



# The Criterion

Serving the Church  
in Central and Southern  
Indiana Since 1960

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## Faith formation plan is being developed

*Statement says purpose of religious education is to foster faith that is living, conscious and active*

By Dan Conway

Twenty-one religious educators representing various regions of the church in central and southern Indiana are collaborating on a strategic plan for faith formation in the Archdiocese of Indianapolis. The planning process for religious edu-

cation, which was formally begun on Feb. 4 and 5, is mandated by the archdiocese's strategic plan. It is also one of the seven priorities identified by Archbishop Daniel M. Buechlein in his "state of the archdiocese" message last fall.

According to a draft mission statement developed by the group, the purpose of religious education is "to foster faith that

is living, conscious and active." In order to carry out this mission, the statement says, "We, the people of the Archdiocese of Indianapolis, intentionally form ourselves and others in Catholic beliefs, traditions and values."

The draft mission statement emphasizes that "faith formation is a lifelong process." It also stresses the church's conviction that lifelong faith formation requires partnerships between catechetical leaders and individuals, families, school and parish communities. Finally, the draft mission statement commits the

church to developing the "personal gifts and the physical and financial resources" needed to fulfill this mission in ways that are "innovative, responsive and effective."

Members of the religious education planning team also identified a series of values that they hope will guide all faith formation efforts in the Archdiocese of Indianapolis. These include: fidelity to Scripture and church teaching, personal and communal prayer, social justice, discipleship, theological formation and

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## Hundreds attend rites of welcome to the Catholic Church

By Margaret Nelson

"It's the faith in Jesus Christ that draws all of us together from various places in our archdiocese," said Archbishop Daniel M. Buechlein as he welcomed catechumens and candidates at Sunday's Rite of Election and Call to Continuing Conversion at St. Peter and Paul Cathedral.

In fact, people had come as early as 2 p.m. to reserve seats for their parish groups for the 4 p.m. ceremony. And it was a church full of those to be fully welcomed into the Catholic Church on Holy Saturday—as well as their sponsors, families and catechists.

From the gathering song, "I Heard the Voice of Jesus Say," to the final "Bring Forth the Kingdom of Mercy" the assembly was vocal in its faith.

Parish representatives from Batesville, Bedford, Bloomington, Jennings County, Franklin, Greenfield, Greensburg, Greenwood, Jeffersonville, New Albany, Richmond, and 10 Indianapolis parishes read the names of catechumens and candidates in their churches.

"We have the gift of faith, but it needs

to be energized. It needs to be strengthened," said the archbishop.

"This afternoon is an expression of our common faith. You catechumens and candidates received the call of Christ to—in a special way—strengthen your faith for the Easter sacraments," he said.

"The Holy Spirit led Jesus into the desert before he began his great campaign of human salvation," he said. Jesus' strategy: "Rather than power and glory, he chose the way of the cross."

Archbishop Buechlein said that Christ's two themes are prayer and service. "Those are the hallmarks for those of us who accept the name of Jesus. We must turn away from sin and accept the Gospels."

"Prayer and service are the proper themes for you catechists and catechumens as you prepare for the Easter sacraments," he said. "Suffering service doesn't come easily or naturally, so we need to pray."

As the names were called, each catechumen and candidate stood. Their godparents, sponsors and catechists affirmed that they "are sufficiently prepared."

The catechumens and candidates

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Photo by Margaret Nelson

During the Feb. 25 Rite of Election and Call to Continuing Conversion, Betsy Richter of Holy Spirit Parish in Indianapolis stands with other candidates—and catechumens—who will receive the sacraments at Easter. While her husband John (left) and children Freddy and Sarah watch, Betsy holds her daughter Chelsea. Archbishop Daniel M. Buechlein presided at the event at St. Peter and Paul Cathedral.

## Archdiocesan council looks at deanery structures

*Some of the archdiocesan deaneries are functioning better than others*

By William R. Bruns

What is working well and what isn't working in deaneries and on the Archdiocesan Pastoral Council were major topics of discussion when the council met on Feb. 24 at the Archbishop

O'Meara Catholic Center in Indianapolis. Susan Weber, a planning consultant for the archdiocese, facilitated the discussion of deanery structures and the workings of the council itself.

Council members reported that deanery operations are varied throughout the archdiocese, with some deaneries having functioning pastoral councils, boards of education, and other structures, while other deaneries have virtually no structures whatsoever. Some members reported being pleased that their deanery councils help bring the parishes together, while

other representatives reported that their deaneries seem to lack a sense of purpose.

Archbishop Daniel M. Buechlein, who is chairman of the council, told the group in his opening remarks that "strategic planning in a complex archdiocese like ours is a little like resurfacing Interstate 65. You have to keep the traffic moving at a steady pace while you rebuild all the bridges and resurface all the roadways!"

"By analogy," he said, "the Archdiocesan Pastoral Council has to keep our church moving forward at the same time that we try to reorganize and renew our

church's governance structures. This means that we have to keep on going even when some of our bridges are out or our roadways are temporarily blocked."

"Ideally," the archbishop continued, "you deanery representatives would be

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### Papal Elections

Pope updates rules for papal elections but keeps most provisions set down by Pope Paul VI, including those involving secrecy.

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### Prison Ministry

Parishioners and staff of Holy Cross Parish in Indianapolis have weekly services at the Indiana Women's Prison, where 400 prisoners are incarcerated.

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## Seeking the Face of the Lord

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



# Matthew's call, and ours

**T**he Gospel reading for the Saturday after Ash Wednesday recorded the calling of Matthew by Jesus to be one of the 12 apostles. Unlike many of us, Matthew responded immediately and totally. He left everything and followed Christ. And he celebrated the fact with a great feast. The Pharisees didn't think a fellow like Matthew worthy and they definitely were not pleased that Christ and his disciples would associate with the sinners who were invited to Matthew's great dinner. Christ took the occasion to teach us that he came to save sinners, not the healthy.

A number of thoughts struck me as I reflected on the story of St. Matthew. One of the major themes of the Lenten season is the invitation to turn away from sin and embrace the Gospel, that is, the way of Christ. The grace of Lent helps us to face the truth of ourselves humbly and to seek forgiveness for our sins in the sacrament of penance and reconciliation. The grace of Lent enables us to be honest about our weaknesses and to seek the healing mercy which Jesus offers. As Jesus teaches, the issue is not whether we are sinful; weakness is part of the human condition.

Our challenge is to face up to the humble truth about our weaknesses and to claim them. It is not an issue of blame. The human hazard is that by deception or by willful neglect we can make peace with our sins. We are capable of becoming hard-hearted. Hardness of heart breeds unhappiness, sometimes even depression. Yet as the story of Matthew tells us, even for the hard-hearted there is hope. The very reason Christ came among us was to bring healing and God's mercy. In their day, Matthew and his friends were considered the hardest of hearts. By God's grace they gave Jesus a chance. We can do the same.

The calling of St. Matthew and the cynical response of the Pharisees suggest other thoughts. Imagine Matthew's surprise when Jesus beckoned him to join his apostolic team. He would have heard of the notorious teacher beforehand and would have hardly have thought of himself as a likely associate in Jesus' mission. Many a person called to the priesthood or to any other special vocation in the church knows the surprise of Matthew. God calls those in need of healing to minister to those who

need healing; otherwise there would be no ministers.

Unlike Matthew, however, many of us may not be as prompt in responding to the call of Jesus. One of the greatest challenges of a priestly or religious vocation in the church is the sense of unworthiness and also the wonderment about being able to do what God asks. The story of St. Matthew reminds us that God calls surprising people and all kinds of people to carry on the mission of Jesus in a special way and when God does, he gives the grace to respond to and to live the call. St. Matthew is a concrete witness of this truth.

Yet another thought comes to mind. Even though we know there are no perfect human persons and we admit that those called to special ministry and leadership in the church are not and cannot be perfect, just as the Pharisees reacted critically to the call of St. Matthew, so people react in our day. I am amazed at the level of criticism about our priests and religious and I submit that too often the criticism is unreasonable. If an eighth grader misbehaves at a basketball game, I am likely to get a letter of complaint blaming the pastor. It made me sad to hear a priest say that it is difficult to greet folks after Mass because every Sunday several people are going to complain about something—perhaps a cobweb was sighted on a chandelier.

I would say that too many of the critical letters sent to the archbishop contain unreasonable complaints about priests. To be sure, because of the very nature of ministry, the level of expectations of priestly service should be high, but it shouldn't be impossible. After almost four years of serving with the priests of our archdiocese, I know they are good-hearted, generous and dedicated pastoral ministers with all kinds of differing abilities. Are they perfect? How could they be? Implied in the story of St. Matthew's calling and the Pharisees' reaction is the truth that our priests and other leaders of the church deserve our grateful affirmation and encouraging support.

I suggest two questions for Lenten reflection this week: How open are we to listen for God's call in our lives? How well do we support the pastoral leaders who said yes to God's call?

## Editorial Commentary/John F. Fink, Editor

# The church in Eastern Europe needs our help

It has been five years since the fall of communism in the Soviet Union and other parts of Central and Eastern Europe. During that time, the Catholic Church has been struggling to rebuild itself. Fortunately, it has received a great deal of help from the church in the United States.

Two years ago, on behalf of the Catholic Press Association, I visited Lithuania, Poland, the Czech Republic and Slovakia to see how the Catholic press in those countries could be helped. I was amazed then to see how much had already been done, mainly by Catholics who had been underground in those countries during years of persecution.

Two years later, even more has been done, thanks mainly to the annual collection taken up in U.S. parishes, a collection that will be taken up again either this weekend or next weekend, as our parishes choose. The collections have brought in \$25 million over five years and that money has been used to fund nearly 1,000 projects in 22 countries.

Those projects range from catechetical programs (one of the serious needs we found) to rebuilding seminaries and seminary libraries, from restoring Catholic orphanages and hospitals to training people to staff them. Catholic media are being established, although the success of those ventures are spotty, with the greatest success in Poland and the Czech Republic.

Besides just sending money to fund worthwhile projects, the National Conference of Catholic Bishops' Office to Aid the Catholic Church in Central and Eastern Europe has also sent about 200 volunteers to assist those involved in rebuilding the church. One of those is Valerie Dillon, former head of the Family Life Office of our archdiocese, who has gone to Lithuania a couple times for extended stays. Rebecca Martin of Indianapolis also worked for the bishops of Lithuania for several years, under a different program. (It was she who organized the meetings my group had with Lithuanian Catholic periodicals.)

Today the church in those countries faces new obstacles in addition to trying to train catechists, journalists and priests; rebuild and maintain old churches used for other purposes for decades; and teach basic doctrines to the faithful. Now former communist party members are being elected to positions of power and they create obstacles for the church. Secularism and materialism have now filled the void left by communist atheism. There are many challenges.

Please be generous with the contribution you make to this year's collection. As Msgr. R. George Saraskas, executive director of the aid office, said, "Five years of collections do not compensate for 50 years of oppression and persecution."

## Vatican rejects appeal filed by St. Bridget former parishioners

By John F. Fink

The Vatican has rejected the appeal of former members of St. Bridget's Church in Indianapolis to reopen their church.

The Archdiocese of Indianapolis closed the church in 1994 and since then most former parishioners have become parishioners of other Catholic parishes in Indianapolis. A few, however, refused to accept the decision and appealed to the Supreme Tribunal of the Apostolic Signatura at the Vatican.

In a decision sent to Disa Watson, who filed the appeal, the Vatican's "supreme court" ruled that the appeal "clearly lacked foundation" and that "the recourse presented by Disa Watson is rejected in law and in fact." The ruling upheld an earlier one by the Vatican's Congregation of the Clergy which also upheld the decision made by Archbishop Daniel M. Buechlein.

A statement issued by the archdiocese said

that "officials of the archdiocese express their relief that this lengthy appeal process has ended. They once again urge all former St. Bridget parishioners to rejoin their church family at the Cathedral Parish of SS. Peter and Paul, where they will be warmly welcomed."

In interviews with secular media last weekend, Watson said that she didn't believe the court looked at the issues and she was quoted as saying that she was leaving the Catholic faith.

A few of St. Bridget's former parishioners have been praying at an Episcopal church across the street from the former St. Bridget's Church.

The Newman Center at IUPUI is now using the former St. Bridget's rectory. St. Mary's Child Center, located in the same block, is using the parish hall for its programs. Decisions have not yet been made about what to do with the church building.

## COUNCIL

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linked directly to deanery structures that would provide a conduit of information from this consultative body to the parishes in your deanery and vice versa. But as you know only too well, many of our deaneries do not currently have this kind of structure in place. I'm sure you occasionally find it frustrating to be a 'conduit for communication' when no effective structures for communication exist!"

Regarding the council itself, members said that they think that it is well organized, with a focused purpose—to serve as the main strategic planning body for the church in central and southern Indiana. However, some concern was expressed that the council wasn't functioning as well as it could be as a forum for discussing deanery problems and issues.

Weber will take the results of this consultation along with those of consultations with deans and with other clergy and parish life coordinators to the task force charged with studying deanery structures. She will report back to the council as the study progresses. In other business, the council heard a

report from Father Joseph Schaedel, vicar general of the archdiocese, on the beginnings of a study he is heading that will look into the possibility of restoring the permanent diaconate in this archdiocese. (See Dan Conway's column on page 4.)

Father Schaedel also told the council members that he is reconvening the implementation team for Commitment 2000, the satellite plan for center-city ministry. "Now that two years have passed since the center-city plan was promulgated in January 1994, it's time to review and revise the plan," Father Schaedel said.

In concluding remarks, the archbishop updated council members on several recent events, including the upholding by the Apostolic Signatura (the church's supreme court) of his 1994 decision to close St. Bridget Parish in Indianapolis; the recent announcement of plans to relocate St. Simon the Apostle Parish to archdiocesan property in northeastern Marion County, near Oaklandon; and the offer of Benedictine Archabbot Lambert Reilly of St. Meinrad to assume responsibility for staffing all the parishes of the Tell City Deanery.

The archbishop also reported that the archdiocese presently has 31 seminarians, with 19 men interested in entering the seminary.

**The Criterion**

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## WELCOME

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answered "We do!" after the archbishop asked them if they wish to be received fully into the life of the church through the sacraments they will receive.

After the liturgy, there was a reception in the Assembly Hall of the Archbishop O'Meara Catholic Center. Archbishop Buechlein individually greeted those he welcomed at the rite, as well as their families, catechists and sponsors.

The Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates was also held on Wednesday at St. Ambrose Church in Seymour. And another group will be welcomed at a rite at the cathedral this coming Sunday, March 3.



# Bills are debated on education and feticide

By Coleen Williams

The Indiana General Assembly is nearing the end of its 1996 session, and several issues of concern to the Indiana Catholic Conference (ICC) are receiving considerable debate.

The issue of including non-public school students in ISTEP remediation resurfaced Feb. 22 in the Senate Finance

Committee. In a voice vote, the committee approved an amendment to House Bill 1402, which would extend state funding for non-public school students who need ISTEP remediation.

Earlier this session, the Senate defeated legislation which would have provided funds to accredited non-public schools for remediation programs. The bill, Senate Bill 462, was introduced because changes to the ISTEP program

had excluded funding for those students and allowed public schools to offer the programs within the school year.

Sen. Lawrence M. Borst (R-Indianapolis), chairman of the Senate Finance Committee, was among those senators who had voiced opposition to SB 462. Sen. Borst expressed opposition to public money going directly to non-public schools, but said that maybe the funds could go back to the public school systems and a program could be worked out to include the non-public school students needing remediation.

The amendment, offered by Sen. Douglas A. Hunt (D-South Bend), aimed at addressing those concerns. It would provide funding to public schools so they could include students who need ISTEP remediation from accredited or recognized non-public schools located within the public schools' boundaries.

The amendment differs from SB 462 in that the state dollars would not go directly to a non-public school but to the public schools, said Glenn Tebbe, executive director of the Indiana Non-Public Education Association. Under the amendment, Tebbe said, the funds could only be used for the remedial needs of the non-public school students.

Another measure heard this session would have increased the penalties for knowingly or intentionally killing a fetus. The bill, HB 1045, authored by Rep. Irene M. Heffley (R-Indianapolis),

passed the House in a 96-1 vote, but ground to a halt in the Senate Corrections, Criminal and Civil Procedures Committee.

The Senate committee defeated the feticide measure on Feb. 19. The bill was introduced as a response to an incident last year in which a woman who was eight-and-a-half months pregnant lost her unborn child as a result of a drive-by shooting.

HB 1045 would have raised the penalty for knowingly or intentionally killing a fetus from a Class C felony to a Class B felony. A Class C felony is punishable by a maximum prison term of eight years and a maximum fine of \$10,000. Class B felonies are punishable by a maximum term of imprisonment of 20 years and a maximum fine of \$10,000.

During the committee hearing, questions were raised about the bill's possible effect on the state's abortion statutes. One concern raised was that under the bill it may be possible to conclude that the fetus is equal to a human being.

Earlier in the session, M. Desmond Ryan, ICC executive director, testified in favor of the bill because "the life of the unborn child is involved."

Rep. Heffley emphasized again after the hearing that her intent was not to get involved with the abortion statutes. She said that she will continue to push the issue through the legislature this session.

## St. Joan of Arc marks 75 years

Over the next year, St. Joan of Arc Parish in Indianapolis will celebrate 75 years as a church community at 42nd and Central.

The first observance will be during the 10:30 a.m. Mass on March 3, commemorating the laying of the cornerstone in March of 1921. Archbishop Daniel M. Buechlein will preside. Those involved with the parish over the years are welcome to attend the liturgy and gather for food and fellowship afterwards.

The choir will perform a concert in May to mark the month Joan of Arc was canonized in 1920. A garden party is planned for June.

The annual French Market will take on special significance this year on Sept. 15, with French food and activities for all.

A dinner dance is planned for November. The dinner will be held in the school cafeteria; appetizers, beverages and surprises will be available in the classrooms.

In February, 1997, the choir will present a second concert with a focus on the future. Other events are still in the planning stages.

