vatican roof.

As an introduction and background to the concert, the first part of the program features interviews with survivors of the Holocaust and rare, historical footage of the concentration camps. There are visits with Pope John Paul II and other dignitaries and officials in both the Catholic and Jewish communities. The pontiff also speaks to an audience about his time in Poland during the Holocaust.

Maestro Gilbert Levine leads the Royal Philharmonic Orchestra and the choirs of St. Peter's Basilica and the Roman Philharmonic in the music of Beethoven, Schubert, Bernstein and Bruch.

Highlights of the concert include the third movement from Beethoven's Symphony No. 9 and Bruch's "Kol Nidre," played in synagogues throughout the world to usher in Yom Kippur, the holiest day of the Jewish calendar. Other selections include Schubert's Psalm 92 for a cappella choir, performed in the original Hebrew by the first cantor to sing at the Vatican, and an excerpt from Bernstein's Symphony No. 3, "Kaddish," the Hebrew prayer for the dead, recited by Richard Dreyfus.

An event of international coalition and global reach, the concert was conceived and organized by Levine, who brought the idea to the attention of Pope John Paul II in 1991. With the pope's support and endorsement, Levine assembled the April 1994 concert in the Vatican "to unite the hearts of those who would honor the music of the memory of terrible events so that they are never repeated."

Both the pontiff and Levine selected the repertoire to reflect the deep spirituality and historic significance of the occasion.

"Martin's Lament: Religion and Race in America"

Challenging Christian viewers to reflect on their attitudes about racially integrated congregations is "Martin's Lament: Religion and Race in America," airing Friday, April 28, from 10 p.m. to 11 p.m. on PBS. (Check local listings to verify the program date and time.)

The title refers to the Rev. Martin Luther King Jr. and his oft-quoted remark that 11 o'clock on Sunday morning is "the most segregated hour in America."

Some 30 years after the passage of the Civil Rights Act, the program looks at Dr. King's statement through the experiences of white and African-American churchgoers today.

The documentary begins by visiting a church in Indianapolis where two congregations—one black and the other white—share the same building but hold separate worship services.

Members from both congregations explain this as the result of cultural differences, though for some it's a matter of maintaining one's identity. There is no ill will between the two and, in fact, they have occasional joint services but, as the white pastor says, this is something "people have to get used to."

The only Catholic church visited in the course of the program is St. Augustine, an interracial parish in South Bend, Ind.

The parishioners here find a strength in their ethnic diversity by combining different traditions of religious expression in the music and ritual of the Mass. In talking to members of the parish, it is apparent that they share a sense of family, of truly belonging together as one people in a community of faith. St. Augustine is a striking example of a parish in which all can feel at home.

Produced by Donald and Sidra Score, the documentary is interspersed with newsreel footage of Dr. King and the civil rights era as well as comments by national church leaders and theologians on issues of religious integration.

"The Fall of Saigon"

Marking the 20th anniversary of the evacuation of the last Americans in Vietnam is "The Fall of Saigon," airing Friday,

April 28, from 9 p.m. to 11 p.m. on the Discovery channel. (Check local cable listings to verify the program date and time.)

It was the final act in the tragedy of the Vietnam War, a nightmare event in which Vietnamese who had been promised evacuation from their doomed capital had to be left behind at the mercy of an implacable enemy.

Using news footage and interviews with those who were there, this "Discovery Journal Special" reconstructs what happened during the evacuation and examines some of the mistakes and miscalculations which added to the general chaos of the situation. The rapidity of North Vietnamese advance on Saigon was a central factor.

Though the evacuation of American personnel had begun eight days before the enemy attacked the city's perimeter on the night of April 27, this was being carried out on a small scale so as not to panic the South Vietnamese army.

Saigon's defenses were penetrated the next day and the White House ordered an immediate total evacuation, but a misunderstanding delayed its implementation.

The plan to use jumbo jets was impossible because the city's airport was clogged with airplanes piloted by fleeing South Vietnamese military. The only way out of the city was by helicopter from offshore carriers, with the American embassy as the central point of the evacuation. The helicopters ferried passengers the rest of the 28th and through the night until the evacuation was ended at 7:30 a.m. on April 29.

Shortly after 9 a.m., South Vietnam's president declared an unconditional surrender and the war was finally over. But not for those Vietnamese who had worked closely with the Americans and had been left behind.

Reliving this moment of history recalls broken promises, the limits of military power, and the bitter taste of political defeat. One officer remembers the evacuation as "the saddest day of my life."

(Henry Herz is the director of the U.S. Catholic Conference Office for Film and Broadcasting. He reviewed the second and third programs reported in this article.)

SECOND SUNDAY OF EASTER

The Sunday Readings

Sunday, April 23, 1995

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

by Fr. Owen F. Campion

The Acts of the Apostles is the source of this weekend's first reading. The liturgies of Easter turn very often to the Acts of the Apostles.

On Holy Saturday, during the Easter Vigil, the church exclaimed its faith in the Lord as the victor over death, the Risen. Since then, through these readings, the church has taught us how the first Christians reacted to life after the Ascension. It obviously is a lesson to us in how we should live.

As was the case last week, this weekend's reading presents us with the image of Peter.

One of the most beloved moments of Jesus was in the miracles of healing performed. There were great acts of compassion, especially in a time when science cured few. They also testified to the role of the Lord. He was supreme over nature. More than that, since sinfulness somehow vaguely was taken to be the consequence of sin, the Lord's healing displayed divine power. Jesus was of God.

In this reading Peter heals, lavishly as the Lord healed. It is not occasional, not by chance, that Peter heals. Peter acts in behalf of Christ.

The Book of Revelation provides this Easter-time reading with its second reading. Older Catholic versions of the Bible in English call this book "Apocalypse." Older Protestant English translations call it "The Book of Revelation." For uniformity, Catholic scholars have adopted the later title, but actually Apocalypse is better since it more aptly describes the highly symbolic, poetic style of writing in this last book of the New Testament.

This book was composed in a time of great anguish for the early church. Persecution was terrifying and widespread. Against this persecution, against all troubles, the

book reminds us that we need not fear. God is with us.

Finally, as its Gospel proclamation for this weekend, the church gives us the magnificent story of the Lord's bestowal upon the Apostles the authority to forgive sins.

This particular commissioning should not be drawn too narrowly into a circle. It surely conferred an awesome power upon the Apostles. But, more broadly, it reveals that the basic role of Jesus, to be God, to speak for God, to act in God's behalf, in the word has been given now to the church.

Important also is the image of the doubting Thomas. Notice that Jesus does not scorn Thomas, sending him away. Rather, Jesus assists Thomas in overcoming his disbelief. An important element of the character of Thomas stands brightly here. He is sincere in his disbelief and humble in his willingness totally and instantly to accept the Lord.

Reflection

For these weeks after Easter, the church has been teaching us that Jesus lived after Calvary. He is the Risen.

It also has carefully taught us how to respond to this living Savior in our midst.

The image of Thomas is very helpful. We too may have doubts. We may be frightened. The horrors that faced the first Christians do not face us, but accepting Christianity has great demands, and it requires fortitude.

Assured by Revelation, we should not be afraid. He as humble as Thomas. God loves us.

It is a love that will heal us. Hurts often drive people from God. So does guilt. So does anger. God heals all these pains.

Finally God forgives us in Jesus. It is not a forgiveness that is merely a shadow of the forgiveness provided 20 centuries ago by Jesus.

It is real today. It is the gift of the church to us, in the moment of our greatest need, the moment of sin.

human sinfulness, and we ponder the mercy of God who thus opens the way to salvation and gives meaning to all human suffering.

