



The

Criterion

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Indiana Since 1960

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Archdiocese honors Catholic school graduates

Funds raised for tuition assistance endowment
will be announced at dinner

By Peter Agostinelli

The Archdiocese of Indianapolis will honor five Catholic school graduates who are leaders in the archdiocesan community with 1997 Career Achievement Awards on Wednesday, Jan. 15, at the "Celebrating Catholic School Values" dinner and awards celebration at the Indiana Convention Center. Also, a sixth honoree will receive a Community Service Award at the dinner.

Archbishop Daniel M. Buechlein, along

with Daniel J. Elsener, secretary for total Catholic education for the archdiocese, also will announce the amount of funds raised for a permanent tuition assistance endowment for families throughout the archdiocese.

The funds assist families who otherwise could not afford to send their children to a Catholic high school. Businesses, organizations, and individuals throughout the archdiocese have contributed to this tuition fund.

Archdiocesan schools educate more than 24,000 students throughout 39

counties of central and southern Indiana. Nine Catholic high schools serve more than 5,000 students in grades 9 through 12.

Sixty-one elementary schools educate more than 17,000 students in kindergarten through grade eight. More than 1,700 children attend parish-sponsored pre-kindergarten programs.

Two Carmel-area elementary schools, which are located in the Diocese of Lafayette-in-Indiana, educate more than 800 students, many of whom go on to attend high schools in the Archdiocese of Indianapolis.

Sixteen Catholic elementary schools and four Catholic high schools located in the Indianapolis Public Schools District

serve a high percentage of disadvantaged children. At the eight center-city Catholic schools, 52 percent of the students come from families with incomes below the federal poverty level, 59 percent are members of minority groups, and 64 percent are not Catholic. Several Catholic schools in smaller towns serve low-income families as well.

Joseph P. Clayton is chair for "Celebrating Catholic School Values." Alan Keyes, former United States ambassador to the United Nations Economic and Social Council and former assistant secretary of state for international organizations, will be the keynote speaker.

The five honorees for Career Achievement Awards, as well as the honoree for a Community Service Award are:

- **Harry Bindner**, a parishioner of St. Lawrence Parish in Indianapolis. Bindner, who is retired from Banc One, has served on numerous parish, archdiocesan, and civic committees and currently is a board member of Cathedral High School and a member of the Knights of Columbus. He has received the Bishop Chartrand Ring Award for civic participation on behalf of Cathedral.
- **Walter F. Grote, Jr.**, is a parishioner of Prince of Peace Parish in Madison and a long-time supporter of the Catholic community and schools of Madison. His work in parish and archdiocesan committees is matched by his service to the civic and business communities in Madison, where he is chairman of the board of Grote Industries.
- **Rita V. Guynn**, a lifelong member of St. Rita Parish in Indianapolis, retired in 1996 after teaching for 42 years at St. Rita School. In addition to her years of service to the school, Guynn is a charter member of the Ladies Auxilliary of the Knights of Peter Claver. In 1996 she received an Educational Excellence Award from 100 Black Women, a national association.
- **Sister of Providence Barbara McClelland**, principal of Holy Cross School in Indianapolis from 1980 to 1996. It is said that her leadership

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Network prays to end city violence

Prayer network is
"taking Jesus to the
Streets," spreading
God's presence

By Mary Ann Wyand

It's easier not to think about the violence that strikes at the heart of civilized society.

Perhaps it's human nature that makes people want to relegate the reality of murder to unknown names in newspaper stories and impersonal statistics in year-end police reports. Somehow that attitude helps people attempt to maintain a collective sense of safety and normalcy in the midst of a troubled world.

But Christians can't ignore the tragedy of violence in our cities and neighborhoods. St. Thomas Aquinas parishioner Joe Zelenka of Indianapolis explained, because Jesus challenged the faithful to live the Gospel messages of peace, love, forgiveness, and nonviolence and work to build the Kingdom of God on earth.

Last February, Zelenka and his wife, Sharel, joined the Indianapolis Prayer Network, an ecumenical prayer group organized by the Church Federation of Greater Indianapolis to pray at the sites of violent deaths in Marion County.

Prayer group members from a number of faith traditions gather at 7:30 a.m. on weekdays at neighborhood sites throughout Indianapolis to offer prayers



Photo by Charles J. Schisla

As members of the Indianapolis Prayer Network recite the Lord's Prayer last month, St. Thomas Aquinas parishioner Joe Zelenka of Indianapolis anoints the sidewalk near a murder site with oil to reclaim this place of violence as consecrated ground.

for the victims, their relatives and friends, and the perpetrators in an effort to bring about the start of healing and promote nonviolence.

"We're taking Jesus to the streets to make the presence of God known in these places of violence," Zelenka said. "This is truly where the church ought to be. We're there to bring the presence of Christ where an act of violence has negated it. As we pray and bless the ground with oil, we proclaim the earth once again as God's sacred space, as God's holy ground."

As a member of the archdiocesan Social

Justice Task Force, Zelenka is committed to working for peace. The prayer ministry at murder sites isn't an easy way to begin the day, he said, but it's important to remember the people who die prematurely as a result of violence.