On Jan. 10, 1922, the school opened its doors to 114 students. In honor of the dedication and service of the Sisters of Providence who staffed the school, the parish is planning special activities for them.

Present and former parishioners and graduates of the school are invited to participate in any or all of the events planned. Those who wish further information may call the rectory at 317-283-5508.

## North Deanery to sponsor evangelization workshop

"Welcoming and Inviting" is a workshop that will be offered by the Indianapolis North Deanery to Catholics who are interested in parish outreach.

Father Clarence Waldon, pastor of Holy Angels Parish and former head of the archdiocesan Office of Evangelization, will be the keynote speaker.

The day-long event will be held at St. Luke Church on March 16. Those who attend are invited to attend Mass at St. Luke at 8:15 a.m. Registration, with coffee and doughnuts, will be held until 9:15, when the opening prayer will be said. The keynote will begin at 9:30.

The workshop will address practical ways to nurture the growth of members of the parishes and to serve the community in which the parishes are located.

Jesuit Father Joe Folzenlogen, present archdiocesan evangelization coordinator, will serve as facilitator for group discussions. He will offer the experience of parishes that are doing outreach projects, and guide the groups in their own planning and strategizing. Focus sessions

will begin at 10:30 a.m. ("Ministry to Inactives") and at 1:15 p.m. ("National Plan, Parish Plan"), with lunch between.

A planning session will start at 3:15 before prayer and departure.

There is a \$5 registration fee. Forms should be returned by March 11.

Those interested should call Mary Elizabeth Fitzgerald at 317-255-8954, or Father Folzenlogen at 317-236-1489.

## PLAN

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excellence in teaching, family, lifelong faith formation, responsiveness and creativity, and stewardship and accountability. All programs and activities developed as a result of this strategic plan for religious education will be measured against these particular values.

In addition to these statements of mission and values, the planning team drafted the following long-range goals:

1. Develop the faith, knowledge and talents of those involved in lifelong faith formation.
2. Emphasize the primacy of family in lifelong faith formation.
3. Research and pilot new and creative approaches to lifelong faith formation.
4. Expand the personal, financial and physical resources needed for lifelong faith formation.
5. Enhance and develop existing lifelong faith formation opportunities.

These goals will now guide the work of five task forces that have been appointed to develop specific objectives, action steps and accountability for each goal. The results of the task forces' work will be reviewed by the planning team at its next meeting.

The planning team encourages readers of *The Criterion* to offer their comments and suggestions on the draft mission, values and goals for religious education. To offer your suggestions or obtain additional information about the process, you can contact Joe Kappel, associate executive director for religious education, P.O. Box 1410, Indianapolis, IN 46206-1410. Tel. 317-236-1430 or 800-382-9835, ext. 1430.

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From the Editor/John E. Fink

# The salvation mysteries of the rosary



Lent is a time for us to think seriously about our salvation—a subject that Our Lord spoke about frequently while he was on earth. The salvation we hope for is eternal union with God when our life on earth is over, to enjoy the vision of God in heaven and the consummation of our happiness as human beings. If we accomplish that, nothing else matters. If we do not accomplish that, nothing else matters.

Our salvation was made possible by Christ's death and resurrection and by the grace he freely gives to us. No one can be saved solely through his or her own efforts, contrary to what many Catholics seem to think. That they can is the heresy of Pelagianism.

One way to meditate about our salvation this Lent is through the salvation mysteries of the rosary. For those who pray the seven-day scriptural rosary, these mysteries are usually prayed on Tuesdays.

The first salvation mystery is "Jesus teaches Nicodemus." This is found in John's Gospel, chapter 3, verses 1-21. Here Jesus tells Nicodemus that "no one can enter the kingdom of God without being born of water and Spirit"—in other words, baptism. He also tells him that "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." This is the secret of achieving our salvation.

This chapter of John's Gospel also has these comforting words for those who believe: "For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him shall not be condemned."

The second salvation mystery is "The Good Shepherd." Again the scriptural verses are from John's Gospel, chapter 10, verses 1-30. In this passage, Jesus compares himself not only to a shepherd but also to the gate for the sheepfold. He says, "I am the gate for the sheep. Whoever enters through me will be saved." Again the emphasis is on belief in Jesus.

Jesus also said, "My sheep hear my voice; I know them and they follow me. I give them eternal life, and they shall never perish."

The third salvation mystery is "The Rich Man," from Mark's Gospel, chapter 10, verses 17-31. This is the story of the man who asked what he must do to

inherit eternal life. After Jesus told him to keep the commandments he said that he had always done that. So Jesus then told him to sell his property and give to the poor and then to follow him. The man left sad because he had many possessions.

This was when Jesus said that it is difficult for a person of wealth to enter the kingdom of God. When the Apostles asked who can be saved, he replied, "For human beings it is impossible, but not for God. All things are possible for God." It's a call to simplify our lives, to retain our dependence on God.

The fourth salvation mystery is "The Vine and the Branches," from John's Gospel, chapter 15, verses 1-10. This is further emphasis on our dependence on God: "Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches."

In this chapter, too, Jesus told his Apostles, "If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. . . . This is my commandment: love one another as I love you."

The fifth salvation mystery is "The Final Judgment," described in Matthew's Gospel, chapter 25, verses 31-46. This is where we learn what it means to "love one another." This is where Jesus tells us that those who will be saved are those who feed the hungry, give a drink to the thirsty, welcome the stranger, clothe the naked, care for the ill and visit those in prison. This is where Jesus said that those who do not do those things "will go off to eternal punishment" but those who do those things will go off to eternal life.

These salvation mysteries of the rosary are sort of a short course in the teachings of the church about salvation. We learn that God sent Jesus into the world so that those who believe in him might be saved; that we must be "born again" through baptism; that we must believe in Christ and follow him; that we must live a simple life; that we must obey God's commandments to love God and our neighbor; and that we must show our love by serving our fellow men and women by caring for the needy.

The salvation mysteries don't get into the nuances about salvation for those who don't believe in Christ, but the basic teachings are there, especially for us Christians who have been given the gift of faith. And we must not hoard our faith. We must pass it along to others.

The Human Side/Fr. Eugene Hemrick

## The swelling ranks of lay ministers

Mary Sue turned 42 and finds it difficult to realize she is in graduate school doing full-time study in hopes either of becoming a pastoral administrator, getting involved in pastoral care, directing retreats or locating a position as a religious education director.

Mary Sue wants most of all to deepen her theological knowledge and to develop a contemporary vision of ministry related to the church's mission. In her youth she taught religious education in the parish and served on several of its committees.

She attributes her interest in church ministry to several things. She always has been close to the parish, and most of her education was in Catholic schools.

She says, "My religious faith gives me a sense of peace. It leads me to celebrate the richness of life. And reading the Bible is liberating. I guess this is driving me to become deeply involved with the church."

Mary Sue's friends will tell you that she is a highly compassionate and caring person.

She typifies the 6,000 lay students who are studying to become full-time lay ministers either in a parish, church-related organization, or university. At present, 20,000 non-ordained women and men fill paid lay ministry positions in 19,000 U.S. parishes. Women outnumber men and constitute the backbone of church ministry.

They differ from women lay ministers in the past. Studies show they want full inclusion and equality. They also would like the parishes they serve to shift their focus from simple maintenance of themselves to dynamic missionary service to the world around them.

The increasing number of lay ministers is creating a radical shift in church ministry. They quickly are taking on tasks formerly fulfilled by priests, sisters and brothers.

In the last 30 years in the United States, the number of sisters has dropped 45 percent; by the year 2005 the number of priests will have dropped 40 percent since 1966. This same downward trend also has hit religious brothers.

Even though the permanent diaconate has doubled its numbers since 1980 and is now estimated at 11,000 in the United States, it is not compensating for the great shift in the ratio of ministers to parishioners caused by a rapidly growing Catholic population.

Statistics tell us that lay ministers are giving parishes a new look and ushering in a new era.

Lay ministers also raise a pivotal question: Will the church expect lay ministers to fit into past ecclesial structures meant for those in religious life, or will new structures be developed?

Will Mary Sue be allowed to contribute significantly to the missionary model of parish she envisions? Or will she be brushed off with one old cliché or another?

At present the Mary Sues in lay ministry make, on average, \$25,000 a year. Will they in the future be more justly compensated out of consideration for their talent and their dedication to the church, as well as their financial needs?

To attract more lay ministers like Mary Sue and to capitalize on the new life they promise the church, we need to be willing to dialogue with them, following Pope Paul VI's model for dialogue. The elements of dialogue, this suggests, are respect, recognition of each other's equality and a welcome acceptance of the diversity reflected in others' talents and personalities.

Furthermore, this suggests—since renewal comes to those who dialogue in a spirit of trust—that we need to look to the future joyfully and with hope.

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A View from the Center/Dan Conway

## Deacons should be 'driving forces for service'

In a recent talk to the clergy and parish life coordinators of our archdiocese, Bishop Dale Melczek, Coadjutor Bishop of Gary, shared his personal vision of the future of the permanent diaconate.

Bishop Melczek recently chaired the bishops' Committee on the Diaconate, and he believes that permanent deacons are too often seen as either "incomplete priests" or as "advanced lay persons." Neither caricature accurately reflects the church's view of the deacon's vocation.

Quoting Pope Paul VI, who restored the permanent diaconate in 1967, Bishop Melczek said, "Deacons should be a driving force for service in the church. They are to be signs of the Christ who came to serve, not to be served, because by ordination they have been configured to Christ in his role as servant." Bishop Melczek also said that, although deacons have important responsibilities as Ministers of the Word and as Ministers of the Altar, the distinctive calling of the deacon is to be a Minister of Charity and Justice who can "rally the Christian community" and "exercise a prophetic role of service and advocacy."

Bishop Melczek is quick to point out that this is not what most permanent deacons in the United States have been trained to do. The great majority of deacons do not serve in prisons, hospitals or migrant worker camps. Most work in parishes. And deacons today are not known for their advocacy of Catholic social teaching. Many admit that they have never read the papal encyclicals "On Human Work" or "Centesimus Annus" or the U.S. bishops' pastoral letters on "The Challenge of Peace" or "Economic Justice for All."

In a recent address, Pope John Paul II emphasized that

deacons are no longer laymen. "By virtue of the sacrament received," the Holy Father says, "an indelible spiritual character is impressed upon [them]." In addition, the pope said that deacons "exercise a ministry of their own, which is not that of a priest" because they are ordained not to priesthood but to service.

As I noted in my column last week, a committee led by Father Joseph Schaedel is exploring the possibility of establishing the permanent diaconate here. This will involve much consultation and discussion before any recommendations are made, and Archbishop Buechlein has already said that he will make no change in the present policy until the Vatican Congregation for the Clergy completes its study of the permanent diaconate worldwide. But as I think about the "pros" and "cons" of establishing the permanent diaconate in our archdiocese two things stand out:

First, the permanent diaconate should not be established simply because we need priests. This very real problem should be addressed by encouraging priestly vocations and by calling lay people to their full baptismal responsibilities. We do not need deacons to be "incomplete priests." That is not their vocation, and it is not an appropriate response to our priest shortage.

Second, if the permanent diaconate is established here, it should truly be a Ministry of Charity and Justice. I can foresee many benefits resulting from the development of a corps of official witnesses to the church's social ministry, but I have a hard time imagining what difference it would make if permanent deacons were simply to "settle in" to parish responsibilities that can just as easily be carried out by lay people.

These are important issues for our archdiocesan church. Let's pray that we will be open to the Holy Spirit's guidance during this time of discernment.



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The Criterion





## To the Editor

### Column proved useful for RCIA class

I reproduced your Feb. 9 column "How the Generations View the Church Differently" and gave it to our staff at Our Lady of the Greenwood Parish. The director of religious education picked up on it. She said that she thought it was appropriate for our RCIA class, so she prepared a chart, and here is the result. (The chart showed how each of the three generations viewed six different aspects of the church.)

Our DRE said that she thinks all three generations have importance in what is "church"—that one builds on the other rather than replacing it.

Fr. Harold Knueven, Pastor  
Our Lady of the Greenwood  
Greenwood

### The universal law is real and immutable

The universal law is to love one's neighbor as one's self. But America is suffering for its failures to heed this law. Legal abortion has ruptured the ties that bind us, delivering the message that human lives have value only when wanted by those more powerful. This has deepened the alienation, anger, rebellion and hopelessness that feed crime and other social ills.

"Every child a wanted child" has made every child a conditional child to immature parents, contributing greatly to postnatal child abuse. (Contrary to popular myth, abused children were wanted—for the wrong reasons—more often than those not abused.)

Abortion's easy availability has exposed women and young girls to increased sexual exploitation and subsequent coercion to use this deadly cover-up. It has been disastrous to the physical, emotional and spiritual health of women, the breast cancer connection alone now killing far more women than illegal abortion ever did. A more powerful vehicle for the abuse, subjugation and suffering of women could hardly be imagined.

Human history is littered with failed attempts to mistreat others without consequences. How much must it cost us before we concede that the universal law is as real and immutable as the laws of physics?

Alfred Lemmo  
Dearborn, Mich.

### A fan of letters and papacy column

When I get *The Criterion* from the mail box, I first look for the letters to the editor page. The Feb. 9 issue had a letter from Charles Gardner of Indianapolis. It was about how the Congress has passed legislation that hurt the poor and gave aid to the rich. This should not come as a surprise to anyone. Look at what the Republican Party

stands for: always to reduce the taxes on the rich and reduce the benefits to the poor. Listen to what they say and watch what they do at the state and federal levels.

He also wrote about NETWORK, a national Catholic social justice lobby. I would like to have more information about NETWORK. On most issues about social justice, other than abortion and mercy killing, the Republicans take a stand opposite the Catholic Church's. A person's right to life does not stop at birth!

Next I look for "The Shaping of the Papacy." Mr. Fink, how do you do it? When do you find time to read all the books I know you read and still be able to write informative articles like this one? Many times I have asked myself this question: If Jesus is true God and he founded the church, then why all the corruption in the papacy? Now I think I have one answer: What better way to prove that the Catholic Church is the one true church than to give it less than perfect leaders? Yes, even some very bad leaders. The fact that the church has survived the popes of the Middle Ages is proof that God is in charge of his church. If the church had been started by a man, it would not have made it.

Robert J. Klinge  
Indianapolis

(For more information about NETWORK write to the social justice lobby at 801 Pennsylvania Ave. S.E., Washington, DC 20003.—Editor)

### Misleading headline and women's ordination

We are writing in regard to two articles in *The Criterion* of Feb. 16:

The headline on the front page said, "Benedictines to Serve Tell City Parishes." Tell City has only one parish. The headline should have read "Benedictines to Serve Tell City Deanery." (Yes, you are right; it should have.—Editor)

Also, the answer to the question of why women cannot be ordained was not logical. We have never had anyone be able to explain why women cannot be ordained. I know of no place in the Bible that says women cannot be ordained or that priests cannot be married.

Mr. & Mrs. Charles Seibert  
Leopold

### Lee Hamilton's voting record on abortion

The campaign for the November elections is well under way. Politicians skillfully give favorable interpretations of their political voting records, tailored to their particular audience of the moment. The camera and reporter capture this for the "hometown" paper and become an unsuspecting partner in this politician's deliberate attempt to euphemize his position on abortion.

Such is the case in the Feb. 9 *Criterion* "Youth News" article by Mary Ann Wyand in which she described the meeting between (D-Ind.) Ninth District Congressman Lee Hamilton and archdiocesan youth who attended the Jan. 22 March for Life. Fifty percent of the article was devoted to relaying what Mr. Hamilton said were his pro-life beliefs and voting record. These youth and, no doubt, many *Criterion* readers probably concluded that here was a friend of the unborn.

Mr. Hamilton said, "We should honor human life, and make it possible, to the extent that we can, to make life worth living." However, he has never said that the fetus is a human whose life should be protected by law so it can have a life worth living. During an interview in 1992, a reporter questioned Mr. Hamilton to clarify his view of abortion. The congressman was then receiving national attention as a possible vice-presidential running mate of Bill Clinton. He kept evading that specific

question. But this reporter was persistent. Lee Hamilton finally stated that he accepted the 1973 Supreme Court decision giving a woman the constitutional right to abortion. This is what his voting record reveals to the careful examiner.

For almost 20 years this politician has been successful in muddying his political beliefs, keeping both sides of the abortion issue content. Mr. Hamilton is very personable and likable. He is also a highly skilled and articulate politician who carefully shapes his image and chooses his words to be quoted, as in *The Criterion* article. When it comes to abortion, he is a friend of the voting pro-choice and pro-life taxpayers who do not want to pay for other

### Point of View/Alice Dailey

## Unsolicited observations for liturgists

One objective of the recently published Archdiocesan Strategic Plan is "to promote good liturgies and sacramental celebrations." That news is a real shot in the arm for all. Car batteries aren't the only things needing jump starts now and then.

You good people who help prepare liturgies certainly have your work cut out, so, in a spirit of helpfulness, I'm offering a few unsolicited observations.

Since some worshipers (?) seem not to have the foggiest notion of what liturgy is all about, planners may have to exercise great creativity to get the message across.

To wit: Mass is not just a spectator performance staged for bench potatoes. It is an ongoing drama, vital to our destinies, wherein all the assembled are to be active members of the cast headed by celebrant, homilist and musicians. The parish bulletin, interesting though it be, is not an approved part of the liturgy, not something to bury the face in while tuning out Mass and homily. (Sometime back, one pastor, questioning why he knocked himself out preparing sermons for non-listeners, simply commanded that no bulletin be circulated until the closing hymn.)

Liturgy planners, you may not have noticed (but how could you not have noticed?), that big competition in small two-legged packages will undermine your attempts at purposeful liturgies.

How can earnest worshipers maintain cathedral-like calm and reverent intent when undisciplined attention-grabbers run back and forth across benches,

people's abortions. He is no friend of the non-voting unborn child.