After the silence of Holy Saturday, the Easter Vigil joyfully commemorates the resurrection of the Lord, symbolized by the light of the Easter candle and made sacramentally present in the celebration of baptism, confirmation and the Eucharist.

May the joy and strength of the Resurrection be a source of lasting peace for all mankind! May Christ's victory over death give us the courage to overcome trials and to face the future with hope and trust in the power of the risen Lord!

Pontiff reflects on the Triduum

by Pope John Paul II
Remarks at audience April 12

During Holy Week, I invite you to meditate on the Holy Mystery, the great events which the church celebrates during the sacred Triduum.

At the evening Mass of the Lord's Supper, we recall Christ's institution of the holy Eucharist and of holy orders. The Eucharist is the very presence of Christ among us. It is the source of our strength and inspiration in obeying the new commandment of love.

On Good Friday we gaze upon the crucified Christ, the innocent victim of

MY JOURNEY TO GOD Humility

Faith, hope and love,
The awesome three.
The sturdy pilots of our souls,
Must pause and bow respectfully
To silent humility.
Off clothed in sweet simplicity
Or wrapped —
With withered weeds of anonymity —
A stern taskmaster, she ...
Demanding much,
Rewarding more,
Stripping away our wanton egos.
Our foolish hypocrisies,
Those barnacles of the soul
That tether us to earth.
She cleanses us and sets us free.
Our spirits soar ...
With sweet humility.

by Margaret McClelland

(Margaret McClelland is a member of St. Luke Parish in Indianapolis.)



(CNS photo by Lisa Kessler)

Daily Readings

Monday, April 24

Easter weekday
Acts 4:23-31
Psalm 121-9
John 3:1-8

Tuesday, April 25

Mark, evangelist
1 Peter 5:5-14
Psalm 92-3, 6-7, 16-17
Mark 16:15-20

Wednesday, April 26

Easter weekday
Acts 5:17-26
Psalm 34-2-9
John 3:16-21

Thursday, April 27

Easter weekday

Acts 5:27-33
Psalm 34-2, 9, 17-20
John 3:31-36

Friday, April 28

Peter Chaneel, presbyter,
religious
missionary, martyr
Acts 5:34-42
Psalm 27-1, 4, 13-14
John 6:1-15

Saturday, April 29

Catherine of Siena, virgin,
doctor of the church
Acts 6:1-7
Psalm 33-1-2, 4-5, 18-19
John 6:16-21

THE SHAPING OF THE PAPACY

Pontian abdicated, Fabian reigned during time of peace and growth

by John F. Fink

We will consider two popes of the third century this week. Pope Pontian is notable in this series on the shaping of the papacy mainly because he was the first pope to abdicate. Pope Fabian was pope during a time of exceptional peace and growth for the young Christian church, a time that didn't last.

Pope Pontian's pontificate covered the years 230-235. It began during a time of toleration of the church by the Roman emperor at the time, Alexander Severus, so Pontian was, at first, free to govern the church.

One of his decisions was controversial: He presided over a synod in Rome that endorsed the action of Demetrius, Bishop of Alexandria, to expel the theologian Origen from Egypt and to strip him of his priesthood. Origen was one of the church's earliest great thinkers and Scripture scholars (indeed, Hans Kung includes him as one of seven theologians in his book "Great Christian Thinkers"). Where Origen got in trouble, though, was in teaching that, if God is pure goodness, even the most wicked people will be purified by divine love and fit for salvation.

Another of Pontian's problems was the fact that the first anti-pope, Hippolytus, was still leading a schism that began during the pontificate of Callistus I (Urban I was pope between Callistus and Pontian). As we saw last week, Hippolytus was a rigorist who thought that the church should be composed of saints and he was especially severe in thinking that those who committed serious sins should be excommunicated and not permitted to return to the church.

Although this rigorism did not become part of the teachings of the church, Hippolytus was one of the most prolific and important theologians of the early church. He compared with Origen in the range of his thinking if not in his depth, and he had many followers. Therefore, he was a constant problem for Pontian.

In March 235 things changed abruptly for the Christian Church when Maximinus Thrax became Roman emperor. He reversed the tolerant policy of his predecessor and tried to destroy the new church. Among the first victims were both Pope Pontian and Hippolytus. They were arrested and deported to Sardinia, the same "island of death" where Callistus was a prisoner during his youth.

Since he knew that he would not be returning to govern the church, Pope Pontian abdicated on Sept. 28, 235 to allow the church to select a new leader. That date, by the way, is the first precisely recorded date in papal history. The leaders of the church in Rome elected Pope Anterus, who began his reign on Nov. 21, 235.

While together in exile in Sardinia, Pontian and Hippolytus became reconciled to each other, and Hippolytus became reconciled to the church. Both of them died, and, in 237, Pope Fabian had their bodies brought back to Rome where they were buried in the catacombs of St. Callistus.

Pontian's grave marker was discovered there in 1909. Pontian and Hippolytus are both saints. They share the same feast day—Aug. 13.

Anterus lived only 43 days after his election as pope. He was succeeded by Fabian, whose pontificate covered the years 236-250. He was reported by the Roman historian Eusebius that, when the Roman clergy were considering a successor to Anterus, a dove settled on Fabian's head and this was taken as a sign that he was chosen by God to lead the church.

Fabian managed to survive the closing days of Emperor Maximinus Thrax, who reigned only 235-38. Emperor Gordian III (238-44) and Philip the Arab (244-49) both tolerated the church and, once again, it was able to thrive.

According to the Liberian Catalogue, Fabian was responsible for extending the Christian ceremonies, including that of Callistus. The fact that he was able to bring the bodies of Pontian and Hippolytus back to Rome indicates that he had some influence at the imperial court. He also reorganized the Roman clergy into seven ecclesiastical districts so that the church's increasing numbers could be cared for.

Fabian was well thought of by other church leaders of his day. After his death, St. Cyprian of Carthage was to write to Fabian's successor, Cornelius, saying that Fabian was an "incomparable" man whose glory was an "incomparable" holiness and purity of his life. The theologian Origen wrote to Fabian to defend his orthodoxy and try to rehabilitate himself.

Little else, though, is known about Fabian's 14 years as pope except that he endorsed the action of Bishop Donatus of Carthage in condemning another bishop, Bishop Privatus of Lambesis. It's not clear what the disagreement was about. Fabian also ordained a man named Novatian, who was to become the second anti-pope (more about him next week).

It was during Fabian's years as pope that greater emphasis was placed on the important position of the Bishop of Rome. Our list of the early popes and the dates of their pontificates come from this time because it was the first time that the church considered it important to formally note them.

The good years of Fabian's pontificate came to an abrupt end when Emperor Philip the Arab was murdered in 249 and was succeeded by Emperor Decius (249-51). Once again the fortunes of the church were affected by the Roman emperors because Decius began persecuting the church again at the beginning of the year 250. Fabian was the first to be arrested and among the first to die, probably from torture in prison, on Jan. 20, 250.

Fabian was buried in the papal crypt of St. Callistus Cemetery. The grave slab marking his tomb was discovered in 1854. It can still be seen there today, broken into four pieces, bearing the Greek words "Fabian, bishop, martyr."

His feast day is Jan. 20.

The Active List

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

April 21

Terre Haute Deaneary Catholic Singles will hold a dinner at St. Joseph University Parish, 113 So. 5th St., Terre Haute at 7 p.m. The dinner will have a mystery theme. Tickets are \$3. Call the Deaneary Pastoral Center at 812-232-8400 by April 18 for reservations.

April 21-23

The Ave Maria Guild will hold a rummage sale from 8:30 a.m. to 2:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

April 21-23

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Week.

end for engaged couples. For more information, call 317-545-7681.

Milford Spiritual Center in Ohio will hold a retreat, "Coping with Loss," with Ken Czillinger. Cost is \$140. For more information, call 513-248-3500.

Marian College will present, "Miss Julie," a play written by August Strindberg. Show times are Friday and Saturday at 8 p.m. and Sunday at 2 p.m. in Peine Arena Theatre, 3200 Cold Spring Road. General admission is \$8, special rates for students and

senior citizens. For ticket information, call 317-929-0622.

April 22

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

Positively Singles will go Duckpin Bowling, 325 S. College Ave. at 6:30 p.m. Dinner afterward. Call Mark Greco at 317-545-9157 for more information.

Birthingline will present, "Love Works Magic," fashion show and luncheon beginning at 11:30 a.m. at the Ritz Charles, 12156 N. Meridian St. Donation is \$20. Proceeds to benefit Birthingline services. Call 317-251-7111 for more information.

The 6th annual Chataud-A-Braun will be held from 7:30 p.m.-12 a.m. in the school gymnasium.

Everyone over 21 years old is welcome. The evening will include dinner, dancing, a silent auction and casino. Tickets are \$100 per couple. For more information call 317-254-5436.

April 22-23

The Spring 1995 Genealogical Conference, Indiana Chapter will hold its meeting at Laughter's Cafeteria 1616 E. 86th St. Jacques de Guise, director of the Center of Genealogical Research, Geneva, Switzerland, will lecture. Time is to be announced. Call 317-875-7210 for more information.

April 22-23

Beech Grove Benedictine Center, 1402 Southern Ave., will hold a retreat, "Surrender: Journey to Inner Peace," will be held at the Benedictine Center. For more information, call 317-786-7581.

April 22-26

Kordes Enrichment Center, Ferdinand, will hold a retreat, "Making Vocations Your Success Story," with Benedictine Sister Rose Mary Rexing. Cost is \$250. For more information, call Kordes at 812-367-2777 or 800-880-2777.

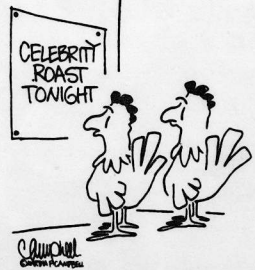
April 23

An evening of reunion for Separated and Divorced Catholics will be held from 5-8 p.m. at St. Pius X Church, 7200 Sarto Dr. Anton Braun will be the guest speaker. Admission is a covered dish and soft drink to share. For more information, call Fran Fox at 317-844-7863 or the Family Life Office at 317-236-1586.

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come, worship and share in fellowship. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the

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"You mean they roast each other too?"

rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

A Divine Mercy Sunday prayer service will be held at St. Michael Parish, 3354 W. 30th, at 3 p.m. Reflection will be held by Archbishop Daniel Buechlein.

The Catholic Widowed Organization will eat out together to celebrate birthdays. For more information, call Marian at 317-784-9135.

The St. Francis Xavier Altar Society will hold its biannual smorgasbord from 11 a.m. to 1:30 p.m. at the parish hall, junction of highways 31 and 160 in Henryville. Adults \$4, children \$2.

Little Flower Ladies Club Spring Card Party and Style Show will be held in the Social Hall, 13th and Bosart. Luncheon is \$4 from 11:30 a.m. to 1 p.m. Card party will be held at 1 p.m. Everyone is invited. For more information, call 317-356-5058.

Our Lady of Perpetual Help Church, New Albany, will hold a "Theology Night Out," beginning at 5:30 p.m. Topic will be parish life: a community of disciples, presented by Sister of Providence Marie Kevin Tighe. Cost is \$9 per person. Call Tom Yost at 812-944-1184 to register or for more information.

St. Philip 'Meri School, 550 N. Rural St., will host its fifth "Run-Walk-Prayathon." Festi-

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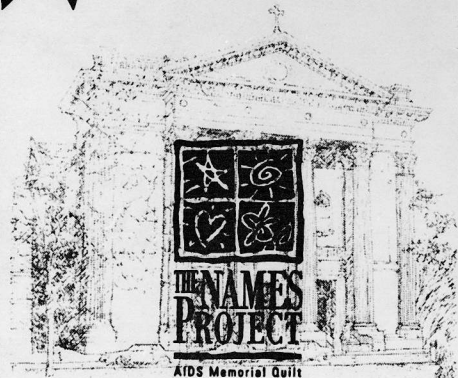
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9 DAY PRAYER TO ST. JUDE

Most Holy Apostle St. Jude, faithful servant and friend of Jesus, the name of the traitor who delivered thy beloved master into the hands of his enemies, has caused thee to be forgotten by many, but the church honors and invokes thee universally as a patron of hopeless cases, of things despaired of. Pray for me who am so miserable, make use I implore thee of that particular privilege accorded to thee to bring speedy help where help is almost despaired of. Come to my assistance in this great need that I may receive the consolation and security of heaven in all my necessities, tribulations and sufferings, particularly (name your request) and that I may bless God with thee and all the elect forever. I promise thee, Oh St. Jude, to be ever mindful of this great favor, and I will never cease to honor thee as my special and powerful patron and to do all in my power to encourage devotion to thee. Amen... Request Granted.

- R. R.

Fr. Richard Rohr, OFM

July 14-16, 1995

Finding Our Fathers:

Being a Brother

Weekend Retreat for Men

Fatima Retreat House
5353 East 56th Street
Indianapolis, IN 46226
(317) 545-7681

July 17, 1995

Why Be Catholic?

Lecture Open to the Public
7:00 p.m.

St. Pius X Catholic Church
7200 Sarto Drive
Indianapolis, IN 46240
(317) 255-4534

ties begin at 11 a.m. with a liturgy: 1 p.m. 5K walk beginning at St. Philip School, 1230 p.m. free luncheon in the school gym for all participants. All proceeds will be used to support the school. For more information, call 317-631-8746.

☆☆☆

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

☆☆☆

St. Plus Parish, Troy, will hold Daywood Sunday on the parish grounds from 11 a.m. to 3 p.m. Quilt display, bake sale, church tours and chicken and dumpling dinners offered. For more information, call Carol Cronin at 812-547-3471 or 812-547-4055.

☆☆☆

Our Lady of Perpetual Help Church will offer a divorce recovery mini-series from 6-7 p.m. in

the rectory basement. The professional staff from the Center for Counseling and Wellness will facilitate the series. Fee is \$5 per family per session or \$10 for all three sessions. Contact Tom Yost at 812-944-1184.

April 24

The Athenaeum Foundation, Inc., will present Jack Morgan with the Russ Morgan Orchestra in concert at the American Cabaret Theatre, 401 E. Michigan St. from 7:30-9:30 p.m. Tickets are \$15. For ticket information, call Susie Martin at 317-630-4569.

☆☆☆

Holy Guardian Angels Parish in Cedar Grove will host a talk from Ruth Ann Wade from Bloomington at 7 p.m. in the church. For more information, call 317-647-6765 or 317-647-4634.

April 25

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold its centering prayer support group meeting from 7-8:30 p.m.

Call 317-788-7581 for more information.

☆☆☆

The Spring 1995 series of the Mature Living Seminars dealing with will be presented at Marian College from 10 a.m. to 2 p.m. in room 251 of Marian Hall. Topic will be "The 'Also-Rans'" with Dr. Brent E. Smith, Ph.D. He will look at the people who also ran to the White House. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0123.

☆☆☆

The prayer group of St. Lawrence, 4650 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.

☆☆☆

Devotions to Jesus and the

Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

April 26

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Secretary's Day Conference from 9 a.m. to 3 p.m. Call 317-788-7581 for more information.

☆☆☆

Immaculate Heart of Mary Church, 57th and Central, will hold its rosary/prayer group from 1-2:15 p.m. Rosary and other prayers. All are welcome.