I hope the young potential voters who marched for the rights of the unborn and met with Congressman Hamilton are aware of the lesson in American politics they were exposed to. I hope, for the sake of future unborn children, if these youth return for the 1997 March for Life, that they will be meeting with a pro-life Ninth District Congressman. On the other hand, if they again meet with Mr. Hamilton, perhaps they can speak for the unborn and ask him why he doesn't vote to protect those human lives.

Jean Loi  
New Albany

straddle the bench top, and fall onto laps whose owners are not amused as parents seem to be?

"Suffer the little ones to come" was an invitation for children of all eras and, while parents are to be commended for heeding that invitation, one wonders if kids of Jesus' time were allowed to disrupt his teachings by gyrating like slinky toys in the aisles, practicing tap steps or roaming about unrestrained.

Lest these observations come across as petty, stodgy and with an unrealistic concept of child behavior, it could be pointed out that other small fry, little models of decorum, stare in amazement at the unruly antics of their contemporaries.

How can planners help? Short of setting up cages here and there, liturgical music could play an effective part. Periodic, Gabrielseque blasts from a trumpet might send defiant ones scurrying back to mommy.

The church is people, all of us diverse, all of us imperfect. Where some, however, approach the Mass with upbeat expectancy, others, in a get-it-over-with attitude, clamp their jaws shut against any participation in praise or song. Here again, vibrant music, accompanied by a few loud clangings of cymbals, just might loosen jaws and vocal chords.

Along about now, liturgy planners may have a suggestion of their own for cranks like me. But is it so cranky to wistfully hope that once in a while participation in the liturgy could be the wholehearted, reverent and joyful celebration it was meant to be?

### Light One Candle/ Fr. John Catoir

## Respect the consciences of others

Evangelization refers to the proclamation of the Gospel, but humanly speaking, proclamations are a turn-off. Sometimes we are more effective when we invite, without being preachy. At least that's the Christopher approach.



Take a deep breath before you try to evangelize anyone, and this applies even to parents who long to bring their own children back to the faith. No one should ever be treated as a mere object of evangelization. Human dignity requires that we respect the consciences of others, even if we think they're wrong. Conversion is a grace, and since no one can give a grace but God, it's sometimes more important to pray for others than to instruct them. Nevertheless we should present the truth straight on when it's timely to do so. Remember always that modesty and kindness are the virtues of those who truly hope to bear good fruit. Good example is often the best teacher.

Jesus spoke about the kingdom about 90 times. The Catholic Church is not coextensive with the kingdom. The magisterium teaches that the church exists to be at the service of the kingdom, meaning that the kingdom embraces a wider diversity of people than we can imagine.

Catholics do not have a monopoly either on holiness or the Holy Spirit.

The master idea of Vatican II's "Decree on Missionary Activity" is taken from St. Paul's Epistle to the Ephesians (1:9-10): "God's plan, centered in Christ, is to give history its fulfillment, by subsuming everything in heaven and on earth in Christ." In building his kingdom, the Lord wants everyone to be under his shelter. He does not limit himself only to Catholic missionaries in accomplishing this goal. He uses whomever he wishes to spread his love and truth.

Archbishop Angelo Fernandes of Delhi, India, speaks of interfaith dialogue as a sacred duty. On a visit to our office in New York he said, "We do not enter this dialogue merely to make converts. Rightly understood interfaith dialogue is an integral part of the mission of the church and is valid in its own right. The fundamental point of reference for all religious people is their concern for human rights. We should emphasize those noble ideas we have in common and work together for the good of all."

Those words were music to my ears. Building up the peaceable kingdom takes a lot more courage and intelligence than rushing out to make new converts to the Catholic Church.

(For a free copy of the *Christopher News Note* "10 Commandments for the 21st Century," write to The Christophers, 12 E. 48th St., New York, NY 10017.)





Cornucopia/Cynthia Dewes

# We're in an Extraordinary Time

We saw a road sign the other day that urged us to turn to 1150 on our car radio to learn some Amazing Facts. Well, here's an amazing fact for you: There's no more Ordinary Time. Not for a while, at least.

We might call this the Extraordinary Time of the church year, since we're well into that special six weeks known as Lent. It's extraordinary because it's a pause in our journey to the Lord, a glitch in the trajectory of our lives which we like to think of as straight and accurate.

In pre-Vatican II days the church emphasized our need for repentance for past sins and reconciliation with God. Little kids pondered the ants they had willfully crushed underfoot, the numbers of times they sassed Mom, or the times they swiped candy from the jar in Grandma's living room.

Grownups fasted, read their Bibles

more often, and visited the Stations of the Cross. Even when the spiritual exercises were sometimes half-hearted or possibly half-baked, the disciplines of "making a good Lent" usually pointed us in the direction of welcoming Easter as a truly joyous occasion for young and old.

But since the Council confirmed the fact that modern Catholics are more sophisticated and better educated than their 14th century predecessors in the faith, we're expected to take even greater spiritual advantage of the Lenten interval. Besides the usual sackcloth and ashes, we're encouraged to assume more responsibility for learning about, and growing in, our faith.

No more A's for fasting/dieting for six and one-half weeks. No more credit for giving up smoking, boozing or some other bad habit we were trying to shake anyway. Even tallying heavenly brownie points for prescribed religious practices have lost favor with many Lenten observers.

It's kind of a naked feeling to be out here in this cruel and wicked world with no cer-

tainty that by doing a, b and c we will wind up righteous on Easter Sunday. Self-denial just doesn't seem to give us the comfy assurance it once did.

That's why this is an extraordinary time. Not only are we asked to pause for six weeks to examine our life before God, ask for his forgiveness and feel genuinely sorry, we're actually supposed to change whatever's off course. We're expected to do something about it. Maybe even something beautiful for God, as Mother Teresa said.

We used to nod solemnly and say, "After all, this may be the last Lent we're on earth," meaning it might be our last chance

to straighten up and fly right. That's true enough but wouldn't it be more positive, more *Christian*, to think of Lent as a fresh start, as preparation for Easter and the beginning of our new life?

We're super busy nowadays, working, keeping fit, being enriched or inserviced, respecting the environment, making appointments, scheduling ourselves and our kids into migraine territory. We create so much stress that we wind up with still more appointments and meetings and voodoo sessions with counselors and doctors and therapists.

Lent gives us pause. Lent is our chance to reflect, not only on our sins and imperfections, but also on the road map for our journey to God. Is it straight? Does it lead where we hope to go?

These are extraordinary times, and Easter is an extraordinary destination. Here's hoping we all have a good trip.



## VIPs...



Amanda Thayer, a fifth grade student at Little Flower School in Indianapolis recently won second-place in the Sertoma "What Freedom Means To Me" essay contest. She was awarded a \$100 savings bond and was presented a plaque from Congressman Andy Jacobs. The Sertoma Club sponsors the contest each year.

## Check It Out...

St. Malachy in Brownsburg students raised over \$2,487 during the annual Jump Rope for Heart. The first through fifth grade jumped rope during their gym classes. St. Malachy will receive 10 percent of the money collected to purchase equipment for the school. Jump Rope for Heart is sponsored by the American Alliance for Health, Physical Education, Recreation and Dance to benefit the American Heart Association, Indiana affiliate.

Brebeuf Preparatory School in Indianapolis will sponsor its 14th annual fund-raising dinner and auction, the **Brebeuf Bistro**, on Saturday, March 16, at the Jesuit Catholic interfaith college preparatory school. "Celebrate America" is the theme. The Brebeuf Mothers Association coordinates the fund raiser and students assist with the evening's events. Tickets are \$75 a person. For reservations, call the school office at 317-872-7050.

"Who Do You Say That I Am?" a revival with Father Ed Miller, is scheduled March 4, 5, and 6 at St. Andrew the Apostle in Indianapolis. Each evening will begin with gospel music at 7:15 p.m. and will conclude at 9 p.m. Father Miller of the Archdiocese of Baltimore has served in African-American apostolates throughout his priesthood and is currently a faculty member for "Pastoring in the African American Catholic Parish," sponsored by the National Black Catholic Congress. Baby-sitting provided.

St. Barnabas Parish in Indianapolis will host its **Lenten mission** March 10-13 in the church. Each hour-long session will begin at 7 p.m. Entitled "Journey To Wholeness," the mission will feature Passionist Father Jim DeManuel. A reception will follow each session in the parish hall. Childcare will be available. The sacrament of reconciliation will be held privately after each session. Father DeManuel is currently stationed in Louisville where he gives days of recollection, retreats and missions.

"Unwrap the Gift of Your Child!" a reflection Thursday for men and women will be offered at the Fatima Retreat House, 5353 E. 56th Street in Indianapolis on March 14. The day begins at 9 a.m. and concludes at 2 p.m.

The cost, which includes presentations, liturgy and lunch, is \$15 per person. Child care is available at \$3 for one child and \$5 for two or more children. Pre-registration is required by March 4. For more information call 317-545-7681.

"Women Gathering," a mini-retreat giving women the opportunity to relax and reflect with other women on the deaths and resurrections of daily life is scheduled March 8-9 at the Beech Grove Benedictine Center in Beech Grove. The program begins at 6:30 p.m. March 8 and concludes at 4 p.m. March 9. Resident fee is \$50 and commuter fee is \$40. A non-refundable deposit is due with registration. For more information call 317-788-7581.

"Be Still and Know that I am Your God," a charismatic retreat for men and women is scheduled March 15-17 at Mount St. Francis in Southern Indiana. The cost is \$75 for resident and \$50 commuter. For more information or to register call 812-923-8817. Mount St. Francis is located off Hwy. 150 in Floyds Knobs.

A prayer vigil and rosary for life will be held at 7 p.m. March 3 at St. Patrick Church in Terre Haute. The event which is being held by a group of Terre Haute Catholics as part of an effort to increase awareness in the community and to utilize the power of prayer. It will consist of song, Scripture readings, reflection, and rosary.

Birthingline Guild will present its "Love Works Magic," fashion show and luncheon March 16 at the Ritz Charles, 12156 N. Meridian St. in Carmel. Parisian will present its fashions. Cash bar opens at 11:30 a.m. and the luncheon follows at noon. Donation is \$20. Reservations can be made by calling 317-251-7111 or 317-254-9910. Deadline is March 9. Birthingline is a service of Catholic Social Services.

Various forms of art created by St. Meinrad students and co-workers will be on exhibit in the Archabbey Library at St. Meinrad March 1-23. Paintings and drawings, textile and fiber arts, photography, and handcrafted furniture will be on display. The exhibit is free. Library hours are Mon.-Fri. 8 a.m.-12 p.m. and 12:45-4:30 p.m., and Sat.-Sun. 1-4:30 p.m.

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## People who live their faith

## Holy Cross community ministers to Women's Prison

By Margaret Nelson

Members of Holy Cross Parish believe that they are blessed because they can visit women in prison.

It's an official ministry—the Holy Cross chaplaincy to the Indiana Women's Prison. And the staff and several members of the parish take seriously the words in the Gospel about visiting those in prison.

The Holy Cross group spends time in the prison every week. On Tuesday evenings they sponsor a spirituality group. They hold Communion services every Sunday. And the priest celebrates Mass there on fifth Sundays and on special occasions.

Franciscan Sister Paulette Schroeder, Franciscan Sister Betty Gittins, and Pastor Father J. Peter Gallagher held a service at the prison on Ash Wednesday.

"Our sisters who are in prison are some of the most spiritual seekers it has been my experience to know," said Pam Mueller, who coordinates the schedule and gate releases for those who will be visiting—and for the items they will bring in.

"We have been friends as we have challenged each other to grow," she said. "We study many varied topics—Old and New Testaments, women in the Bible, the liturgical year, cycles of life, the connectedness of everything."

"We are very different people—those of us who choose to go in and out of prison. We are in agreement on one thing, though. Our cup is full and overflowing with the grace and love we receive from God through our sisters," said Mueller.

"It's the best thing I do for myself," she said. "These women are my friends."

Other volunteers include John Bahret, Jenny Collier, Dan Devlin, Jackie Martin, and Sheila Mooney (of St. Joan of Arc).

Sister Paulette said that it helps that one or more men go with them. "When a man goes, there is a different atmosphere. Most of them have had traumatic experiences with men. Here they are able to relate to a good man who respects them as people. It helps them to rebuild trust."

Sister Paulette has learned that some of the others in prison call the women names and berate them because they go to the services. "They say the sisters are witches who want to control their minds. They say the women are adoring the Virgin Mary. And they accuse them of trying to be 'better than thou.'"

"On the other hand, we went to four buildings on Ash Wednesday," said Sister Paulette. "One non-Catholic woman said, 'I am open to any blessing I can get.'"

"They don't have knowledge about our faith," she said. "Some of the women are surprised they can come to the Catholic services."

"It is interesting what they talk about at the Tuesday night spirituality gatherings. They want to know about the liturgical year, why we use different colors, why we kneel when we do, and about meditation—not so much things related to the Bible."

"We do a lot of connecting with the Bible," she explained that they plan and rotate the weekly programs with representatives of other religions. "The women (in prison) help us by letting us know what they need."

"I think anybody who goes from our parish comes out with energy. These women energize us," said Sister Paulette. "I try to put my finger on the blessing given to us by these women. They have a deep interest. They thank us. One woman said, 'I felt like we weren't good enough for people to visit us.'"

"It's become a family. Things are so nitty-gritty, so real," said Sister Paulette. "One woman just had a baby. We walked with her in having the baby. We joined her in sorrow as she gave her up."

"We all bring our family pictures. I bring the needs of the parish and ask the



Photo by Margaret Nelson

Holy Cross staff and parishioners go behind the barbed wire and guarded gates that surround the brick buildings where 400 women spend their lives as prisoners.

women to adopt certain people. I ask the women to pray for them daily," she said.

"We share the pain of their crime—and in some cases, how justice got miscarried," said Sister Paulette. One woman had to struggle to forgive her judge. She said she doesn't mind serving the one year that was added on because she told the judge off."

A man from the Holy Cross group visits men in prison. He went to court with a male prisoner, who was thankful to have someone stand beside him for the first time. "One guy hasn't had a visitor in six years," Sister Paulette said.

"I have come to understand God's ways with us so much from watching these women in prison. They, like all of us, can feel unworthy of anybody's real, unconditional love. They look at everything extended toward them by us as a real gift and as saying, 'You are precious.'"

"Just to take one woman, a Catholic girl. Her story is most dramatic. She was a nurse, head of a unit (in northern Indiana)," said Sister Paulette. "She was the single mother of two girls, 5 and 8. She was trying to give them everything material that she could to make them happy. In doing so, she began to work overtime. She knows now that was wrong."

"Finally, she snapped," she explained that the mother smothered the 8-year-old and was about to go after the younger sister when her crying brought the mother back to reality. She is in prison for life.

Sister Paulette said that the woman spent the first couple of years just dealing with her remorse. "She told herself over and over, 'How could a mother do that?' Her family would not allow her to contact the other daughter. But over the five years she's been in prison, there has been a gradual reconciliation."

"She has no malice. Prison is not a place for her," said Sister Paulette. "She is talented. She is not hardened. She participates in all the religious services. She has overcome her deep despair."

She told Sister Paulette that, if she hadn't gone to prison, she would never have gotten her life going in the right direction. "In one sense, prison has revealed to her who she is. It changed her thrust. She has earned a college degree in prison and helps others."

"People on the outside don't understand what these women are like," said Sister Paulette. One woman wrote a note to Holy Cross, "I am not a hardened person. If you think I am, come to know me."

Sister Paulette said, "She is almost too nice. She adopts the new women and takes them under her wing. She shares her commissary. She's a mom at heart."

Another woman, to get parishioners to come to the prison services, wrote: "We come for the hope, the faith, and the courage. It is communion in the truest sense of the word. When we are together, we forget that we are supposed to be different. . . . When we bow our heads,

we are, for a short time, home."

"Everyone has a different story," said Sister Paulette. "When you meet these women, you meet normal women. Each one could be any woman who has children, has had a responsible job, or has been a professional. They don't lose their skills or their feelings and their needs."

Sister Paulette believes that any woman or man who went with the Holy Cross

group once or twice would understand and want to help the women. "I would like for people to come and get a feel for what goes on. Then they could pray about it and maybe become a friend of one of the women. There are 400 women there."

"A big need is for someone for them to correspond with," she said. "Some of the women have no one."

Sister Paulette said that the prison has an annual carnival, sponsored by all the churches. "They have prizes, like toiletries. Some of the women, who don't get money from the outside, store them up all year."

Carnival day is an opportunity for people to volunteer. And sister promised to let *The Criterion* know about the hundreds of items they need in time for this year's event.

"They try to find some sense of value in being in prison," said Father Gallagher. "I see very little of anyone growing into hopelessness. I find them to be deeply spiritual people in an environment that's not spiritual."

"Every time I go there, I come away humbled. In many ways, they are very intense, very giving. They give so much spiritually. You can't understand that unless you get involved," he said.

"I come away just amazed," said Father Gallagher.

(Those wishing to visit during the spiritual service or write to people in prison should call Pam Mueller at 317-635-2055, or Sister Paulette at 317-637-2620.)

## Partners in Planning to preserve our Catholic heritage

## A personal message from Jack Whelan

In 1988, a small dream was born in the Church of central and southern Indiana—the dream of building a foundation that would grow over the years into a source of perpetual funding for all Catholic parishes, schools, and ministries of the Archdiocese of Indianapolis. A faith-driven, professionally-staffed foundation would accept and manage funds given by Catholics in wills and special planned gifts.

That was the beginning of the Catholic Community Foundation, Inc.

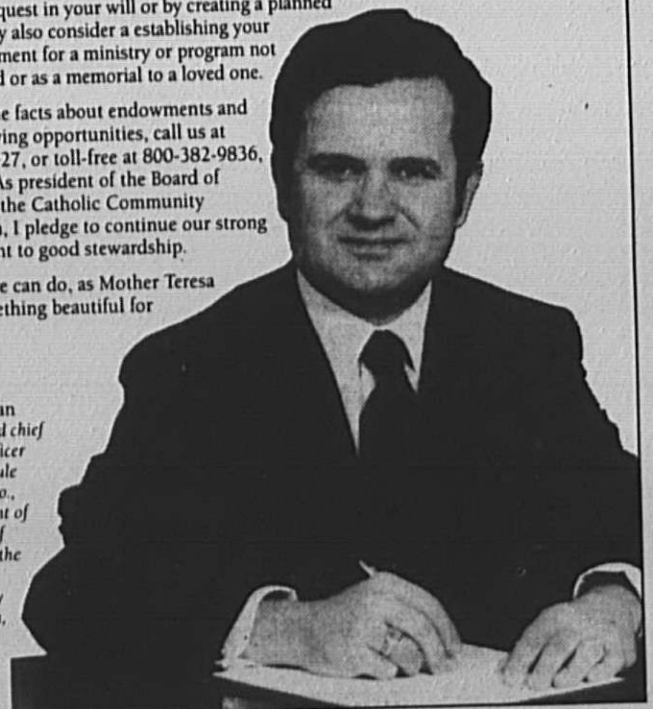
Today the dream is alive and reaching out into the future. People of vision have made a leap of faith, and now we have 150 endowments in our foundation with assets of \$21 million. It's a wonderful start, and we're grateful for God's blessing on our endeavor.

The Catholic Community Foundation ensures that our Catholic heritage will bless the lives of generations of Hoosier Catholics who will follow us. Through our foundation, you can become a partner in this work. Please support your parish and school endowments, or the endowment of your favorite archdiocesan ministry, by leaving a bequest in your will or by creating a planned gift. You may also consider establishing your own endowment for a ministry or program not yet endowed or as a memorial to a loved one.

To get all the facts about endowments and planned-giving opportunities, call us at 317-236-1427, or toll-free at 800-382-9836, ext. 1427. As president of the Board of Trustees of the Catholic Community Foundation, I pledge to continue our strong commitment to good stewardship.

Together we can do, as Mother Teresa says, "something beautiful for God."

Jack Whelan  
president and chief  
executive officer  
of Golden Rule  
Insurance Co.,  
and president of  
the Board of  
Trustees of the  
Catholic  
Community  
Foundation,  
Inc.





# Parish Profile

Indianapolis East Deanery

## St. Bernadette is shining star in its community

By Susan Bierman

The creativity of dedicated parishioners is the reason St. Bernadette Church remains a focal point in the Christian Park community in Southeastern Indianapolis.

The people at St. Bernadette have continued to adapt well to changes over the years in order to keep the church that they love alive.

"It's wonderful here," Joe Sabotin said referring to the 300-household parish.

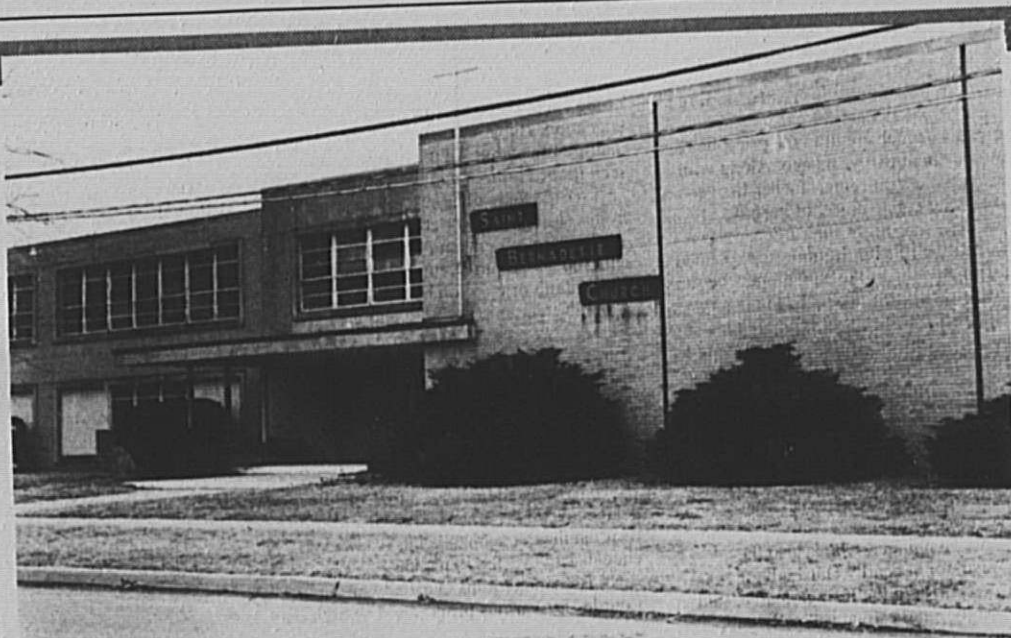
Sabotin, who has been a parishioner for 18 years, does everything he can to help out at the church. He bakes for the bake sales, helps with the annual Family Fun Festival, and is active with the parish chapter of St. Vincent de Paul.

"As long as I am able to stand on my two feet, I am going to do anything they want me to do," Sabotin said.

Helping out with the various parish fundraisers is one way of keeping St. Bernadette going. Sabotin said there have been more young people joining the parish "which is great for us, because the ones who are doing a lot of work around here are getting old. So we have to have these young people coming in to take over," he added.

St. Bernadette has seen many changes over the years—one being the closing of their school in 1988.

Parish secretary Mary Gehrich, has been a parishioner



Photos by Susan Bierman

Established in 1952, St. Bernadette Parish in Indianapolis serves 300 households.

for 44 years. Four of her children graduated from the school. Gehrich recalls the day the school closed.

"It was a very sad experience—we all felt deeply," she said.

A decline in enrollment caused the school's closing. "There just weren't enough children in the school for it to take care of itself," Gehrich said.

Alma Davey, also a parishioner for 44 years, was a fourth-grade teacher in the school for 14 years. In 1970 she quit teaching. When the school closed, however, she was the librarian. She estimated at the time of the closing there were about 110 students enrolled—45 percent were not Catholic.

Davey remembers there were many tears on the day the school closed. She still recalls the reaction of one woman who had sent her daughter to the school for two years.

"She stood upstairs and she cried and she said, 'What am I going to do with her? She has gotten along so beautifully here.' That's the way a lot of people felt," Davey said.

Even with all the sadness from their school closing, the people in the parish wanted to make sure they got to keep their church. One year after the school's closing, in 1989, the creative minds of the parishioners and their then pastor, Father Carlton Beever decided to make use of their empty school building and opened the St. Bernadette Retreat Center.

"I am just amazed by the spirit of the people here, and how they pitched in to turn this into a nice retreat center," Father George Henninger, the parish administrator said.

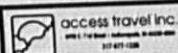
The retreat center can accommodate up to 80 people overnight—including showers and beds. Hundreds can be accommodated on retreats that are not overnight stays. The retreat center offers meeting rooms, a kitchen, and dining area. Various groups, including local high schools, hold retreats at the St. Bernadette facility.

Father Henninger doesn't believe that people in the archdiocese are aware of all that the St. Bernadette Retreat Center has to offer. He said the facility is an alternative to other more known retreat centers in the area. He describes the center as immaculate, with a state-of-the-art kitchen.

"I think it's homey here. It's contained in its own little neighborhood. I think it's a gift for the archdiocese," he said.

The building which once was the parish rectory is now rented by Benedictine Father Noah Casey, who is in residence at St. Bernadette. Father Casey uses the space for a ministry for ministers. There are eight bedrooms in the building that out of town priests can use for overnight stays.

Father Henninger said the church tries to utilize the space and the buildings as well as it possibly can. He



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said the retreat center is "really helping us stay afloat as best we can."

He gives much credit to the priest he replaced about two years ago. Along with starting the retreat center, Father Beever had another creative way of keeping St. Bernadette thriving. Father Beever was a gourmet chef, Father Henninger explained. So with the help of the parishioners he ran a catering business out of the kitchen.

The parish also hosts various other fundraisers such as a Christmas Bazaar; a bake sale the second Sunday of each month; an Easter Boutique, coming March 23-24; and the annual Family Fun Festival.

The eight-member parish council works hard to organize these events. "We have an excellent parish council and it takes a lot of the running of the parish off of Father," Davey said.

Father Henninger, who is also the administrator at nearby Our Lady of Lourdes Parish in the Irvington area, said the Family Fun Festival is "really unbelievable organization." He said the council, which is led by Jeff Williams, begins planning for the next year's festival the day after this year's has concluded.

Family Fun Festival '96 is scheduled May 31 through June 2. The event, which includes such features as rides, booths, and food, is a huge event for the neighborhood and surrounding areas.

"The festival is a big thing—a big turnout—we couldn't survive without it," Father Henninger said of the event that the parish has hosted for over 12 years.

St. Bernadette offers much to the surrounding area. "I think that this is kind of a stabilizing force in this community," Father Henninger said. He explained that with so many businesses in the area shutting down and the recent close of a neighborhood public high school "St. Bernadette is shining in the midst of all the economic upheaval."

"So I think for the community around here—it's like St. Bernadette is a shining beacon and offers a halo of this tradition of accommodating people and welcoming all kinds of people," he said.

The parishioners at St. Bernadette offer much support to the surrounding community through their conference of St. Vincent de Paul.

"I see such beautiful ministry here at Bernadette—it really touches my heart," Father Henninger said of SVdP.

There is a food pantry at St. Bernadette, which is usually well-stocked. However when the stock gets low, an appeal to replenish the pantry is made after Mass. The following week, parishioners come with sacks full of items.

People in the community visit St. Vincent de Paul at St. Bernadette when they are in need of food, clothing and shelter. Those they cannot aid receive referrals to a warehouse where they can go for help.

"We try to take care of them all," said Sabotin, who is an active member of the conference.

The parish administrator of religious education, Michele Burgess, is in charge

of the areas of music, liturgy, religious education, and youth. She said the giving nature of the adults in the parish is also seen in the children and the youth.

"I see the faith of the students as coming from a strong family orientation," she said.

The religious education program for the children and youth attempts to support this family faith orientation by teaching them about the Catholic tradition and how that connects with their life experiences, Burgess explained.

First through eighth grade students meet each Sunday morning following Mass. The kindergarten program is home study this year for the first time. A family/children activity group meets monthly. This program, which has existed for the last four years, is geared toward the grade school children and their families. A team of adults meets to plan enough activities for 10 months.

St. Bernadette joins Our Lady of Lourdes for various programs. The high

school students from both parishes meet once a week. The adult RCIA program is also combined.

"The thing that's been really beautiful is how these two communities have come together. We are two separate parishes but, out of necessity, we have come to combine quite a few things," Father Henninger said.

A dedicated parish choir of 10 to 12 members meets on a weekly basis to practice. The members also rehearse prior to Mass. Burgess said the choir at St. Bernadette is an "asset to the parish. I think that our music liturgy and worship is

a very strong draw for people to come be parishioners at St. Bernadette."

Burgess began as a volunteer at the parish about eight years ago prior to becoming full-time director four years ago. She came to the parish because of the welcoming family atmosphere.

This same feeling is what drew parishioner Marcia Keating and her husband to St. Bernadette from a parish on the north side about a year ago. "It's like a family. It truly is," she said. "You hear the parish family term—I think—thrown around a lot, but you really experience it in this parish."

### St. Bernadette Parish

**Year Founded:** 1952

**Address:** 4826 Fletcher Ave.,

Indianapolis, IN, 46203

**Telephone:** (317)356-5867

**Administrator:** Father George

Henninger

**Priest in Residence:** Benedictine

Father Noah Casey

**Parish Administrator of Religious**

**Education:** Michele Burgess

**Youth Ministry Coordinator:**

Michele Burgess

**Parish Council Chair:** Jeff Williams

**Parish Secretary:** Mary E. Gehrich

**Parish Office:** 4838 Fletcher Ave.

**Church Capacity:** 300

**Number of Households:** 300

**Masses:** Saturday Anticipation—6 p.m.

Sunday—10 a.m.

Holy Day—7 p.m.

Weekdays—Tues., Thurs. 6 p.m.



A statue of St. Bernadette holding a rosary stands in back of church.



St. Bernadette parish administrator Father George Henninger offers a sign of peace to a parishioner during an evening weekday Mass. Father Henninger reminds his parishioners "know that your pastor loves you," at the end of each Mass.



St. Patrick's Day

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# Financial planning is focus of seminar at Holy Angels Parish

Forty people gathered in Holy Angels School one Saturday in February to attend a Catholic stewardship seminar, "Preparing for Your Financial Future."

Father Clarence Waldon, pastor of Holy Angels, described the morning as "a very helpful meeting which brought useful information to the people."

Marya Lee, associate trust counsel at NBD, urged the attendees to make preparation of some legal documents a priority. She advised each individual—and each couple—present to have a last will and testament, a general and health care power of attorney, and a life-prolonging procedures declaration. She responded to questions about these papers and discussed the usefulness of trust in particular instances.

Dan O'Brien, from Designed Compensation, Inc.,

explained the various uses of insurance in financial planning. Whether it is used to provide for a spouse at death, for education of children, to protect against disability, or to relieve estate tax burdens, insurance offers a variety of options, he said. O'Brien also recommended it as an excellent gift vehicle. Holy Angels Parish could, for example, be made beneficiary of a new policy or of an existing policy which the individual no longer needs, he explained.

Ed McClain of Golden Rule Insurance, brought the audience up to date on social security issues as they relate to retirement age and benefits. He also responded to questions about Medicare and Medicaid issues. He noted that individuals born in 1937 and before look forward at this time to collecting full retirement benefits at age 65.

Younger individuals will be facing later retirement ages before they can receive full benefits. McClain reviewed several plans now under consideration to keep Medicare A coverage from bankruptcy in the near future.

Sandra Behringer, archdiocesan director of gift planning, encouraged the audience to use estate planning to remember the church through bequests in their wills. Direct, contingency, residual, and percentage bequests were explained.

Behringer mentioned that a bequest can be added to a will without rewriting it. An inexpensive amendment to the will, called a codicil, is all that is needed. She noted that charitable gift annuities offered by the Catholic Community Foundation, allow donors to receive guaranteed income for life, as well as leaving a gift to the church at death.

The development committee of Holy Angels sponsored the meeting and the luncheon that followed.



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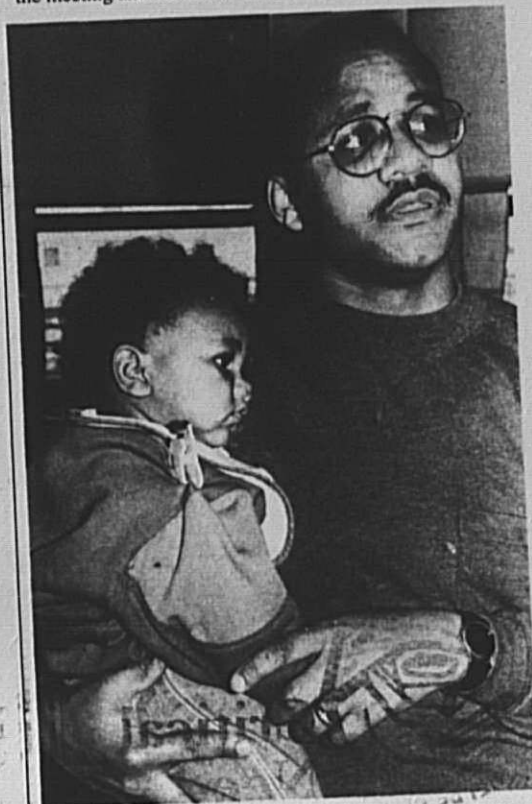


Photo by John Behringer

Holy Angels parishioner Dr. Joseph Mario Pyles holds his son, Joseph Mario III, during a seminar—"Preparing for Your Financial Future." Forty people attended the program that included talks by an attorney; an insurance representative; a social security, Medicare, and Medicaid specialist; and archdiocesan director of gift planning.

## Gennesaret Clinic receives gift of Eli Lilly products

By Mary Ann Wyand

Gennesaret Free Clinic received a welcome boost for its free health care ministry to the homeless and poor in Marion County on Feb. 7 in the form of a major gift of prescription drugs from Eli Lilly & Co.

Steven Twait, Lilly's manager of contributions and community relations, told Gennesaret volunteers at the clinic's eighth anniversary celebration that the Indianapolis-based pharmaceutical company will contribute \$10,000 in Lilly products, including antibiotics, as a pilot program for the clinic's site at the Salvation Army's Lighthouse Mission.

Twait said Lilly's initial donation of prescription drugs will be followed by free quarterly shipments of pharmaceuticals to Gennesaret's clinic at the Lighthouse Mission, a downtown shelter for homeless men.

"This is one step in helping health care people serve the poor in our own backyard," he said. "We hope this pilot program will eventually grow to some of the other Gennesaret clinics."

Gennesaret also provides free medical and dental clinics at the Holy Family Shelter and weekly mobile medical van visits at Holy Cross Parish, the Cathedral Soup Kitchen and Flag Square downtown in addition to clinics at four other homeless shelters in Indianapolis.

The volunteer health care ministry to the homeless and poor was founded by Dr. James Trippi, a St. Thomas Aquinas parishioner, in 1988 in response to the medical needs of homeless people in Marion County.

Two years ago, Archbishop Daniel M. Buechlein honored James and Linda Trippi and their children with the Archbishop Edward T. O'Meara Respect Life Award for their outstanding service to the poor via the Gennesaret ministry and her service on the Catholic Social Services board of directors.



# Couple teaches natural family planning

By David Delaney

Lots of people think that when they're married and Catholic they're obligated to have a large family.

That's not necessarily so.

"The church teaches that you have to be generous with life," said Rick Mascari, who, with his wife Gina, teaches a course in natural family planning at St. Patrick Church in Terre Haute.

He explained that the church teaches that marriage has to be unitive and procreative—unitive in bringing the couples together and procreative in that the possibility of conception exists.

"Birth control removes the element of procreation," explained Mascari.

## Oldenburg series features major world religions

An evening lecture series on the spiritual traditions of the four major world religions will be held at Olivia Hall at the motherhouse of the Franciscan sisters at Oldenburg, beginning March 7.