☆☆☆

An Interreligious Holocaust Memorial Service will be held at St. Paul's Catholic Center, Bloomington at 7:30 p.m. The program is

sponsored by the Hillel Foundation, the Peace and Justice Committee of St. Charles and St. Paul parishes and the Beth Shalom Congregation. For more information, call either parish office.

April 27

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 Parish, 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. For more information, call 317-784-1763.

☆☆☆

Kordes Enrichment Center, Ferdin-

and, will hold a retreat for Secretary's Day from 9 a.m. to 3 p.m. For more information, call 812-367-2777.

April 28

St. Barnabas Parish, Indianapolis, will host "Journeys: A Reading Session with Scott Seper." Dinner will start at 6:15 p.m. (\$7.50 plus reservation), and the session will begin at 7:30 p.m. Admission is \$3. Sponsored by the local chapter of the National Association of Pastoral Musicians. For more information or to make reservations, call Paula Slinger at 317-895-9814 or Teresa Eckrich at 317-356-1868.

April 28-30

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a centering prayer weekend retreat. Call 317-788-7581 for more information.

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51				52				53		

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ACROSS

- 1 Plead
- 4 "Thou shalt not with an ox" (Deut. 22:10)
- 8 Russian ruler, once
- 12 "Lord, bow down thine" (2 Ki. 19:16)
- 13 Des Moines' state
- 14 "A measuring — in his hand" (Zec. 2:1)
- 15 Successful serve
- 16 "He cheweth not" (Lev. 11:7)
- 20 "For I — ashamed of the gospel" (Rom. 1:16)
- 21 Buck's mate
- 22 Tulp starter
- 24 "Use not — repetitions" (Mat. 6:7)
- 26 Monastery member
- 27 Samson used one as a weapon (Jud. 15:16)
- 30 Trouble
- 31 Mob uprisings
- 32 Lode find
- 33 Attempt
- 34 "He will guide you — all truth" (John 16:13)
- 35 Prompted an actor
- 36 Persian and Marx

DOWN

- 1 "The waves — into the ship" (Mark. 4:37)
- 2 Every one
- 3 "He cheweth — all the day long" (Psa. 21:26)
- 4 Irritate
- 5 "Paul cried with a — voice" (Acts 16:28)
- 6 — no man anything, but to lower (Rom. 13:8)
- 7 Past tense of to be
- 8 "Thou shalt be cut off — ever" (Deut. 1:10)
- 9 Gold measure
- 10 "The sun is no —" (James 1:11)
- 11 Surgery
- 12 Period of time
- 13 Slim and trim
- 14 Where the star was seen in Mat. 2:2
- 15 Pappy's bark
- 16 Wheel-connecting rod
- 17 Minor prophet
- 18 " — your affection on things above" (Col. 3:2)
- 19 "The temple of Jerusalem was here" (Mat. 11:28)
- 20 "I will give you" (Mat. 11:28)
- 21 "Utters"
- 22 Cowboy's footwear
- 23 "All go — one place" (Eccl. 3:20)
- 24 Dye container
- 25 Before plane or conditioner
- 26 "Ye pay tithes of — and anise" (Mat. 23:23)
- 27 "He went on his — from the south" (Gen. 13:3)
- 28 Where — you? (Psa. 137:7)
- 29 The host
- 30 Lasso
- 31 Dove's sound
- 32 Chili con —
- 33 Baptismal receptacles
- 34 Soft drink
- 35 Summit
- 36 Not imaginary
- 37 Fairly well (2 wds.)
- 38 Great Lake
- 39 Engrossed
- 40 It goes with — (John 15:1)
- 41 " — the true vine" (John 15:1)

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Mothers Against Drunk Driving
at their annual
Candle Light Vigil
Sunday, April 23, 1995
four o'clock in the afternoon
Saint Patrick's Chapel
in the City of Madison, IN

ST. PHILIP NERI SCHOOL

5th Annual

5K Walk/Run/5 Hr. Pray-A-Thon
Sunday, April 23, 1995



Opening Ceremony

11:00 Mass • Beginning of 5-Hr. Pray-A-Thon

REGISTRATION:

12:00-1:00 p.m. RUNNERS
Brookside Park
WALKERS
SPN Community Rooms

RUN/WALK TIMES:

1:00 p.m. RUNNERS
Brookside Park
1:15 p.m. WALKERS
SPN School

CLASSES (RUNNERS):

Elementary
Ages 14 - 19
Ages 20 - 29
Ages 30 - 39
Over 40
Women

FESTIVITIES:

Held in School Gym
12:30-4:00 p.m. Buffet Luncheon
Entertainment
Awards Presentation
Closing Ceremonies

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Registration/Donation Form

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I plan to participate (any donation acceptable)
☐ 5K Walk (from SPN School)
☐ 5-Hour Pray-A-Thon

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

☐ I will not be participating, but wish to donate \$ _____

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Thank you in
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Youth News/Views

CYO kickball tourney marks 50th anniversary

by Joanne Deery

It seems like yesterday that I was the girl standing at home plate ready to kick the curvball the pitcher was going to race my way.

The old sensation of feeling scared was returning. I looked to the coach to see if the signal was "bunt" or "kick." The coach crossed his arms, and I knew I was supposed to kick the ball.

I watched as the pitcher began her wind-up and the ball flashed across the concrete. Then I responded. Boom! I kicked a grounder, all the base runners were able to advance, and I beat the throw to first base!

It isn't me kicking the ball now. It's my daughter. She's probably experiencing the same feelings I felt when I played Catholic Youth Organization kickball and my mother felt when she played the popular girls' sport so many years ago.

This year the Catholic Youth Organization in the Archdiocese of Indianapolis is celebrating the 50th anniversary of kickball.

For several decades, kickball was the only sport offered to girls in the Catholic grade schools across the city. It was a reason to look forward to returning to school after the summer break for the fall kickball season, and a reason to wish for

the end of the school year for the start of the spring kickball season.

CYO kickball taught girls the meaning of being a part of something special through membership on a team. It's hard to believe the sport is now 50 years old in the archdiocese.

On April 29-30, Our Lady of Lourdes School in the Indianapolis East Deanery will play host to the "50th Anniversary of Kickball" tournament.

Women ranging in age from 21 through 50 and above who live all over the city will return to the Lourdes kickball field for a double elimination tournament. They will be there to honor a game which meant so much to them as students in the Catholic school system.

Some teams will be comprised of former grade school teammates, and others will be groups of women who want to play the game one more time.

Team shirts, raffles and food will add to the excitement of the 50th anniversary tournament.

It won't be the same feeling as when we were young, but that's all right. It's all right because the memory of grade school kickball is too important to try and duplicate now.

But if I close my eyes and imagine one of those exciting kickball games from yesterday, I can still picture the nuns sitting in



'68 KICKBALL CHAMPS—Our Lady of Lourdes junior high students celebrate with the Lourdes Lions mascot (bottom left) and their coach, Bernadette DuFour (third row, at left) after clinching the 1968 Division IV spring kickball championship in the Catholic Youth Organization's Cadet League. No doubt the Lourdes girls worked hard to win their first-place Division trophy, because CYO kickball has always been a competitive sport in Indianapolis with lots of talented parish teams. The 50th anniversary of CYO girls' kickball in the archdiocese will be celebrated with a two-day tournament April 29-30 at Our Lady of Lourdes Parish in the Indianapolis East Deanery. (Photo courtesy of the Catholic Youth Organization)

their lounge chairs on the roof of the convent yelling encouragement for the home team.

I can still hear the cheer "Thunderation" chanted by my teammates.

And I can still remember the thrill of having the coach open up a box of new jerseys with our school name for us to proudly wear as we represented our parish in the city league.