Next week's 7:30 p.m. lecture will be on Judaism. The March 21 gathering will feature Islam; on April 11, Hinduism; and on April 18, Buddhism.

The dialogue is being coordinated by the Franciscan world religions committee and the Batesville Deanery Center. The public is invited to attend.

Natural family planning (NFP) refers to the practice of avoiding pregnancies according to the awareness of a woman's fertility cycle.

NFP is both safe and effective, Mascari said. And it's 99 percent as effective as birth control devices.

The method utilizes the fact that, during the menstrual cycle, a woman normally becomes fertile and then naturally infertile. And her body provides certain physical signs to indicate her fertile and non-fertile times.

During ovulation, a woman's waking temperature is lower. After ovulation, it rises slightly. When the temperature has been elevated a few days, it's a positive sign that she is infertile. There are usually seven to 10 days when a woman is fertile and intercourse can be avoided to prevent conception.

The NFP differs from the rhythm method that was developed in the 1930s, which was based on biological averages. But it never worked well for women who had irregular cycles.

The NFP method uses no birth control devices, contraceptives, or drugs that bring potential side effects.

Those practicing NFP report an extremely low divorce rate. Some believe that practicing NFP helps them develop the strength of character that is necessary for marital fidelity and a lifelong marriage, Mascari said.

The course in natural family planning consists of four two-hour classes, taught

each month. The program is taught by teachers certified by the Couple-to-Couple League. The league is a not-for-profit organization, headquartered in Cincinnati, that

## Communal penance services are set

Parishes throughout the archdiocese will have communal penance services, with individual confessions, during Lent.

Here is a list of the services scheduled within the next two weeks which have been reported to *The Criterion*.

### Batesville Deanery

March 6, 7 p.m. at St. Lawrence, Lawrenceburg  
March 12, 7:30 p.m. at Immaculate Conception, Aurora

### Bloomington Deanery

March 3, 7 p.m. at St. Martin, Martinsville

### Seymour Deanery

March 10, 7 p.m. at St. Ambrose, Seymour  
March 13, 7 p.m. at St. Patrick, Salem

### Terre Haute Deanery

March 11, 7 p.m. at Sacred Heart, Clinton  
March 12, 7 p.m. at St. Leonard, West

Terre Haute for St. Leonard and St. Mary of the Woods parishioners

March 14, 7:30 p.m. at St. Benedict, Terre Haute

March 14, 1:30 p.m. at St. Ann, Terre Haute

Others in the archdiocese may direct questions to the Family Life Office at 317-236-1596.

### New Albany Deanery

March 13, 7 p.m. at St. Mary of the Knobs, Floyds Knobs

### Indianapolis West Deanery

March 13, 7:30 p.m. at St. Michael

### Indianapolis South Deanery

March 5, 7 p.m. at Our Lady of the Greenwood, Greenwood

### Connersville Deanery

March 10, 1 p.m. at St. Anne, New Castle  
March 10, 3 p.m. at St. Rose, Knightstown  
March 11, 7 p.m. at St. Elizabeth, Cambridge Co.  
March 11, 7 p.m. at Holy Guardian Angels, Connersville



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# Pope updates rules for election of his successor

*He keeps most of the provisions set down by Pope Paul VI, especially those involving the seal of secrecy*

By John Thavis, Catholic News Service

VATICAN CITY—Pope John Paul II has increased the comfort level of lodgings for future papal elections, but insisted on maintaining the traditional seal of secrecy.

In a document that lays down revised rules for a conclave, the pope said the up to 120 cardinal-electors will be housed in a newly constructed guest house inside Vatican City. The cardinals will be taken to the Sistine Chapel twice daily for voting.

It was the most significant practical innovation in the 64-page apostolic constitution, "*Universi Dominici Gregis*" ("Of the Lord's Whole Flock"), published Feb. 23.

Archbishop Jorge Mejia, secretary of the College of Cardinals, said at a press conference that the document's publication did not mean a conclave was expected any time soon. He said Pope John Paul was in "perfect health."

In updating the rules for the election of his successor, the 75-year-old pontiff kept almost all the provisions set down by Pope Paul VI in 1975, including the controversial norm preventing cardinals over the age of 80 from voting. Currently there are 45 cardinals over the age of 80 and 115 under 80.

The document officially did away with two archaic forms of election, saying the only valid method is bal-

loting by the full College of Cardinals.

It ruled out election:

- By acclamation, when the cardinals could unanimously proclaim someone pope.
- By delegation, when a small group of cardinals was chosen to break an electoral impasse.

It confirmed that at least a two-thirds majority was needed to elect a pope.

The housing of the cardinal-electors in the Domus Sanctae Marthae, a modern residence visible from street level outside Vatican City, marked a break with the centuries-old tradition of secluding the cardinals in the heart of the Vatican's Apostolic Palace for the duration of the conclave. The cardinals had to stay in makeshift rooms set up around the Sistine Chapel, quarters that were described as uncomfortable, stuffy and lacking adequate dining and bathroom facilities.

The document took pains, however, to ensure that the modern lodgings away from the voting hall would not compromise secrecy. It ordered that the Domus Sanctae Marthae be kept off-limits to unauthorized personnel during the conclave, and especially that no one approach the cardinals when they are being transported to the Sistine Chapel.

The cardinals are warned against communicating with anyone during the conclave—by writing, telephone or any other means—except in cases of proven urgency. They are banned from reading newspapers or magazines, listening to the radio or watching TV.

The cardinals and those chosen to assist inside the conclave or at the residence building are to take a solemn oath of secrecy. They are also to promise not to use any audio or video recording devices, and the Sistine Chapel itself was to be swept for hidden cam-

eras or microphones—a precaution introduced by Pope Paul VI.

Like other popes before him, Pope John Paul II prohibited cardinals from making any plans for his successor while he is still alive.

He also emphasized that before or during the conclave, the cardinals must not make voting pacts or promises—invoking the threat of excommunication for those who would do so. He said it was not his intention, however, to forbid an "exchange of views" about the election while the papacy is vacant.

He confirmed that the sacred college would hold preliminary meetings in the days before the conclave, at which the over-80 cardinals could participate. The actual conclave would begin from 15 to 20 days after a pope's death or his "valid resignation."

The papal document orders that no one be allowed to photograph the pope on his sickbed or after death, except for documentary pictures showing the pontiff in full vestments.

Archbishop Mejia said that provision responded to an episode in the 1950s, when photographs of an ailing Pope Pius XII were sold to a popular magazine.

## Group asks Methodists to dialogue with pope

WASHINGTON (CNS)—The Roman Catholic-United Methodist Dialogue in the United States has asked the United Methodist Church to take up Pope John Paul II's invitation to dialogue with him on papal ministry.

Meeting Feb. 15-17 in Convent Station, N.J., the group devoted its meeting to the ecumenical implications of the pope's 1995 encyclical on Christian unity, "*Ut Unum Sint*."

In the encyclical the pope asked that other Christian "church leaders and their theologians... engage with me in a patient and fraternal dialogue" on ways in which his papal ministry "may accomplish a service of love recognized by all concerned."

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## IMPORTANT NOTICE

### Spring Clean Up

March 1st through Good Friday

All decorations are to be removed by March 1st. Decorations will not be permitted until Holy Saturday, April 6th.

Any decorations not removed by March 1st will be picked up and disposed of by the cemetery. This is so we will be able to clean up and groom the cemeteries prior to grass cutting season.

Please remember to pick up all decorations by March 1st, including shepherd hooks, baskets and remembrance lights.

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# Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1996 by Catholic News Service.

## The death of hatred and violence begins within us

By Fr. Lawrence E. Mick

Angry words punctuate the air. Sirens and flashing lights cut through the darkness. The weeping of mothers over the deaths of children resonates through the night.

This tragic scenario is repeated over and over in many big cities and is not uncommon even in smaller towns. Often, a grand old church building stands in the midst of the urban chaos.

To some, this church space seems like an oasis of peace. For residents of troubled neighborhoods, going to church may

offer a respite from the daily struggle to survive, an opportunity to experience safety and warmth in a life marked by danger and the cold smell of death.

Celebrating in the midst of a Christian community can and should offer such an experience.

We celebrate the power of the God who is the Lord of life—who gives life and sustains our lives every day.

The values the liturgy reflects stand in marked contrast to the values that often rule elsewhere. The liturgy, though, is not intended as an escape from "real life," as if going to church meant entering another world distinct from the reality of our daily existence.

Good liturgy confronts the reality of evil and the forces of death in our world.

The core of Christian worship is the mystery of Christ's death and resurrection: the paschal mystery. Both dimensions of that mystery—death and resurrection—receive sustained attention.

The crucifixion of the Lord stands as one of the clearest examples of injustice and violence in history. This totally innocent person suffered greatly and died as a victim of death's forces.

All who suffer injustice and violence can identify with the crucified Lord and know that he is with them.

However, Christ's suffering and death is only the first half of the story. It is the stunning fact of the resurrection that sustains our celebration. Death is not the victor that it seemed.

Life triumphs. No force can ultimately conquer the power of the living Lord, who dies no more.

Christ's resurrection is the basis for Christian hope in the face of life's difficulties. We who follow the crucified and risen One know that God brings life out of death.

Life has the final word.

We first entered into the mystery of Christ's death and resurrection in our baptism. As this mystery is the core of our worship, so it should be the core of our daily living.

This mystery of death and resurrection forms the pattern of our lives.

We are called to embrace the cross repeatedly, knowing that God can and will draw us through suffering and even death to fullness of life.

But what dying are we called to embrace? Much of the answer to that is found in the death of sin and selfishness

within us: the death of the hatred within, and the death of violence.

The forces of evil and violence and death are not just around us. We find them within us as well. Only when sin and selfishness die within us, can we grow in love.

Jesus' example teaches us that love, not violence, is the most powerful force when it comes to countering evil and death. Even on the cross he prays for those who crucify him, loving to the end.

Lent is a time to honestly face the evil inside us. We want the power of Christ's love to purify us and enable us to overcome the forces of death.

There are good opportunities to focus on this in parishes during events involving the catechumens—those persons preparing for baptism at Easter.

There are, for example, what we call the three "scrutinies" with the catechumens on the third, fourth and fifth Sundays of Lent. These events invite the whole assembly to scrutinize their lives.

We pray that God will help us root out whatever is sinful in us and strengthen what is good.

The readings for these Sundays in 1996, especially the Gospel passages, are especially appropriate for a focus on baptism—the catechumens' coming baptism; others' past baptisms—and the conversion of life this celebrates.

We hear the stories of:

- The woman at the well (calling us to slake our own thirst with the living water that only Jesus gives).
- The man born blind (calling us to see ourselves as God sees us).
- The raising of Lazarus from the dead (calling us to allow God's grace to raise us up from the deadly power of sin in our lives).

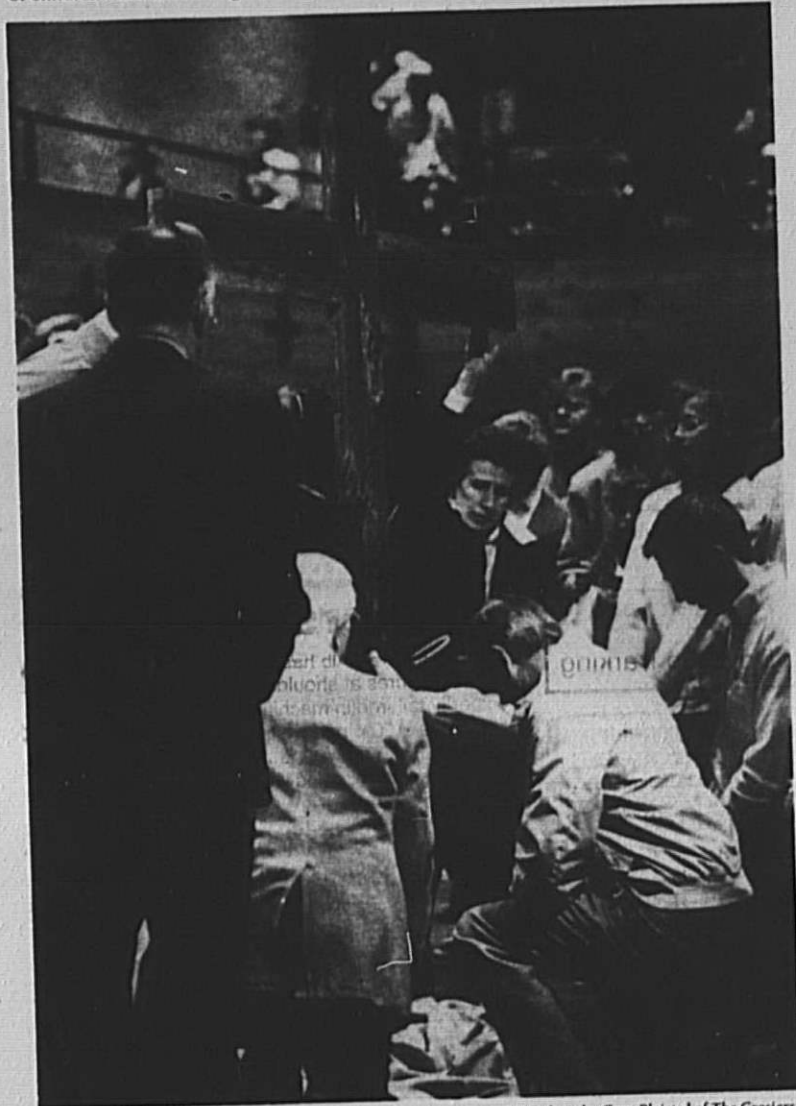
All the focus on sin and evil takes place against the background of the resurrection. We already know the end of the story: Life is more powerful than death.

Even the experience of great violence and deep loss will not defeat us—or impel us to respond in kind—if we cling to the mystery of Christ's death and resurrection.

Jesus never gave in to the temptation to respond to violence with violence, to return hate for hate.

And so we are able to sing out our joy and our hope even in the face of death!

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



CNS photo by Gene Plaisted of The Crosiers

Good liturgy confronts the reality of evil and the forces of death in our world. It helps us to see that while we may not escape violence and hostility, we do not have to respond in kind if we cling to the mystery of Christ's death and resurrection.

### Discussion Point

## Honesty, love, respect build bridges

### This Week's Question

What single element of your values system would you most like to insert into the world around you?

"Honesty, because I think the world in general would be a better place if everyone were a little more honest." (Jeanne Fadel, Brooklyn, N.Y.)

"A sense of appreciation of each other's gifts, and a civility in dealing with each other. We need to listen without cynicism to each other, with a sense of what the other person has to offer." (Ed Stieritz, Erlanger, Ky.)

"Caring, because if you care, everything else falls into place one way or another." (Francis Olson, Fargo, N.D.)

"Conscience. I think if you have a conscience, you know the difference between right and wrong, and if

more decisions were made on that basis it would be a better world." (Francis Mullen, Green Bay, Mich.)

"Love, because I've seen that when you give people love, they return it to you. And respect. When you respect somebody, then respect comes back to you." (Connie Hidalgo, Houston, Texas)

"Kindness. Just a smile for a stranger as you pass on the street. It could be the only one he got that day. You almost always get one in return, and it doesn't cost a penny." (Christine Durand, Albany, N.Y.)

### Lend Us Your Voice

An upcoming edition asks: Tell of one way to be a true peacemaker at home.

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



CNS photo of Mother Teresa and Pope John Paul II from UPI-Reuters



# Entertainment

Viewing with Arnold/James W. Arnold

## 'Mr. Holland's Opus' plays well but is long

"Mr. Holland's Opus" is a determinedly heartwarming tale about a dedicated high school music teacher that has all (or most) of the right messages. It also offers a buffet table of good music and chances for exuberant veteran actor Richard Dreyfuss to show his stuff.

The only serious complaint is that it doesn't know when to stop. The script likes to make all its points two or three times, in case you left for popcorn. And it goes on for two hours and 22 minutes, which makes Mr. Holland's "opus" seem more like back-to-back concertos plus a break for the senior class picnic.

Dreyfuss's Glen Holland is a young composer-musician who drops in on Portland's John F. Kennedy High School just as it's getting its name in 1965. He hopes to use teaching as a "fallback" career until he makes his name as a composer. As teachers (and others) will appreciate, it's teaching that "falls back" on him, consuming 30 years of his energy. But he impacts a generation or two of students.

So we know that, metaphorically speaking, the artistic achievement of his life, his great work of music, has been his students. Typically, the movie can't help saying all this quite explicitly in an improbable finale, in which the graying teacher, just fired because of budget cuts, is given a surprise tribute and conducts his never previously performed symphony before a roaring auditorium full of alumni and loved ones.

Still, let's not complain too much. Teachers will also recognize the basic truth that their work expands to fill whatever spare time is available. Thus, Glen gives special attention to some lagging students before and after school, is

encouraged to organize a marching band, and helps direct the spring musical. To make ends meet, he takes on driver's ed classes (a recurring comic motif).

It's not only Glen's music that suffers from neglect, but his wife Iris (Glenn Headly) and young son Cole (named somewhat poignantly after his idol John Coltrane). In a cruel twist, Cole is born with a 90 percent hearing loss and needs more attention, not less, from his over-extended father.

In its best moments, "Opus" can be inspiring. Glen is a model for coping with life, for recognizing his weaknesses and choosing the more important values consistently, tough as those choices might be. The most dramatic example is when a star pupil, a pretty young singer of exceptional talent, leaves for New York and invites him to go with her. How tempting: an escape back to youth and his lifelong dreams.

But emotions don't rule here. Glen decides wisely, not so much between self and moral responsibility but for his own long-term happiness. At home, he finds his wife sleeping and whispers, "I love you." She hears and says, "I know."

The film has plenty of valid emotion. (Director Stephen Herek, known mostly for youth-oriented films like "Bill and Ted's Excellent Adventure," gets his shot at more adult material but you could say he's still stuck in high school.) Touchingly, after Glen learns of his son's disability, he talks to his class about the famously deaf Beethoven, as the 7th Symphony plays on the phonograph.