It isn't important to know my parish, because my story is the same as that of

every Catholic girl who ever played CYO kickball. And whether that kickball player is 11 years old or 55 years old today, what's important is honoring a game that is a sisterhood to Catholic mothers and daughters everywhere in Indianapolis.

(For more information about the "50th Anniversary of Kickball" tournament, contact Joanne Deery at 317-357-6559 or Karen Deery at 317-352-0535.)

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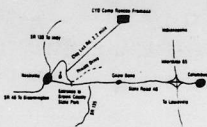


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MUSTANG CAMP (Ages 13-15)

Mustang campers will spend each morning with a certified horse instructor learning about the horse that they will adopt for the week. Topics will include basic riding skills, grooming, feeding, trail riding and general care for the horse and tack. The program also includes an overnight horse ride near Brown County State Park.



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(Ages 12-15)

For more information or for a camp application call (317) 632-9311

Roncalli plans 'Sound of Music'

Roncalli High School's performing arts department will present Rodgers' and Hammerstein's popular musical "The Sound of Music" at 7:30 p.m. on April 21, 22, 28 and 29 in the school auditorium.

Students will bring the compelling story of Maria and the von Trapp family to life with music and dance during the elaborate musical production. Parents, students and teachers have created set designs of Salzburg and the Austrian Alps.

Junior Emily Dwenger will play Maria and senior Trevor Wilson is cast in the role of Captain von Trapp. Lynn Starkey is the music director and Karin Stratton is the director.

As in years past, Roncalli students will present dinner performances at 6 p.m. on April 22 and 29. A cast of young nuns singing excerpts from the musical "Nunsense" will entertain diners. The menu is roast beef, rice casserole, rolls, relishes and Austrian desserts.

Tickets are \$5 for reserved seats and \$4 for general admission seating. Dinner performance tickets are \$12.50 for adults and \$8 for children. There is no dinner fee for preschoolers under age 4. A limited number of tickets will be available before the performances. To order tickets, send a check payable to Roncalli High School to Diane Quillico in care of the Indianapolis South Deanery school at 3300 Prague Road, Indianapolis, Ind. 46227. For more information, call the school office at 317-787-8277.

Cardinal Ritter High School in Indianapolis is accepting registrations for the Lady Raiders girls' basketball camp scheduled April 20-23.

Under the direction of Alan Mac Donald, Ritter's girls' varsity basketball coach, the four-day camp begins at 8:30 a.m. each day and continues until 1:30 p.m. at the Indianapolis West Deanery high school.

Mac Donald said the camp fee of \$40 a person covers "basketball instruction, a camp T-shirt, a new basketball, plenty of fluids, guest lecturers, and plenty of camp awards."

For more information, contact Mac Donald at the Cardinal Ritter athletic department office at 317-927-7828.

Bishop Chatard High School's boys' basketball program will host the Indianapolis North Deanery high school's annual "Back to Basics" summer basketball camp on June 26-30 in the school gymnasium.

Varsity boys' basketball coach Clovis Stinson is director of the week-long camp geared for boys entering the fifth through the ninth grades. The camp includes speakers and prizes.

The cost is \$75 per camper. For more information, call Stinson at the Bishop Chatard athletic office at 317-254-5443.

More than 1,000 high school students from many different parishes will spend 43 hours in prayer and Christian fellowship, with the support and guidance of nearly 100 adults, during the "Youth 2000" weekend April 21-23 at Our Lady of Mount Carmel Parish in Carmel. For information, call the Youth 2000 Prayer Festival line at 317-846-3878.

Young Adult News

Grief, fear continue after shooting death of singer

by Paula Espitia
Catholic News Service

CORPUS CHRISTI, Texas—Grief and fear were the immediate reactions following the shooting death in Corpus Christi of Tejano music superstar Selena, the hometown girl who made good.

The March 31 murder drew international attention as fans traveled from across the United States and Mexico to pay tribute to the 23-year-old singer, Selena Quintanilla-Perez.

Yolanda Saldivar of San Antonio, described as a close friend and assistant to Selena since 1991, was in Nueces County Jail in lieu of \$100,000 bond in Selena's shooting at a Days Inn in Corpus Christi, which preceded a daylong standoff with police.

Selena's murder was especially hard to accept in the community surrounding the predominantly Hispanic Our Lady of Guadalupe Parish, where Selena had become a positive role model by her wholesome image and upbeat music, which reflected her Mexican-American heritage.

Father Eduardo Garcia, the pastor, celebrated an April 4 memorial Mass at nearby Our Lady of the Pillar Church. It is located in the neighborhood where Selena grew up and later visited—giving hope and offering financial assistance to many.

Gloria Garcia, a licensed professional counselor and family and marriage counselor with Catholic Social Services Counseling Center in Corpus Christi, said the Mass and subsequent large turnouts to Selena's grave are good signs.

"Rituals are important, they give a sense of closure to the loss. They also give exposure to the grieving process. People realize, 'I am not the only one feeling this way,'" she said.

"Normally something like this happens far away from here. This happened next door. It makes death more real and people are scared. On a daily basis we just don't deal with death."

Garcia said Selena's death made a great impact on the community, especially on children, because she is a well-known personality from their town who became famous. "Some fear is normal," she said.



SINGER SELENA—Tejano music superstar Selena is shown in a scene from the new film "Don Juan DeMarco," in which she plays a cameo role. The 23-year-old singer was shot and killed March 31 in Texas, allegedly by a former business associate (CNS photo from Reuters)

"Children are very resilient and can usually put it behind themselves faster than adults."

The Corpus Christi Hispanic community also has started a boycott of companies which advertise their products on Howard Stern's syndicated morning radio show. In the shooting's aftermath, Stern made remarks about Selena and her fans they considered offensive.

Often in the Hispanic community there is "a failure to organize for common causes,"

Father Garcia said. "This time the people have come together." Stern apologized on the air, but the boycott was not called off.

Back at his parish, Father Garcia said he thinks of what could have been. "So many of our youth looked up to Selena and thought, 'If a small-town girl can make it, maybe I can too.'"

"What a waste of what could have been," he added. "Her talent, music and rhetoric was us—it reflected our passion as a people."

Cal Thomas to visit CPC in Bloomington

Cal Thomas, nationally syndicated newspaper columnist, will speak on "Life, Liberty and the Pursuit of Happiness?" at the Crisis Pregnancy Center of Bloomington on May 11 at 7 p.m. Thomas is a best selling author of nine books, has been a guest host on CNN's *Crossfire* and is the host of two weekly national prime time TV talk shows on CNBC. Tickets are \$8 in advance or \$10 at the door. For tickets, call the IU Auditorium at

812-855-1103 or the Crisis Pregnancy Center at 812-334-0104. The Crisis Pregnancy Center is dedicated to providing life affirming choices for people in crisis pregnancies.

☆☆☆

The Newman Guild of Butler University will hold its annual fund-raising card party at the Riviera Club on April 27. Time to be announced. Anyone interested in attending,

contact Ginny Vest at 317-786-5365 for reservations. Luncheon is available.

☆☆☆

The Indiana University Baroque Orchestra will perform at St. Meinrad on April 23. The concert will be held in the Archabbey Church at 2:30 p.m. The orchestra consists entirely of baroque instruments. The group will be performing 17th and 18th century music. The concert is free and open to the public. Parking is available near the Guest House, or student parking lot. Call Barbara Crawford at 812-357-6501 for more information.

Marian College theatre group takes its spring break in Athens

by Jack P. Sederholm

Chairman, Marian College Theatre Department

Thirty-three students, faculty, alumni and friends of the Marian College Theatre Department experienced the dramatic and free lifestyle of Athens, Greece, during spring break March 11-19. The group spent seven days sightseeing and shopping during the fifth annual theatre trip.