It's subtle and gentle. For those who prefer bigger moments, there is Dreyfuss as Glen actually singing (and surprisingly well) to his son at a special concert at his school for the deaf. The song is John Lennon's "Beautiful Boy." Or there is the aging hero's rousing speech to the 1995 school board, which in typical fiscal wis-



CNS photo from Reuters

The film "Sense and Sensibility," based on the Jane Austen novel, recently received a nomination for best picture in the 1996 Academy Awards competition. Cast members are Kate Winslet (seated) and (standing, from left) Gemma Jones, Emilie Francois and Emma Thompson.

dom is cutting out art, drama and music as "frill" programs.

We sometimes forget how gifted former Oscar-winner Dreyfuss (now 48) is, since he's not a glamour boy and his parts are sporadic. "Opus" plays to all his comedy and dramatic strengths. As in other "teacher movies," Glen reaches his students by using what they already like—in this case, the Beatles and rock. The class show episode also includes a lot of well-performed Gershwin.

The role demands emotional relationships with many different characters, from family to students passing through. As the years go by, we also get a montage of the traumatic political and cultural history of the 1965-95 baby boomer years. But "Opus" is no "Forrest Gump." The school's transition from the white-bread 1960s to the multi-cultural 1990s is thin, with little insight or fresh observation.

The supporting cast is mostly impeccable. Jean Louisa Kelly, as the teen ingenue, impresses as both singer and act-

ress. Headly is cutting-edge as the wife fighting for her husband and son to connect, and Olympia Dukakis, W. H. Macy and Jay Thomas (a TV comic in his film debut) are amusing and credible as, respectively, a wise principal, an unwise principal, and a genial football coach.

(Nicely mounted teacher movie; no sex or violence; some power, some schmaltz, good lessons; satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents

### Film Classifications

Recently reviewed by the USCC

Happy Gilmore ..... A-III  
Hate ..... A-IV  
Mary Reilly ..... A-III  
The Young Poisoner's Handbook ..... A-III

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

## Second Glenn Miller special highlights big-band sounds

By Henry Herx and Gerri Pare, Catholic News Service

The timelessness of the big-band sound is demonstrated in "Glenn Miller's Greatest Hits II," airing on Friday, March 8, from 9 p.m. to 10 p.m. on PBS as part of the public television pledge drive. (Check local PBS listings to verify the program date and time.)

The sprightly program was taped before an audience of dancing couples and is hosted by Kathie Lee Gifford, who fondly recalls how her own father, a big band musician, instilled in her a love of that special kind of music.

Producer-director Bob Marty is working at a disadvantage as the earlier special obviously used Miller's most recognizable hits. Yet fans of his unique sound will have nothing to complain about as the Glenn Miller Orchestra performs such selections as "People Like You and Me," "Song of the Volga Boatman," "Elmer's Tune," and "A Nightingale Sang in Berkeley Square."

Adding touches of nostalgia throughout the hour is vintage footage from the 1930s and '40s of Miller and his band revving up his jitterbugging devotees.

It may surprise some to hear that bandleader Artie Shaw turned down "In the Mood," which became a huge hit for Miller. Of course, no program devoted to Glenn Miller would be complete without a rendition of his own composition of "Moonlight Serenade."

Original band member Paul Tanner speaks of Miller's drive and style, and the orchestra backs up singers Julia Rich and Jeff Collins.

Other featured selections include "Danny Boy," "That's Sabotage," and such famous standards as "Rhapsody in Blue," "At Last," and "Star Dust."

Fluidly edited, the concert flies by in a soothing hour of romantic and/or lively tunes that may even rouse diehard couch potatoes.

### TV Programs of Note

Sunday, March 3, 7-8 p.m. (NBC) "Crimes of the Century." This special tells the stories behind four intriguing American crimes with documentary footage supplemented by re-enactments.

Sunday, March 3, 9-11 p.m. (CBS) "Neil Simon's 'Jake's Women.'" Based on Simon's Broadway play, Alan Alda portrays a writer who uses imaginary conversations with the various women in his life to cope with problems. Anne Archer, Julie Kavner, Mira Sorvino, Lolita Davidovich, and Joyce Van Patten co-star in the production.

Monday, March 4, 8-9:40 p.m. (PBS) "Peter, Paul & Mary: Lifelines." A "Great Performances" musical evening dedicated to the beloved folk trio features such star-studded guest performers as Richie Havens, John Sebastian, Odetta, Tom Paxton, Dave Van Ronk, Susan Warner, and the Weavers' Ronnie Gilbert and Fred Hellerman.

Monday, March 4, 9:30-10 p.m. (CBS) "Good Company." The premiere of an ensemble sitcom introduces viewers to the professional and personal lives of a creative team at a Manhattan advertising agency.

Tuesday, March 5, 8-10 p.m. (Fox) "In the Lake of the Woods." A man's future is put on hold when his past catches up with him in this introspective drama about a senatorial candidate (Peter Strauss), who is rejected by Minnesota voters following press reports of his part in the massacre of a village during the Vietnam War.

Tuesday, March 5, 9:30-10 p.m. (ABC) "Buddies." This premiere of a sitcom features a single African-American (Dave Chappelle) and a married white guy (Christopher Gartin), who struggle to launch a film-videotape company.

Wednesday, March 6, 8-9 p.m. (NBC) "Russia's Last Tsar." A "National Geographic Special," narrated by Jeremy Irons, explores the opulent life and brutal death of Nicholas II and his family. The documentary uses 100-year-old film footage of his coronation and personal recollections from Russian citizens.

Wednesday, March 6, 8-9 p.m. (A&E cable) "Mussolini."

From the "Biography" series, this documentary profiles the teacher, laborer, editor, soldier, politician and Italian fascist dictator who played a crucial role in Italy's participation in World War II.

Friday, March 8, 8:30-9 p.m. (ABC) "Muppets Tonight!" In this premiere of the new puppet-based sitcom from Jim Henson Productions, Miss Piggy and Michelle Pfeiffer vie to be the show's first guest star.

Friday, March 8, 9-9:30 p.m. (ABC) "Aliens in the Family." Also from Jim Henson Productions, the premiere of this family sitcom introduces an abducted human (John Bedford Lloyd), who returns to earth with his alien bride (Margaret Trigg) and settles down with their five children from previous marriages.

Saturday, March 9, 8-9 p.m. (ABC) "Disney's Champions on Ice." Olympic gold medalist Scott Hamilton hosts this special, which takes an in-depth look at today's top figure skaters and includes dazzling performances.

Saturday, March 9, 8-10 p.m. (NBC) "Malibu Shores." The pilot of a weekly one-hour drama series features high school students from opposite sides of the tracks who tackle various social issues in and out of the classroom.

Saturday, March 9, 9-10 p.m. (A&E cable) "Counterfeit." An "Investigative Reports" program details the growing ease with which American currency can be forged, with a look at how Iran has been duplicating U.S. \$100 bills in order to purchase a nuclear arsenal from the Red Army's nuclear weapons stockpile.

### TV Film Fare

Saturday, March 9, 9-11 p.m. "Quick Change." In this 1990 comedy, Bill Murray and accomplices Geena Davis and Randy Quaid pull off an ingenious million-dollar bank robbery in the Big Apple only to find that their complicated caper was a breeze compared to getting to the airport.

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



Second Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 3, 1996

- Genesis 12:1-4
- 2 Timothy 1:8-10
- Matthew 17:1-9

The Book of Genesis, which supplies this Lenten weekend with its first reading, is the first in sequence among the books of the Old Testament. Even so, it is not the oldest of the Scriptures, although it is very ancient. Its stories are even more ancient, many of them proceeding from days very long ago when God's people were forming as a unit, and when their great insights into the realities of life and the supernatural were passed one to the other by word of mouth around campfires.

All too often, sadly, Genesis suffers because people either read into its verses a contemporary expectation of history or, on the other hand, because some discount its historical reliability altogether. This is most unfortunate, because in its own literary style, Genesis is a source of the most profound understandings of God, and it reveals to modern readers genuine historical events and personalities.

One such figure is Abraham, or Abram, the subject of this weekend's reading. Archaeologists and historians today believe that Abram was not a legend, but an actual person. Many references to him exist in the oldest of records. Jewish and Muslim traditions revere him as a person of intense, unyielding faith. Above all, and before all, Abraham trusted God.

The historical reliability of his tomb in Hebron, in the Palestinian-administered West Bank of the River Jordan, adjacent to modern Israel, is not as secure as the scholarly thought that indeed he existed, but nevertheless it is the site of a mosque and a synagogue, these facilities testifying to his high place in the thought of these two great monotheistic religions.

This weekend's reading gives us the picture of God's reward to Abram for this great faith. God promises Abram that his offspring will multiply and be a great body of righteousness and good.

The Second Epistle to Timothy is the source of this liturgy's second reading.

According to tradition, Timothy was a disciple of Paul, and he was the first bishop, or overseer, of Christians in Ephesus, once a great seaport on the Mediterranean.

In this reading, the epistle develops again a theme preferred in early Christianity. In Jesus, all Christians have access to redemption and to everlasting life. Furthermore, the Lord provides them with the strength needed to attain salvation.

Matthew's Gospel furnishes the Gospel reading. All three Synoptic Gospels contain this story, although they differ slightly in that some have details which the others lack. Critical to the text is the fact that Jesus appears between Elijah and Moses, two of the great prophets. Into this scene comes God's voice, typically from a cloud. God verifies Jesus as the Son of God. Finally, it is important to note that three Apostles witnessed this profound and intimate insight into the reality of Jesus.

## Reflection

Lent is well underway, summoning Christians as it does to spiritual vigor and boldness. It is a demanding call. The three readings today reassure us as we ponder this calling. The first places before us the figure of Abram, who always trusted God. God blessed him and rewarded him.

(Interesting in this first reading is the promise of unending generations to the end of time. It should be remembered that the most ancient Jewish understandings of the afterlife were in the birth of descendants. The more refined idea of heaven developed later. So, the message here is heavy with the pledge of eternal life.)

This promise of protection and empowerment is strong and obvious in the second reading. God will support and sustain the faithful.

Then, Matthew's Gospel presents the zenith of God's care for us. It is the care given by Jesus, the Son of God, the son of Mary, transfigured in divinity before the Apostles. Jesus is the Lord of life, bestowing upon Christians the gift of eternal life.

In this reading, the church reminds us that knowledge of the Lord Jesus, with all its strength and help, is available to us through the church, founded as it is upon the Apostles' faith and experience.

Our Christian vocation has considerable demands, but these demands fade into the manageable because God fortifies us.

## Daily Readings

Monday, March 4  
Casimir  
Daniel 9:4b-10  
Psalm 79:8-9, 11-13  
Luke 6:36-38

Tuesday, March 5  
Isaiah 1:10, 16-20  
Psalm 50:8-9, 16-17, 21, 23  
Matthew 23:1-12

Wednesday, March 6  
Jeremiah 18:18-20  
Psalm 31:5-6, 14-16  
Matthew 20:17-28

Thursday, March 7  
Perpetua and Felicity, martyrs

Jeremiah 17:5-10  
Psalm 1:1-4, 6  
Luke 16:19-31

Friday, March 8  
John of God, religious founder  
Genesis 37:3-4, 12-13a, 17b-28  
Psalm 105:16-21  
Matthew 21:33-43, 45-46

Saturday, March 9  
Frances of Rome, married woman, religious foundress  
Micah 7:14-15, 18-20  
Psalm 103:1-4, 9-12  
Luke 15:1-3, 11-32

## The Shaping of the Papacy/John F. Fink

### Julius II started St. Peter's Basilica, freed papacy from foreign domination

There is no doubt that Pope Julius II played an important role in the shaping of the papacy. Every tourist or pilgrim to Rome can easily see his greatest accomplishments, because it was he who commissioned Donato Bramante to design the present St. Peter's Basilica. Julius laid the cornerstone for the largest church in the world on April 18, 1506.

Julius II was also the patron of Michelangelo and the young Raphael. Today when the Roman tourist tours the Vatican Museum, he or she can see both the magnificent paintings by Raphael in Julius's apartments and the Sistine Chapel painted by Michelangelo.

Julius II is known for a great deal more, though, than the patron of the arts. He has been called the "Savior of the Papacy" and the liberator of Italy for his success in freeing Italy of French control. And his contemporary name *Il terribile* gives an indication of his irascible nature.

Julius was born Giuliano della Rovere, the nephew of Pope Sixtus IV, for whom the Sistine Chapel is named. He is one of the six nephews Sixtus named as cardinals. He was one of Sixtus' advisers and served as legate in France in 1480-82. After Sixtus' death, he realized that he couldn't be elected pope so he managed the election of Pope Innocent VIII. That pope, though, was succeeded by Pope Alexander VI, the subject of last week's article and Cardinal Rovere's archenemy.

Fearing assassination after Alexander's election, Cardinal Rovere escaped to France where he encouraged King Charles VIII to try to conquer Naples. He also tried to get the king's backing for a church council to depose Alexander, but Alexander was able to foil both attempts.

After Alexander's death, the cardinals elected Pope Pius III, but he lived as pope only 26 days. The next conclave unanimously elected Cardinal Rovere in one day, thanks to some lavish promises and bribes. He took the name Julius II.

As pope, Julius's main ambition was to re-establish a strong, independent papacy, free from foreign domination. He did it through military actions. Wars so dominated his pontificate that Desiderius Erasmus caricatured his military ardor in his satire "The Praise of Folly" and the Florentine historian Guicciardini said that there was nothing of the priest about him except for the dress and the name. Sometimes even the dress wasn't that of a priest, but full battle armor as he led his troops.

His first move was to get rid of Cesare Borja, Pope Alexander's son, who still ruled Romagna. He soon forced Cesare

out of Italy. Then he allied the papal state with France and Germany to win back from Venice all of Romagna except Rimini and Faenza. Then, leading a campaign against the tyrants of Bologna and Perugia, he won control of those cities. This was followed in 1509 by his joining with France, Germany and Spain in the League of Cambrai to soundly defeat the Venetians and win Rimini and Faenza.

Once he had defeated the Venetians, though, he turned against France. When France's King Louis XII, with the encouragement of the French bishops, invaded Italy in 1510, Julius allied himself with Emperor Maximilian of Germany and King Henry VIII of England to establish the Holy League. They were joined by Spain, Switzerland, and Venice.

King Louis XII's response was to call for a church council to meet at Pisa to depose the pope. Some rebellious bishops met there in 1511, held several sessions and decreed Julius's suspension as pope. To meet this threat, Julius called the Fifth Lateran Council, which met from 1512 to 1517.

While this was going on, the Holy League kept up its military action and by the end of 1512 the French were forced out of Italy. Julius added Parma, Piacenza and Reggio Emilia to the papal state.

Besides his military ventures, Julius II placed the government of the church on a sound basis, reorganized the administrative system, undertook to purify the Roman court and to reform the religious orders. He founded the first bishoprics in South America. Julius also published a papal bull that declared papal elections nullified if they were won through bribery.

It was Julius who issued the dispensation to King Henry VIII of England that enabled him to marry his brother's widow, Catherine of Aragon. This was to have far-reaching consequences later, but, of course, that was not known at the time.

Although he called the Fifth Lateran Council, and presided at its first sessions, he died before the council did most of its work. He died of fever Feb. 21, 1513.

Julius was a difficult man, and sensual (he fathered three children while he was a cardinal). There were classic confrontations between him and the artists he commissioned, especially Michelangelo, who composed a scathing poem about him.

St. Peter's Basilica, begun by Julius II in 1506, wasn't completed until 1626. Julius understood how much the basilica would cost to build, so one of the ways he arranged to handle that cost was through the sale of indulgences. That decision was to spur the Protestant Reformation.

## My Journey to God

### New Life with Love

Thou has dealt well  
with Thy servant, O Lord...  
Psalm 119:65

Just as the crocus pushes  
its green through snow in spring,  
and robins flutter wings  
as they preen on new nests—

Just as yellow tufts perk  
the pussy willows, and rains  
bring earthy scents to breezes—

Just as milder air surrounds  
our daily goals and coaxes  
confidence from wavering  
winter in its last throes—

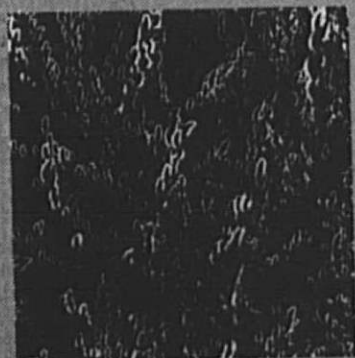
I know... I know... I know  
without a seed of doubt  
that from the death of me  
God will form new life with love;

Warmed by wings of angels  
and songs of saints, my soul

will swing full circle in God's  
embracing grace to feel  
the promised peace and joy—

according to Thy Word...

By Shirley Vogler Meister



CNS photo of pussy willow bush by Ernest Myette

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis.)



## 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.

### March 1

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Michael Church, 3354 W. 30th St., Indianapolis, will hold a Lenten fish fry from 5-7:30 p.m. Adult dinner is \$4.50, child's dinner is \$3. All are welcome.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood, will hold a healing service and Mass starting at 7 p.m. For more information, call Len Bielski of the Catholic Charismatic Renewal Center at 317-927-6900.

St. Lawrence Parish.

Indianapolis, will hold a fish fry from 5-7:30 p.m. Dinners are \$4 and \$5. For more information, call Ann F. Stankiewicz at 317-576-2980 or 317-578-0886.

The A.C.T. of St. Simon Parish, 8400 Roy Rd., Indianapolis, will sponsor a Lenten Friday night program series from 7:45-9 p.m. Gwen Goss will speak on Catholic Christian spirituality.

Sacred Heart Parish, Indianapolis, will hold "First Friday" after the 8 a.m. Mass. Religion topics will be discussed and refreshments will be served. All are welcome.

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration after the 8 a.m. Mass concluding with evening prayer at 5:30 p.m. Stations of the Cross will be at 7 p.m. For more information, call 317-638-5551.

Ss. Peter and Paul Cathedral's Council and Court #191 of the

Knights and Ladies of Peter Claver, Indianapolis, will sponsor the First Friday Rosary at 5:16 p.m. in the Blessed Sacrament Chapel. All are welcome.