Seeing the treasures of ancient Greece was one of the highlights of the tour. It seemed like Zeus, god of thunder, showered down his revenge on the group as it toured the Acropolis on March 13. But the rain dampened the air pollution so that the other days of the visit were sunny and clear. The temple of Poseidon at Souinion, the oracle at Delphi, the ruins of Corinth and Mycenae, and the theater at Epidaurus were seen as special wonders of the tour.

It has been said that great people have performed on the dance floor at Epidaurus. So members of the group sang and performed speeches. From Shakespeare to test the acoustical facilities of the theater. Though it's been said that famous opera diva Maria Callas was the only one allowed to sing there, Jean Wyne and Cora West of the Marian College nursing department left a "lasting impression" with their vocal contributions.

The cruise in the Gulf just south of Piraeus proved the "frothing on the cake," as did stopovers on the islands of Aegina, Poros and Hydra.

Shopping in the Plaka (old Athens), the flea market, in the streets of Athens itself, and at different ports proved alluring—especially for those interested in jewelry.

Gold bracelets, earrings, necklaces, and brooches came in designs unique to Greece and into artists—and at bargain prices. The hotel was located within easy walking distance from the Plaka and the shopping districts, so that all had easy access to their favorite areas.

Some members of the group took time to visit the National Archeology Museum, where artifacts from the various sites in Greece are on display. Unanimously, the group found the museum well worth the effort, as students recognized various parts of ruins at the museum. They could see a spectacular view by climbing Lykabettos Hill, the highest point in Athens, and looking down on the Acropolis.

The Greek people were a very friendly bunch who readily helped the Marian group to speak Greek. Many of the natives also spoke English favorably well. In each shop, restaurant, street and section of the city, it became evident that they wanted to help visitors enjoy their city.

Unfortunately, the employees of the National Theatre in Greece were on strike during the stay. The

government wanted to privatize the theater, and the staff protested. However, contacts were made with them and most of the 40 theaters operating in Athens. At the theater museum, the group met Manolis Corres, the director of the museum and a playwright.

He autographed a copy of his only play translated into English, "The Seedy Ward."

All of those on the tour agreed that the people were polite and friendly; the sights were spectacular and enlightening.

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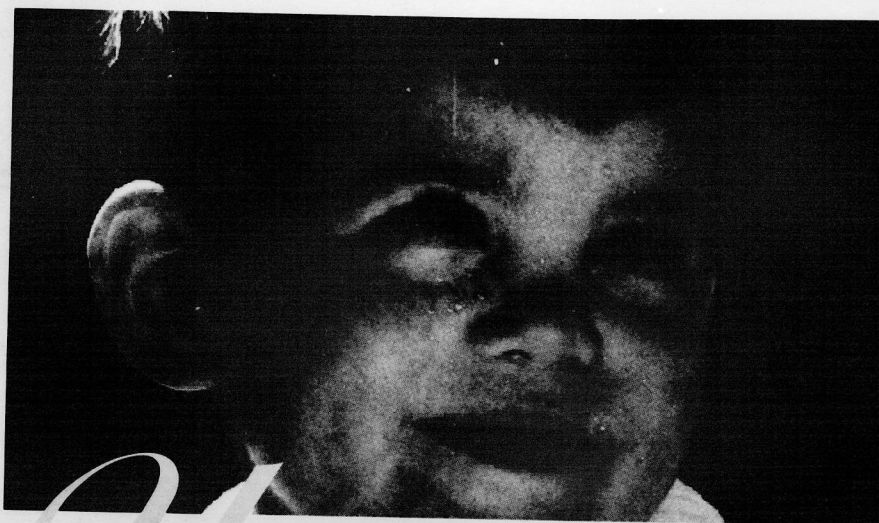
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United Catholic Appeal

Biographer says pope is most interesting person in the world

Book, out this week, is the first full-scale serious biography of Pope John Paul II

by Tracy Early
Catholic News Service

NEW YORK—Author Tad Szulc said he wanted to write a biography about Pope John Paul II because he is "the most interesting single person on the world scene."

He could undertake the project, he said, because he speaks the pope's language—Polish—and shares a background of Polish history and culture.

"All my conversations with the pope were in Polish, which makes an incredible difference," he said.

Knowledge of the language also enabled him to read the original version of the pope's works in Polish, including many untranslated writings of his earlier years.

"I believe I've read everything he's written, which is a massive amount," he said. "I had no idea."

Szulc was interviewed in New York April 10, a week before the official publication date of the latest of his 18 books, "Pope John Paul II: The Biography," from Scribner's. It is the first full-scale serious biography of the pope.

Szulc, who is Jewish, was born in Warsaw in 1926. But he said his mother took him from Switzerland, where he had been sent for schooling, and they went to Brazil, where his father had earlier gone on a trade mission. So the family escaped the Holocaust.

Emigrating to the United States in 1947, Szulc became a U.S. citizen and one of the most noted journalists of the nation. Previously a principal foreign affairs correspondent for *The New York Times*, he has been a free-lance writer of books and magazine articles since 1973.

Szulc said he became acquainted with the Vatican while working in the Rome bureau of *The New York Times*, and traveled with Pope Paul VI. His first meeting with Pope John Paul, he said, came in 1979, when the *Times* asked him to do a magazine article on the new pope.

The idea for the biography was accepted by an editor in early 1993, Szulc said.

He then began the process of getting access to the pope by going to Krakow, his former archdiocese, and talking with a close associate of the pope, editor Jerzy Turowicz of the Catholic weekly, *Tygodnik Powszechny*. It was this paper that published the first article—on the French worker priests—by the future pope, Father Karol Jozef Wojtyla.

Turowicz apparently reported to Rome. Szulc says that when he later went to see papal press officer Joaquin Navarro-Valls with plans to make his "pitch," he was greeted with the words, "I understand you want to write a biography. Fine, we'll help you."

Navarro-Valls' immediate suggestion was to get a reservation on the papal plane to World Youth Day in Denver, Szulc said. He did make that trip and others to observe the pope in action.

Riding the papal plane back from the Baltics in the fall of 1993, Szulc was asked to come up and talk with the pope, he said. On that occasion, reported in the book's preface, Pope John Paul observed that facts and dates were not enough for a biography, but that it should convey the person's "heart, soul, thoughts."

"I told him, that is exactly what I want to do," Szulc said.

He had only one formal interview with the pope, done for the Easter 1994 issue of *Parade* magazine, but had several "conversations" at meals or other unstructured occasions.

In the biography, Szulc portrays the pope's Polish culture as central to understanding his total life and career.

"He is the pontiff of the universal church... but he remains a Polish patriot, a Polish philosopher, a Polish poet and a Polish politician," Szulc writes.

He traces the pope's intellectual and religious development from his youth, and relates his service as bishop and pope to political developments in Poland and Eastern Europe.

According to Szulc's findings, communist authorities in Poland played a key role in advancing the man who would be central to their undoing. Szulc says that Cardinal Stefan Wyszyński, then Warsaw archbishop, did not want Auxiliary Bishop Wojtyla to become archbishop of Krakow when the post became vacant in 1962. But the communists, thinking the young intellectual bishop was apolitical, kept rejecting the

POPE JOHN PAUL II

THE BIOGRAPHY



TAD SZULC

BOOK COVER—This is the cover of "Pope John Paul II: The Biography," by Tad Szulc. (CNS photo)

primate's nominees until he finally gave in and proposed Bishop Wojtyla—his seventh choice.

Pope John Paul is portrayed as a private man who can totally withdraw into personal prayer and meditation, but also a genial host of good humor and good appetite. But Szulc writes that the pope "explodes in loud, ominous anger" when he is dealing with issues such as abortion, homosexuality, priestly celibacy and women priests.