### March 1-3

Fatima Retreat House, Indianapolis, will hold a guided retreat for women "Dead, Buried, and Reborn: New Life for Women." Fee is \$95. For more information, call 317-5445-7681.

### March 2

The Family Growth Program of Archdiocese Catholic Social Services, Indianapolis, will hold "Popsicles," a group play session for children 3-6 years old to help them deal with their feelings. The session will be held in the O'Meara Catholic Center from 9-10:30 a.m. The program is free. For more information, call 317-236-1526.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are welcome.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 p.m.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little

Flower Chapel, 13th and Bosart, Indianapolis. For more information, call Lena Peoni at 317-784-9757.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

Marian Heights Academy, Ferdinand, will host an Open House for girls and their families who want to learn more about the school. For a schedule and more information, call 812-367-1431.

### March 2-3

Fatima Retreat House will hold a guided retreat for women who have been affected by alcoholism. For more information and registration, call 317-545-7681. Fee is \$110.

### March 3

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

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

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Parish, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

St. Anthony Parish, Clarksville, will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Heaven."

St. Michael Parent Organization, Brookville, will hold its annual novelty bingo and raffle at 1 p.m. at the Knights of Columbus Hall, 333 Main St. Must be 18 to attend.

### March 5

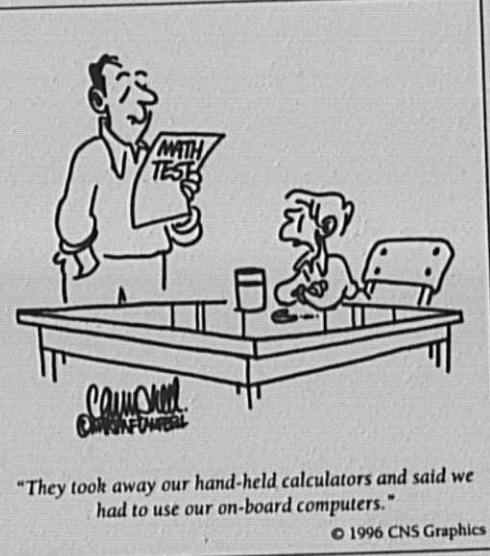
The Archdiocese Catholic Social Services Family Growth Program will sponsor a Lunch-time Parenting Series from noon-1 p.m. at the O'Meara Catholic Center. Fee is \$35 per person or \$50 per couple. For more information and registration, call 317-236-1522.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends will celebrate March birthdays at Claude and Annie's at 7 p.m. For more information call, Mike at 317-879-8018.

The Divine Mercy Adoration Chapel, next to Cardinal Ritter H.S., will hold confession at 6:45 p.m. with Benediction following at 7:30 p.m.

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.

The Archdiocese Catholic Social Services Family Growth Program will hold a six week "Foster Parenting Program" from 6:30-9 p.m., and "The Growing Connection" from 6:30-8:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For more information and registration, call 317-236-1526.

### March 6

Sacred Heart Church, Indianapolis, will hold a religious education class for adults and youth

focusing on the religious meaning of Holy Week at 7 p.m.

Our Lady of Perpetual Help, New Albany, will hold a 10 hour, five session workshop on "The Catechism of the Catholic Church" for catechists from 7-9 p.m. Cost for the entire five session workshop is \$10. For more information, call 812-945-0354.

The Archdiocese Catholic Social Services, Indianapolis, will hold a 12-week group series for "Adult Survivors of Childhood Sexual Abuse" from 6:30-8:30 p.m. For location and additional information, call

— See ACTIVE LIST, page 17

— Birthline presents —

## "Love Works Magic"

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11:30 a.m. — Cash Bar  
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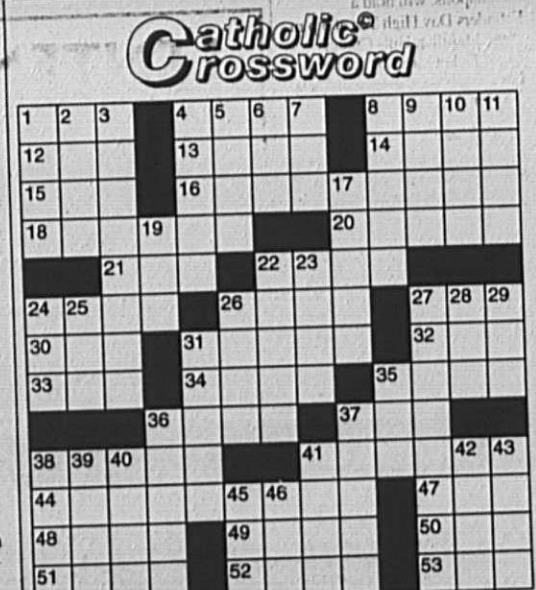
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Breakfast Buffet Included

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John Hegarty  
at 317-322-9854



### ACROSS

- 1 "Do they not — that devise evil?" (Psa 119:118)
- 4 Detective Charlie
- 8 Animal collections
- 12 Service charge
- 13 "He is not —, but is risen" (Luka 24:6)
- 14 Therefore
- 15 — Mahal
- 16 Michael's rank (Jude 1:9)
- 18 Units of thread
- 20 Barked, like a hound
- 21 "I wrote them with —" (Jer 36:18)
- 22 Raised platform
- 24 "Moses hid his —" (Ex 3:6)
- 26 Post
- 27 Engine part
- 30 Frozen water
- 31 Slow-witted person
- 32 City in Benjamin (1Ch 8:12)
- 33 Sea that God parted (Psa 136:13)
- 34 Part of a foot
- 35 Cut with scissors
- 36 "For thy — we are killed" (Rom 8:36)
- 37 Likely to
- 38 Strange

- 41 "Having their conscience — with a hot iron" (1Tim 4:2)
- 44 " — is of the Lord" (Jonah 2:9)
- 47 A Gershwin
- 48 "Dies —" (Latin hymn)
- 49 Church calendar
- 50 Roofing sealer
- 51 "The — of his face shone" (Ex 34:29)
- 52 Break from the bottle
- 53 Compass point (Abbr)

### DOWN

- 1 Salamanders
- 2 "They that sow in tears shall — in joy" (Psa 126:5)
- 3 "Jesus — in spirit" (Luka 10:21)
- 4 Blackboard writer
- 5 "Restore all that was —" (2Ki 8:6)
- 6 Circle part
- 7 It follows Ezra (Abbr)
- 8 Christian lawyer
- 9 Drunken revelry
- 10 S-shaped molding
- 11 Esau — his birthright (Gen 25:33)
- 17 " — in me, and I in you" (John 15:4)
- 19 "Let us love — another" (1John 4:7)
- 22 "A time to mourn, and a time to —" (Ecc 3:4)
- 23 St Louis sight
- 24 Evergreen tree
- 25 High card
- 26 Sleeping place
- 27 Sorry for sin (Psa 51:17)
- 28 Black cuckoo
- 29 Cleaning implement
- 31 Goddess from Acts 19:27
- 35 Health club
- 36 Number of seal judgments (Rev 5:5)
- 37 John baptized there (John 3:23)
- 38 Sale condition (2 wds)
- 39 Songbird
- 40 One of David's soldiers (1Ch 11:29)
- 41 Soft drink
- 42 Epochs
- 43 Challenge
- 45 Haul behind
- 46 Anger

Answers on page 22.



## The Active List, continued from page 16

Linda Loheide Clarke at 317-236-1500.

At Immaculate Heart of Mary Church, Indianapolis, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The Italian Heritage Society of Indiana will meet in the social hall of Holy Rosary Church, 520 Stevens, Indianapolis, at 6:30 p.m. For more information, call John V. Accetturo at 317-848-7798.

## March 7

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

The Family Growth Program of Catholic Social Services, Indianapolis, will hold STEP (parenting for all ages) and "Children of Divorce—Pizza and Me" programs from 6:30-8:30 p.m. at the O'Meara Catholic Center and St. Paul Episcopal Church, 10 W. 61st. St. For more information, call 317-236-1522 or 317-236-1526.

Marian College, Indianapolis, will hold STEP (parenting for all ages) program from 7-9:30 p.m. For more information and location, call 317-236-1522 or 317-236-1526.

St. Vincent Hospital Guild, Indianapolis, will hold a Founders Day High Tea at 3 p.m. at the Meridian Hills Country Club. Tickets are \$10 per person. For more information, call Katie Connor at 317-259-4050.

## March 8

St. Christopher Parish, Indianapolis, Singles and Friends will meet at Comedy Sportz at 7:15 p.m. to attend the 8 p.m. show. Tickets are \$6. For

more information, call Kellie at 317-293-4612.

St. Michael Church, 3354 W. 30th St., Indianapolis, will hold a Lenten fish fry from 5-7:30 p.m. Adult dinner is \$4.50, child's dinner is \$3. All are welcome.

St. Lawrence Parish, Indianapolis, will hold a fish fry from 5-7:30 p.m. Dinners are \$4 and \$5. For more information, call Ann F. Stankiewicz at 317-576-2980 or 317-578-0886.

The A.C.T. of St. Simon Parish, 8400 Roy Rd., Indianapolis, will sponsor a Lenten Friday night program series from 7:45-9 p.m. Gwen Goss will speak on Catholic Christian spirituality.

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration after the 8 a.m. Mass concluding with evening prayer at 5:30 p.m. Stations of the Cross will be at 7 p.m. For more information, call 317-638-5551.

St. Roch Parish, 3600 S. Meridian, Indianapolis, Men's Club will sponsor a fish fry from 5-7 p.m. Dine in or carry out.

## CORRECTION

The Village Dove Sale on First Communion Dresses is no longer valid. Ad ran February 23. We apologize for any inconvenience this may have caused.

St. Paul Elementary School, Guilford, will hold a Lenten fish fry from 4-7:30 p.m. in Father Walsh Hall. Adults—\$4.50, children 10 and under—\$2.25. Sponsored by the Booster Club.

Holy Trinity Church, Indianapolis, will take orders for Poticas from 9 a.m.-1 p.m. by calling 317-634-2289 or 317-636-5681.

## March 8-10

Fatima Retreat House, Indianapolis, will hold a guided retreat for women, "Saints and Sinners: The Women Around Jesus." Fee is \$95. For more information, call 317-545-7681.

## March 9

The Family Growth Program of Archdiocese Catholic Social Services, Indianapolis, will hold "Popsicles," a group play session for children 3-6 years old to help them deal with their feelings. The session will be held in the O'Meara Catholic Center from 9-10:30 a.m. The program is free. For more information, call 317-236-1526.

Our Lady of the Greenwood School, 399 S. Meridian St., Greenwood, will hold "Family Fun Time," from 1-4 p.m. The afternoon will feature games, prizes, raffles, and food.

The Archdiocesan Evangelization Commission will sponsor an

Evangelization Workshop at St. Gabriel School, Connorsville, titled "Go and Make Disciples: A User-Friendly Workshop." For more information and time, call 317-236-1489.

St. Christopher Parish, Indianapolis, Singles and Friends, will attend the Indianapolis Ice game at 7:30 p.m. For more information, call Will at 317-328-8186 or Mike at 317-879-8018.

## March 10

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

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

St. Anthony Parish, Clarksville will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Hell."

Mary's Rexville Schoenstatt Center, Madison, will present St. Alphonsus Ligouri's "12 Steps to Holiness," at 2:30 p.m. followed by Mass at 3:30 p.m. The center is located .8 mi. east of U.S. 421 south of Versailles. For more information, call Fr. Burwinkle at 812-689-3551.

REST  
RENEWAL  
REFLECTION

## Fatima

March 8-10  
Saints and Sinners:  
The Women Around Jesus  
Sr. Norma Rocklage, OSF  
Fr. Lawrence Voelker  
Guided Women's Retreat

March 14  
Unwrap the Gift of  
Your Child  
Mrs. Julie Brewer  
Mrs. Beverly Hansberry  
Reflection Day  
Child Care Available

March 22-24  
Carpool Mom or CEO:  
Women Who Walk with God  
Sr. Antoinette Purcell, OSB  
Fr. Clement Davis  
Guided Women's Retreat

March 29-31  
Are You Still Listening God?  
Prayer in a Confusing Time  
Fr. Matthias Neuman, OSB  
Silent Retreat  
Men and Women



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Mass: 5:30 p.m.

Way of the Cross: 7:00 p.m.

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## Youth News/Views

# Cardinal Ritter receives gift of Freedom Shrine

By Mary Ann Wyand

"Freedom does not come without cost," Westside Exchange Club member Joseph Boorman told Cardinal Ritter High School students during a Feb. 22 convocation at the Indianapolis West Deanery inter-parochial high school.

Boorman's historical overview of America's quests for freedom through the centuries enthralled Ritter students as he paid tribute to the brave men and women who risked or lost their lives in defense of their country's ideals.

His keynote address highlighted a patriotic dedication ceremony marking the Westside Exchange Club's gift of a Freedom Shrine Memorial to the school.

The shrine is a collection of 28 historic American documents which have been photographically reproduced and displayed in thousands of locations throughout the United States. Its purpose is to remind people

that their freedom is a precious gift made possible by the hard work and determination of countless brave Americans.

Developed by the National Exchange Club, the Freedom Shrine Memorial originated from the Freedom Train which toured the nation in 1947 with an exhibit of historic American documents.

Freedom Shrine documents include mounted replicas of:

- The Mayflower Compact
- The Declaration of Independence
- The Constitution of the United States
- The Bill of Rights
- George Washington's first Inaugural Address

- "The Star-Spangled Banner"
- The Emancipation Proclamation
- Abraham Lincoln's Gettysburg Address

- Franklin Delano Roosevelt's "Four Freedoms" Address
- World War II letters of surrender
- John F. Kennedy's Inaugural Address



Photos by Mary Ann Wyand

Cardinal Ritter High School senior Jay Johnson of St. Andrew Parish in Indianapolis reads one of 28 "Freedom Shrine" documents presented to the school by members of the Westside Exchange Club.

The Westside Exchange Club's gift of the Freedom Shrine is a wonderful addition to the school, Dr. David Armstrong, Cardinal Ritter's principal, explained after the dedication ceremony.

"We thank them very much," he said. "In return, we're going to be helping the club with community service projects as

part of our Christian service program over the next couple of years."

The Freedom Shrine will be displayed on the third floor, Armstrong said. "The documents will be a daily reminder to the students of what our country has been through and how they should treasure their freedom."

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Cardinal Ritter High School Student Council president Mike Foddrill (center) and Conventual Franciscan Father Troy Overton (right) listen as Joseph Boorman discusses freedom during a Feb. 22 school assembly.

## Keynote speaker urges youth to work for peace

By Mary Ann Wyand

Youth attending the Archdiocesan Youth Conference April 13-14 at the Ramada Inn East in Indianapolis will hear a unique keynote address on the theme "Peace the World Together" by nationally-known speaker Mike Patin of New Orleans.

Patin directs the CYO/Youth Ministry Office for the Archdiocese of New Orleans, and is an accomplished comedian who enjoys entertaining and challenging youth.

"I'm going to talk about deep stuff, but have fun with it," Patin said during a Feb. 22 telephone interview. "I'm coming to Indianapolis to meet young people and hear their stories as well as share my own and have a really good time with it. I tell teen-agers that, 'We're going to have fun talking about you.' It is my hope that the weekend will help us all, young and old, to keep the peace, but not to ourselves."

Conference fees are \$42 a person and are due to the archdiocesan Office for Youth, Young Adult and Campus Ministries by the March 8 early registration deadline. Registrations are \$47 between March 8 and March 15, the final deadline. Food costs are not included. Call 317-236-1439 or 800-382-9836, extension 1439, for information.

"It's never easy to be a person of peace," Patin explained. "Pope Paul VI said, 'If you want peace, work for justice.' To 'peace the world together,' we have to realize that we are not alone, then we have to share that message by our behavior. If we want the world to be a peaceful place, we have to be willing to be living embodiments of that definition of peace, of the concept that we don't go through this journey by ourselves."

To be a person of peace means to experience conflict and risk, he said, and be willing to work to achieve positive and beneficial solutions.

In a recent issue of *Group* magazine, Patin said, Georgia youth minister Keith Naylor writes, "Anyone who wants to be like Jesus must value life over lifestyle." And that, Patin said, is the way to "peace the world together."



## Young Adult Scene

## Volunteering is part of life for Brebeuf graduate

By Susan Bierman

Community service has become part of life for a 28 year old Brebeuf Preparatory School graduate.

"It's always been," Julie Marosky, a 1986 graduate of the Jesuit-Catholic interfaith school in Indianapolis said.

"My interest in community service couldn't have been more strongly fostered than it was at Brebeuf," she added. Following high school graduation Marosky set out to explore life.

"I got into my car and I drove until I needed a boat," she said.

She ended up in San Francisco. Leaving Indianapolis and going to California was not something Marosky did out of rebellion but instead something she did because she felt like she needed to "grow up." She spent a lot of her teen-age years "acting very busy and adult-like"—and although she was well prepared academically after high school graduation she still believed she had a lot to learn.

"I didn't learn much about life," she said.

However living in San Francisco for six years fulfilled that need. "It was an incredible experience."

At 18 years old she was living alone supporting herself. She spent the first year there trying to earn rent working at various jobs. After getting settled-in she was able to start attending college.

Having known since she left Brebeuf that she wanted to

work in medicine, she received the appropriate training and was able to work as a medical assistant during the day while taking evening courses. Even with supporting herself and attending college she still found the time to volunteer for community services.

"There are a lot more than 40 hours in a week," Marosky said.

While in San Francisco she volunteered for organizations such as the United Way and in a homeless shelter on weekends. Also through the San Francisco Volunteer Center she delivered food to homebound AIDS patients and the elderly.

"They really appreciated not having to go out," she said. And she enjoyed the opportunity to offer her help.

In 1992 Marosky moved back to Indiana to finish her undergraduate degree at Indiana University in Bloomington. There she continued to volunteer for various community service projects.