Szulc said the initial printing of the biography is 180,000 copies. It has already been chosen by the Book of the Month Club and *Catholic Digest* book clubs. *Newsweek* magazine printed excerpts in its April 10 issue.

Pope speaks of war, life during four days of Easter ceremonies

by John Thavis
Catholic News Service

VATICAN CITY—Evoking the modern Calvary of war and Christ's message of peace and eternal life, Pope John Paul II led four days of Easter ceremonies in Rome and at the Vatican.

In an Easter blessing to the world April 16, the pope said the church's Gospel of life contrasts with the "all too many signs of death" in today's culture, especially conflict among nations.

Guiding a rain-dampened Way of the Cross on Good Friday, he used meditations prepared by a Protestant nun, and for the first time had others carry the wooden cross used in the service—three women and three men.

On Holy Thursday, the pope celebrated Mass in a Rome church and washed the feet of 12 elderly priests, imitating Jesus' gesture at the Last Supper.

He also found time to hear confessions in St. Peter's Basilica and preside over a lengthy Easter vigil, culminating in the announcement of Christ's resurrection.

The effort of leading the liturgical ceremonies sometimes showed in the expression of the 74-year-old pontiff, particularly as he maneuvered the steps and stairs at Rome's Colosseum during the late-night Way of the Cross.

But the pope was in full form and full voice as he celebrated Easter Mass and then, from the central balcony of St. Peter's Basilica, offered greetings in 57 languages. His blessing "urbi et orbi" (to the city of Rome and the world) was televised to some 65 countries.

"The church proclaims the Gospel of life, with the power of the one who has vanquished death," he said.

"Christ opens the way of life! To families torn apart by war, to the victims of hatred and violence, as in Algeria, in Bosnia-Herzegovina, in Burundi and in southern Sudan, the church does not hesitate to renew the paschal message of peace," he said.

To peoples waiting for their "deepest aspirations" to be recognized, like the Palestinians and Kurds, the church proposes

dialogue as the only path toward a solution, he said.

And to those tempted to put their hopes in armed struggle, as in the Caucasus and in Ecuador and Peru, the church at Easter insists that violence contradicts human dignity, he said.

The Easter morning Mass was moved inside the church because of rain and cold, and the estimated 100,000 flowers donated by the Netherlands overflowed the main altar.

The night before, the pope stayed up past midnight for the Easter vigil. During the service he baptized 12 adults from Albania, China, Indonesia, South Korea and the United States, and led the dramatic lighting of candles in the darkened basilica.

Throughout the Easter events, the pope highlighted the role of women. He said it was significant that the first witnesses of the resurrection were, in fact, the women who knew Jesus.

At the Way of the Cross on Good Friday, women also played a prominent role. The meditations for the 14 stations were written at papal invitation by Sister Munka de Vries, superior of the Grandchamp Community in Switzerland, which is affiliated with the World Alliance of Reformed Churches.

The pope, shielded from the rain by a large umbrella, carried the bare wooden cross for only the first and last stations. He passed it to a nun from Sister de Vries' community; lay men and women and a Russian Orthodox priest also carried it for later stations. The pope, who broke his thigh bone a year ago, walked with a cane for the rest of the ceremony.

In opening remarks, he said Christ's Way of the Cross is a journey that "continues in humanity, which is immersed in pain, overwhelmed by the anguish of death and victim of violence and fratricidal wars: Bosnia, Chechnya, Rwanda, Burundi, the Middle East, Somalia."

He said Christ's suffering takes on special meaning during this year of "tragic anniversaries" marking the end of World War II 50 years ago, "of Auschwitz, the hideous extermination camp; of Dresden, razed to the ground; of Hiroshima, the city of enormous destruction."

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BOOK REVIEW

Growing up Catholic in the '30s

HAMPTON COURT: Growing Up Catholic in Indianapolis Between the Wars, by Lawrence C. Connor. Guild Press of Indiana. 152 pp., \$19.95.

Reviewed by John F. Fink

You don't have to have grown up Catholic during the years between World War I and World War II to enjoy this book, but it will help. You also don't need to have grown up in Indianapolis, but that too will help. Anyone who did both is sure to enjoy it.

This is a book of reminiscences, rather than a memoir, by Lawrence S. Connor, the retired managing editor of *The Indianapolis Star*, where he worked for 41 years. Known as Bo since childhood (it's short for Bozo, a nickname given him by

his oldest brother), he began the book as an attempt to let his children know what their paternal grandparents were like and what it was like growing up during the optimistic '20s and pessimistic '30s.

The locale is Hampton Court, an apartment complex located just north of what is today the Archbishop O'Meara Catholic Center but was used to be Cathedral High School. (The apartment complex is now a motel.) Most of the residents were Catholics because of the proximity of the Cathedral of St. Peter & Paul, Cathedral High School for boys, Cathedral Grade School and St. Agnes Academy for girls.

As the excerpt from the book on page 10 of this issue shows, Connor remembers much about how he, his siblings and his friends were "moulded by the sisters" at Cathedral Grade

School. A later chapter relates how they were "trained by the brothers" at Cathedral High School. He also recalls the Masses at which he served in the cathedral church in a chapter called "A Seventeen-Minute Mass."

He tells us what it was like growing up during the Depression years in a chapter called "Playing Without Playgrounds." In the days before television, he reminisces about listening to "Jack Armstrong, the All-American Boy" on radio and reading the Hardy Boys mysteries. His first byline was in a newspaper he and other kids his age started at Hampton Court.

Anyone who knows Bo and the extensive Connor family will naturally enjoy this book more than those who don't know them because the book has separate chapters on his mother, his father, two uncles, and his brother Bill. But even those who never knew them will find them all extraordinarily interesting characters. His mother, particularly, must have been a remarkable woman. She died in 1984 one week before her 97th birthday. During her lifetime she received, among other awards, the *Pro Ecclesia et Pontifice* medal from the pope and the CVO's St. John Bosco Award.

† Rest in Peace

These submittals waiting to our office by 10 a.m. May, the week of publication, be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† **BOYMAN, Oliver W.**, 88, St. John the Apostle, Bloomington, March 13. Husband of Mary J. Boyman; father of Robert and Richard.

† **BOSLER, Roy D.**, 80, St. Paul, Tell City, April 8. Husband of Edna; father of Linda Weiss; brother of William, Arvel, Andrew and Nedra Wager; grandfather of three.

† **BOYCE, Byrd N.**, 59, St. Mary, Richmond, April 9. Husband of Janet; father of Bret T., Brian A., Brendan P., Brooke Ellen and Bethany A. Fritz; son of Mabel Boyce; brother of Jerald, Timothy,

Michael, Elizabeth Ann Showalter and Ellen Rogers; grandfather of one.

† **BRAWNER, Herman D.**, 57, Prince of Peace, Madison, April 10. Husband of Donna; son of Catherine Brawner; brother of Charles Brawner, Bill Brawner, Jim Brawner and Mary Ward.

† **CARKOLL, Nancy H.**, 94, St. Barnabas, Indianapolis, April 2. Aunt of James Moylan and several nieces.

† **DOWNTON, Thomas Michael DaPrato**, 19, St. Anthony, Indianapolis, April 2. Son of George and Barbara DaPrato Downton; brother of Don Ramsey, Andy Downton, Donna Baker, Tam Furlani, Lenora Conwell and Cindy Downton; grandson of Alpert and Myrl DaPrato and Helen Downton.

† **FRANKLIN, Ethel L.**, 59, St. Mary, Richmond, April 11. Wife of James E., mother of Janet Medina, Ginger Gray, Judy

Franklin and Sherri Tait; sister of Herman Hudson, Jr., Margaret Hudson and June McCleary; grandmother of seven.

† **GILLENWATER, Robert J.**, 61, St. Augustine, Jeffersonville, April 10. Father of Steven D., Robert K., David L. and Sharon A.; brother of James H.; grandfather of eight.

† **HINDERLITER, Falba B.**, 89, St. Bartholomew, Columbus, April 3. Friend of Larry Perry.

† **HUNSINGER, Raymond L.**, Sr., 80, Holy Family, Richmond, April 8. Husband of Beulah E.; father of Gary K., Mary Lou Gibbs, Kathy Kitchen and Karen Gillam; grandfather of 19; great-grandfather of 14.

† **KAPFUS, Robert A.**, 72, Holy Name, Beech Grove, April 10. Husband of Justina; father of James W. and Robert J.; brother of Doris McCurdy; grandfather of seven; great-grandfather of three.

† **KISELLA, John J.**, 63, St. Monica, Indianapolis, April 9. Husband on Helen Pempke Kiseila; father of J.D. Kiseila and Julie Ann Kiseila.

† **LANDRIGAN, Emma F. Mat-**

tingly, 81, St. Anthony, Indianapolis, April 5. Wife of Charles J.; mother of Charles H. Landrigan and Anna L. Stumph; grandmother of six; great-grandmother of eight.

† **MARSH, Irene F.**, 79, Holy Spirit, Indianapolis, April 2. Mother of Patricia Waidlich and Daniel Marsh; sister of Anna McGlynn, Catherine McGlynn and Gertrude Motesinger.

† **MCAYVOY, Frederick**, 52, St. Michael, Indianapolis, April 8. Brother of Edward McAvoy and Madonna Dwenger.

† **MCDONOUGH, Robert G.**, 51, St. Augustine, Jeffersonville, April 5. Companion of Julia E. Dorisford; brother of James R., Charles E., Thomas E. and Sally V. Rothrock.

† **SINKHORN, Kaylee Ann**, infant, Holy Name, Beech Grove, April 4. Daughter of Don G. Sinkhorn and Jaylene McCormick; sister of Julian Sinkhorn; granddaughter of Bernard and Jill McCormick, Harold and Fredona Sinkhorn and Kay Sinkhorn.

† **SLAVICH, Imogene "Jean"**, 68, St. John the Apostle, Bloomington, March 24. Wife of John, mother of John, Joseph and Terri

Morley; daughter of Addie Davis; sister of Irene Edwards.

† **VILLA, Jacinto M. Sr.**, 75, St. Bartholomew, Columbus, March 13. Father of Nicholas Villa Jr., David Villa, Paul Villa, Anita Castillo, Petra Chavez, Marcella Ramirez, Yolanda Rodriguez, Alicia Mendoza and Rosita Tunny; brother of Manuel Miles.

† **WAYNE, Joseph E.**, Jr., 78, St. Joseph Hill, Sellersburg, March

26. Husband of Philomena; father of Joseph E. III, John T., James, Jerry A. and Jeffery M.; brother of Robert, Paul, Anna Mary Robinson and Susan Hill; grandfather of 10.

† **WELSH, Brian**, 64, St. Monica, Indianapolis, April 8. Husband of Marsha; father of Christopher, John, Daniel, David and Amy Cohen; brother of Elizabeth Milroy; grandfather of six.

Benedictine Father Damasus

Langan dies on March 17

Benedictine Father Damasus Langan died on March 17 at St. Meinrad Archabbey after an extended illness. He was 78 years old.

Father Langan was born in Cairo, Ill., the son of the late William and Mary Elizabeth Langan. He entered St. Meinrad Seminary in 1937. He entered novitiate in 1940 and professed vows as a Benedictine monk in 1941. Father Langan was ordained a priest on August 24, 1945.

In addition to completing his theological education at St. Meinrad, Father Langan received a master's degree in history from Catholic University of America in Washington, D.C., in 1952. In later years, he also studied at the Institute of Spiritual Theology in River Forest, Ill., and at the University of the Americas in Mexico City.

From 1945-49 Father Langan served as professor of history in the seminary and ministered as

assistant spiritual director in 1948-49. He also served as assistant dean for some years while he continued teaching.

Father Langan was appointed novice and cleric master for the monastery in 1957 and held that position until 1965. From 1965-68, he served as spiritual director in the college. In 1968, he returned to the college classroom teaching history and anthropology for five years.

Father Langan was appointed circulation librarian in 1973 and spent over 10 years in the archabbey library. During these years, he also assisted chaplains at Ft. Knox caring for the sacramental and spiritual needs of the Catholics at the base.

Father Langan's health began to decline with the onset of Parkinson's Disease late in his tenure in the library. His last years were spent in the monastery infirmary.

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Positions Available

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Send resume to Liturgy Commission, Saint John the Apostle Parish, 3410 West Third Street, Bloomington, IN 47404-4852.

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Send resume to: **SEARCH COMMITTEE**, c/o Cinda Riss, 646 10th Street, Tell City, IN 47586-1713.

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Full-time Music Director/Liturgist sought for large, suburban parish. Liturgy, ministry training, vocal and choral skills required. Degree and experience preferred.

Send resume to: **SEARCH COMMITTEE**, St. John the Baptist Catholic Parish, 625 Frame Road, Newburgh, IN 47630. Fax 812-853-6182.

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St. Philip Parish is accepting applications for a new position of **Parish Pastoral Associate/DRE** to begin no later than August 1, 1995. Responsibilities will include assisting the pastor in identifying parishioners to assume roles in various parish ministries and assisting in overseeing and coordinating the various ministries, including the Religious Education Program.

The successful candidate will be baptized and confirmed in the Roman Catholic Faith. He or she must possess a college degree (or acceptable equivalent qualifications) with course work in religious education, theology or related field.

St. Philip Parish is a growing rural/suburban parish of more than 530 families, located 8 miles west of Evansville.

If interested please submit your resume with salary history, in confidence, to: Father David Fleck, St. Philip Church, 3500 S. St. Philip Rd., Mt. Vernon, IN 47620.

DRE/CRE

St. Mary's Parish in Lanesville, IN is seeking a **DRE/CRE** who will direct our parish programs. We are a parish of approximately 400 families in a rural/suburban setting. Responsibilities will include the Sunday program for K through 12, sacramental preparation, and adult education. If you are a self-motivating, creative, innovative leader who wants to share your Faith with us, please send your resume to: **SML Search, c/o Mike Seng, 2630 N. Hwy. 11, Elizabeth, IN 47117.**

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St. Luke parish located at 7575 Holiday Drive East on the north side of Indianapolis, is seeking a parish manager to serve as a steward of the human, financial, and physical resources of the parish. Responsibilities include managing the financial affairs and records of the parish, supervising office and maintenance staff, coordinating purchasing and overseeing the use and upkeep of parish facilities.

This position requires a bachelor's degree and at least 5 years of managerial experience in a related discipline. Knowledge of accounting principles and practices and maintenance management is required. Experience with computer systems is preferred. We offer competitive compensation and excellent benefits, including health insurance and a retirement plan. Please send resume and salary history, in confidence, to: Ed Hukson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. The deadline for receiving resumes is May 8, 1995.

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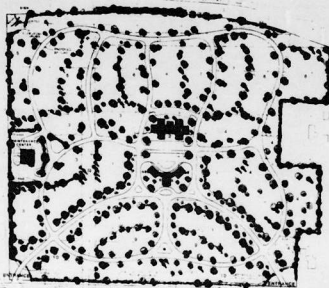
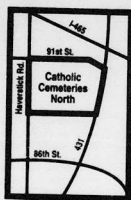


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