After receiving her undergraduate degree she returned to Indianapolis to enter Indiana University School of Medicine. She is now in her second year and still finds the time to volunteer. She said her mother had told her several years ago that "there is a lot more to life than just going and clocking in and out."

While on campus Marosky is a student liaison to the Take Five volunteer program at Riley Hospital for Children in Indianapolis. She explained Take Five is a special program for medical students that the volunteer coordinator at Riley set up. The students are committed to one hour a week to visit with the children in the hospital.

She is also the volunteer student service coordinator on campus. In her position Marosky acts as a liaison to the student body and faculty coordinating medical students as volunteers to the areas surrounding the college campus in Indianapolis and Wishard Memorial Hospital communities. Marosky explained that before this position, which she proposed to the medical student council, was created everyone had been involved in their own projects.

"A lot of people who are interested in volunteering haven't been able to find the right people to hook up with," she said.

Marosky became aware of the need for a volunteer student coordinator after returning to Indianapolis. "I had a really hard time finding volunteer opportunities for myself that would fit into my schedule as a med-student," she said.

She said a lot of people come to her and say "wow you're a med-student and you volunteer." She replies, "Well yeah—it's not unusual for me because it's always been a part of my life."

Marosky said she has never been the type of person who can come home in the evenings and sit. Especially while she attended Brebeuf. "School was not an 8:30 to 3:30 event for me," she said. Marosky was involved in competitive figure skating then and was on the ice at 5:30



Photo by Susan Bierman

Second-year medical student Julie Marosky is a 1986 graduate of Brebeuf Preparatory School in Indianapolis.

in the morning and if she didn't practice after school she was volunteering.

She said it was real easy at Brebeuf to get involved with community service because during every class period the students were reminded of a way they could get involved. "I found it easier to be involved at Brebeuf than not, and not out of any pressure but just because it was there and it was accessible. And the faculty wanted you to be involved and to enjoy school as much as they wanted you to work on the academics."

According to Marosky student volunteers are common around Brebeuf. "It was understood that that was part of a day of a Brebeuf student."

## Woods students receive art competition awards

Several St. Mary of the Woods students received awards at the college's third annual student art competition in the art gallery of Mary Frendrich Hulman Hall for the Arts and Sciences.

Award winners are as follows: Adrienne Bates, Bloomington, first place for "Ecstasy;" Sarah Nudd, Park Villa, Ill., second place for "A Peek Into My World;" Christine Mallette, Cincinnati, Ohio, third place for "Legacy;" Jamie Hubble, Brazil, fourth place for "Graphite" and honorable mention for "Beach Bum;" Jennifer Harney, Elkhart, fifth place for "Efflorescence;" and Mayumi Kouno, Sayama City Saitama, Japan, honorable mention for untitled sculpture.

Creations from the competition will be on display through March 7. Gallery hours are Mon-Thurs. 10 a.m. to 2 p.m. or by appointment with Gallery Director Catherine Knight at 812-535-5137. Saint Mary of the Woods College is located 4.5 miles northeast of Terre Haute.

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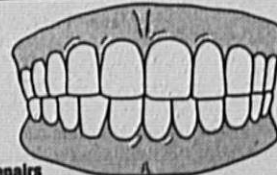
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# Catholic bishops played major role in U.S. land-mine moratorium

By Fr. Eugene LaVerdiere, SSS

WASHINGTON—The U.S. Catholic bishops played a critical role in getting Congress to approve the first moratorium on U.S. military use of anti-personnel land mines.

Now they could face a bigger task, helping build momentum to get the United States to take a leadership role in a global ban on such mines.

The passage of the moratorium into law "was a surprising victory—and unexpected," said John Carr, U.S. Catholic Conference secretary for social development and world peace.

"The bishops had an enormous impact," said Sen. Patrick Leahy, the Vermont Democrat who introduced the moratorium bill in the Senate.

"They went door to door" seeking senators' support,

Leahy added. "They stressed the moral imperative for ridding the world of these indiscriminate weapons. Their active support was crucial to winning the two-thirds vote in the Senate."

Leahy, a Catholic who started seeking active support from the bishops for his campaign against land mines about two years ago, told Catholic News Service that he thinks the world is at a critical juncture where strong U.S. leadership could bring about a global ban.

"The bishops' help is needed now more than ever," he said. "Their moral authority carries a lot of weight on this issue. . . . Twenty-two countries, including several NATO allies, have already called for an immediate, total ban. If the Congress, the president, the secretary of defense, the secretary of state and our ambassadors around the world speak with one voice and denounce these insidious weapons, others will follow."

Carr said that the bishops entered the legislative fray

after issuing a statement last June urging a moratorium and eventual ban on anti-personnel land mines.

Carr said that statement arose out of several different elements that converged to bring the issue to the bishops' attention:

- "Indications from the Holy See," notably a May 1994 statement on the global arms trade by the Pontifical Council for Justice and Peace, which cited anti-personnel land mines as an object of particular concern, and Pope John Paul II's appeal one year later for a halt in the production and use of such land mines.

- "A constant refrain from bishops (abroad). When they'd come here or we'd go there, we'd say what should we be working on, and on a regular basis we'd hear 'land mines'—particularly from Asia and Africa. . . . This was an act of ecclesial solidarity."

- The clear moral issue posed by immense civilian and postwar casualties from land mines: "They're indiscriminate in who they hurt and when they hurt. They make no distinction between wartime and peacetime," continuing to kill long after hostilities are ended.

- An "impassioned appeal" from Leahy, who during a 1994 meeting about foreign aid with the U.S. bishops' International Policy Committee asked their help on land mines. "He talked about seeing the victims and talked about the church's potential as an international institution to make a difference on this."

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Question Corner/ Fr. John Dietzen

## Girl's first marriage was invalid



Q My son, a Catholic who was never married, is currently seeing a lovely young woman 22 years old. They seem to be getting serious. Unfortunately, the girl, who is also Catholic, was married right out of high school to a Baptist boy. They were married in the Baptist Church and are now divorced.

What are the options for these two young Catholics in view of her previous marriage? I don't think an annulment would be an option because it seems to be just a case of both parties being too young and not ready for a marriage at that time.

You mentioned in one of your columns a "Privilege of the Faith." I would like to know more about this and whether it would apply in this case.

They are both practicing Catholics and I would hate to see them lose access to the sacraments by their marriage. (Mississippi)

A Your letter reveals a great deal of misunderstanding about the regulations and beliefs of the Catholic Church concerning marriage and re-marriage.

To be brief, unless this young woman received a dispensation from the bishop at the time of her first marriage to be married "out of the church," that marriage was invalid according to Catholic regulations.

In other words, from the information you give it seems that they are free to marry each other in the Catholic Church right now, without any but the simplest procedure that would normally take place as they prepare for their marriage together.

This process, called technically an annulment by reason of "lack of form," would be obtained through the priest in her parish or from the bishop of her diocese.

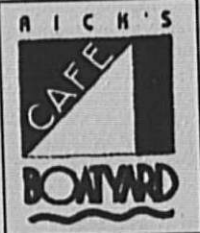
I am sending to you some information concerning Catholic marriage regulations, including some brief information about the Privilege of the Faith, which probably is not relevant to this young woman's case at all.

Please ask your son and his friend to visit a priest as quickly as possible, explain the situation and ask him to do what is necessary to prepare for their marriage.

Unless something significant was left out of your letter, that procedure should not be lengthy or complicated.

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

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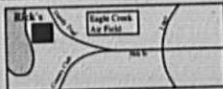


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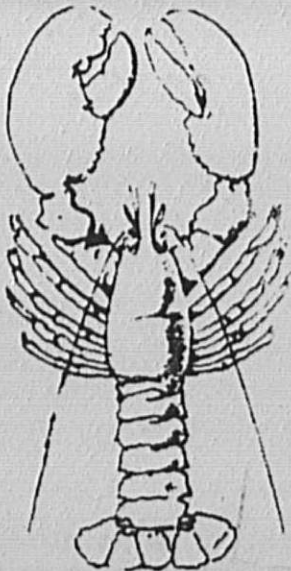
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# Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests 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.

**ANDREWS, Norman**, 95, St. Anthony of Padua, Morris, Feb. 14. Father of Eugene Andrews; grandfather of two; great-grandfather of one.

**BEHRINGER, Donald P.**, 63, St. Pius X, Indianapolis, Feb. 20. Husband of Ann M. (Cunningham) Behringer; father of Donald P., Michael Behringer, Deborah A. Bradley, Laura K. Navarra; brother of Kathleen Marthinsen, Mary Ann Barrett, Cornelia Schwarze; grandfather of 3.

**BICKEL, Adolph J.**, 86, St. Joseph Hill, Sellersburg, Feb. 15. Father of Carol Popp, Brenda Wilkerson; grandfather of nine; great-grandfather of five.

**BOWEN, Bertha**, 86, St. Mary, North Vernon, Feb. 14. Mother of Jim Bowen, Dorothy Deniston; grandmother of five; great-grandmother of seven.

**BRISCOE, Joyce Marie**, 64, St. Bernard, Frenchtown, Feb. 17. Wife of Richard S. Briscoe; mother of Richard W. Briscoe, Carolyn Laswell, Vicki L. Stewart, Pamela J. Brown; sister of Larry W. Colin, Phyllis Whitaker, Jolene Mauck, Linda Rothrock; grandmother of eight.

**DALTON, Norma A.**, 89, St. Roch, Indianapolis, Feb. 16. Sister of Thomas, Raymond Dalton; aunt of several nieces and nephews.

**ELLENBRAND, Irene C.**, 58, St. Joseph Hill, Sellersburg, Feb. 11. Sister of Norman Ellenbrand, Rita Howlett, Julia A. Dearing, Thecla Sinkhorn, Eva Hodges.

**ETTENSohn, Myrtle H.**, 92, St. Paul, Tell City, Feb. 14. Mother of Earl "Butch," David, Robert, Clete J. Ettensohn, Mary Catherine Rice; grandmother of 15; great-grandmother of 19.

**FOREMAN, Anna B.**, 91, SS. Peter and Paul Cathedral, Indianapolis, Feb. 17. Mother of Dorothy Mansfield, Clara Williams Mable Tichenor, Mary, Stephen Foreman; sister of Gladys Brown.

**FRIES, Alma M.**, 96, St. Michael, Brookville, Feb. 16. Mother of Charles, Elmer Fries, Cathryn Dickey, Maxine

Muldoon; sister of Harry Schuck, Martha Leising; grandmother of 16; great-grandmother of 22; great-great-grandmother of two.

**KLEIN, Olin George**, 83, Holy Spirit, Indianapolis, Feb. 16. Husband of Marguerite (Charbonneau) Klein; father of Joanne M., Philip A. Klein; grandfather of one.

**KNECHT, Albert L.**, 94, St. Mary, Greensburg, Feb. 22. Husband of Augusta C. Knecht; father of Donald A., Albert Jr., Delmar, Marvin, Bruce, James Richard Knecht, Dolores Enneking, Marilyn Lanning, Carol Reed; brother of Raymond, Charles, Clifford, Clayton, Marcella Knecht;

grandfather of 48; great-grandfather of 54; great-great-grandfather of one.

**LAMPERT, Robert**, 55, Holy Trinity, Indianapolis, Feb. 14. Brother of Joseph, John Lampert, Josephine Howard, Mary Richardson, Ernestine Distler, Frances Borders.

**LeGRAND, Harold**, 82, St. Mary, North Vernon, Feb. 18. Brother of Robert, Joseph LeGrand.

**MICELI, Anna Marie**, 87, St. Barnabas, Indianapolis, Feb. 16. Mother of Philip Miceli; sister of Providence Tantiello, Agnes Ray, Mary Benedict, Catherine Comella; grandmother of six; great-grandmother of four.

**MIRANDA, Fidel Soriano**, 86, St. Christopher, Indianapolis, Feb. 17. Husband of Antonia (Medina) Miranda; father of Adela Dican, Flora Villanueva, Maria Teresa Thomas, Mario Medina, Ignacio, Fidel Jr., Ricardo, Gerardo Miranda; brother of Felix Miranda; grandfather of 21; great-grandfather of two.

**NOBBE, Harold C.**, 57, St. Anne, Hamburg, Feb. 16. Husband of Joan (Bedel) Nobbe; father of Jeffrey, Daniel, Gregory, Mitchell, Christopher, Catherine, Laura, Susanne Nobbe; brother of Ambrose, John, James Nobbe, Lucille Effinger, Rosemary Koors, Eileen Moorman; grandfather of two.

**NOEL, Christopher D.**, 37, Sacred Heart, Jeffersonville, Feb. 15. Husband of Janet Noel; father of Robert Colwell; son of John, Joan Noel; brother of Jamey, Leon, Frank Noel, Lisa Gill, Barbara Growe; step-grandson of Bill Adams.

**OLIVER, Artelia Marie**, 24, Holy Angels, Indianapolis, Feb. 12. Mother of Amanda Marie Council; daughter of Antoinette (Douglass) Taylor, Herman W. Oliver; sister of Roosevelt Jackson Jr.; granddaughter of Lula Douglass, Earnest Oliver.

**POINSETTE, Anne**, 77, St. Pius X, Indianapolis, Feb. 12. Wife of Donald E. Poinsette; mother of Donald J., Eugene J., Leo (Jerry), Philip Poinsette, Sharon A. Smith, Irene M. Snyder, Cynthia D. West, Mary Anne Stohler; sister of Patria Helmer; grandmother of 21; great-grandmother of two.

**SCHWANekamp, Clement F. "Swanie"**, 77, St. Christopher, Indianapolis, Feb. 18. Husband of Rusty (Owens) Schwanekamp; father of Charles R. Schwanekamp, Theresa A. Adamson; brother of

Gertrude Kremer; grandfather of six.

**STROUD, Florence J.**, 95, St. Pius X, Indianapolis, Feb. 16. Mother of Dr. Donald E., Kenneth M. Stroud, Sara J. Walker; grandmother of 10; great-grandmother of 10.

**SWAIN, Betty Louise**, 64, St. Philip Neri, Indianapolis, Feb. 15. Wife of Wm. Robert Swain; mother of Chalene Kot; sister of Jenny Williams; grandmother of three; great-grandmother of four.

**WILLIAMS, Clarence V.**, 92, St. Christopher, Indianapolis, Feb. 14. Husband of Genevieve Williams; father of Richard Williams; stepfather of Jean Hinman, Marilee Lee, Alayne Roberts.

**ZUKOWSKI, Stanley W.**, 74, St. Barnabas, Indianapolis, Feb. 8. Husband of Gertrude (Curtiss) Zukowski; father of Trudy Van Nest, Stanley W. Jr., Andrea L. Zukowski; brother of Edwin Colby, Mary McDonald; grandfather of one.

## Franciscan Sister Edith Martini was 71, died Feb. 15



Franciscan Sister Edith Martini died on Feb. 15 at the age of 71. A Mass of Christian Burial was celebrated on Feb. 19 at the motherhouse in Oldenburg.

Born in Cincinnati, she entered the Franciscan Community in 1941 and professed her final vows in 1947.

Sister Edith taught at St. Lawrence, St. Mark, and St. Michael in Indianapolis; at Sacred Heart in Clinton; and at schools in Ohio and Missouri.

She was also alumnae assistant at Oldenburg Academy, retiring to the motherhouse in 1984.

Sister Edith is survived by five sisters, Franciscan Sister Edna Martini and Mrs. Jerome Marois, Mrs. Francis Bruegge, Mrs. Carl LaMantia, and Mrs. Alfred Preston; and by three brothers, Eugene, Wilbur, and Vincent Martini.

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## School Principal

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## Director of Religious Education

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## Housekeeper (part-time)

Fatima Retreat House, located at 5353 E. 56th Street in Indianapolis, is seeking applicants for a part-time housekeeper position.

Responsibilities include: cleaning guest rooms, meeting areas, hallways and other spaces in order to ensure the comfort and satisfaction of all guests. You will work about 19 hours during most weeks. We provide flexible hours and scheduling.

If you are interested in this position, please send a resume to the address listed below or call 317-236-1594 to request an employment application.

Human Resources Office, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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## House Cleaning

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## Positions Available

## Administrative Assistant (part-time)

Fatima Retreat House, located at 5353 E. 56th Street in Indianapolis, is seeking applicants for a part-time administrative assistant position.

Responsibilities include: extending hospitality to guests in person and over the phone, maintaining files and records, entering data and other related office duties. Some computer experience preferred. You will work two days per week (Mondays and Tuesdays).

If you are interested in this position, please send a resume to the address listed below or call 317-236-1594 to request an employment application.

Human Resources Office, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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## Pastoral Associates

With 1,800 families, a parish administrative team of 8 professionals, and a K-8 school (460+ pupils and 32 faculty), St. Luke Parish seeks two full-time pastoral associates, (1 Adult Formation and 1 Youth Formation). Master's degree in religious education and/or related areas and minimum 3 years pastoral experience required. Generous benefits and competitive salary offered.

Resumes and inquiries should be sent to: Mr. Fred Hofheinz, Pastoral Search Committee, St. Luke Catholic Church, 7575 Holliday Drive East, Indianapolis, IN 46260.

## Principal

Christ the King School, Lexington, KY—outstanding school, 530 students, K-8. Suburban school, rich in academic excellence, financially strong, actively supported by a vibrant faith-filled parish community and dedicated faculty. Committed to academic, spiritual, and personal development of each student. Traditional curriculum enriched by art, music, languages, computer, and physical education. Prayer and Eucharist integral to school life.

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Applicants must be certified or certifiable Indiana secondary school administrators and practicing Roman Catholics. A minimum of four years secondary administrative experience is preferred.

Interested applicants should request forms from and return completed applications to: Office of Catholic Education, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. Attn: Bishop Chatard Search.

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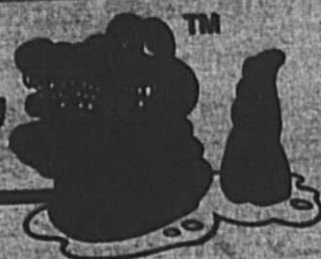
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