"Even though violence continues in our cities and neighborhoods," he said, "the only response is to love and to bring the loving presence of Jesus to these places of violence. Our presence and prayers are a call to the community to pray and work together to

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Criterion on the 'net

The Criterion is following a national trend by increasing its presence on the Internet. The archdiocesan newspaper has gone electronic—and worldwide.

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New software

Parishes can benefit from a new software package that supports the diverse needs of all parish communities.

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through evangelization and outreach at Holy Cross set an example for other Catholic schools in the center city of Indianapolis. Sister Barbara helped establish a welcoming and supportive educational environment that showed her unconditional love for children. She currently serves as principal of Our Lady of the Mountain School in Paintsville, Ky.

• **Joseph Smith, Sr.**, a parishioner of St. Thomas Aquinas Parish in Indianapolis, is executive director of the Indiana Commission on Community Service. In a career devoted to

the improvement of life in Indianapolis, he has worked as executive director of Flanner House, as a director of the Indianapolis Urban League's Human Relations Consortium and in many other positions. Those who nominated him for the award say that his career path and volunteer service reflect his faith in action. Smith currently serves on the archdiocesan Multicultural Commission.

• **G. Christopher Duffy**, president and chief executive officer of Wabash Valley Broadcasting, which operates WNDY-TV in Indianapolis, WTHI-TV in Terre Haute, Network Indiana and many other radio and television stations and broadcast services. Duffy did

not attend Catholic schools but has been an active supporter of St. Luke School in Indianapolis. He also has served on the boards of Cathedral High School and St. Mary-of-the-Woods College. Duffy has served the Catholic community through his support of the archdiocesan-produced television Mass, which currently airs on WNDY-TV.

Elsener said "Celebrating Catholic School Values" represents the growing partnership between the archdiocese and the local corporate, business and civic communities. This partnership, like the archdiocese's "Making a Difference" campaign for center-city elementary schools, provides perma-

nent need-based tuition assistance for families who otherwise cannot afford a Catholic education for their children.



Alan Keyes

For more information about supporting "Celebrating Catholic School Values," call the archdiocesan Office of Stewardship and Development at 317-236-1415, or 800-382-9836, ext. 1415.

The Criterion will feature coverage of the 1997 "Celebrating Catholic School Values" dinner and awards celebration in upcoming issues.

PRAYER

continued from page 1

end the violence, and a reminder that even out of violence something good happens."

Prayer gatherings begin with the solemn placement of a peace pole at the site and brief remarks about the person who died, Sharel Zelenka said. Flowers are arranged on the ground in the shape of a cross to mark the location, followed by Scripture readings, recitation of the Lord's prayer, anointing of the ground with oil to form three crosses, and spontaneous petitions.

"It's important to soak up the violence with prayer," she said. "Sometimes neighborhood people see our prayer circle, wonder what we're doing, and come out to pray with us. Sometimes relatives of the murder victim are there, and they want to talk, much like at a wake."

This ecumenical expression of love and concern for the victims of violence is "a confirmation of the power of prayer," she said, "and an invitation to all Christians to share each others' burdens, pray for one another, and protect one another."

Since the formation of the Indianapolis Prayer Network 11 months ago, people representing 95 churches or religious organizations have gathered for early-morning prayer services, even in inclement weather, to remember adults and children whose lives ended by violence.

The Rev. Les Galbraith coordinated the prayer circle liturgies last year, and missed only a few gatherings due to

surgery. The former associate director of the Church Federation of Greater Indianapolis now is the interim associate regional minister for the Christian Church (Disciples of Christ) in Indiana.

"Since last Feb. 15, there have been 131 violent deaths in the Indianapolis metropolitan area," Galbraith said on Jan. 3. "Last year 110 males and 21 females, including children, died violently. Their average age was 30.06 years. Five were under 10, and 3 were aged 60 or above. Of those, 90 were African American, 38 were Caucasian, 2 were Asian, and 1 was Hispanic. Most (101) died by guns, 12 were stabbed with either a knife or ax, 7 were beaten, 5 were strangled, and 6 were victims of hit-and-run accidents."

The statistics are shocking, he said, but in the wake of these senseless deaths as many as 70 people have gathered to pray at scenes of violence in Indianapolis, and there is hope that residents of other communities will begin similar prayer groups.

A sidewalk sign urging people to work together to "Stop the killing" is erected at each prayer site during the liturgies, he said, and victims' names are later inscribed on the peace pole, which was made by Holy Cross parishioner Neal Mulligan of Indianapolis.

"We have prayed at the sites of drive-by shootings and also at the sites of police-action shootings," Galbraith said. "By anointing the ground, theologically and symbolically we are saying that the land is reclaimed in the name of God and is sacred land. We leave the flowers as a sign of peace in the neighborhood, as a witness to nonviolence, particularly for the children who live in those neighbor-

hoods, in the hope that somehow we all can be taught different ways to respond to frustration and anger."

St. Thomas Aquinas parishioner Richard Bower of Indianapolis said he and his wife, Judith, participate in the prayer network because "life is so precious, so fragile, and we are all lessened when lives are taken. People need to be reminded to love one another and to be more concerned about one another."

St. Andrew parishioner Charles Schisla of Indianapolis, who works for the archdiocese as the director of Public Policy Information, said he gathers to pray for the victims because he wants to be proactive about nonviolence.

"The problem is so big," Schisla said, "but at least we can show support for the families of those whose lives have been taken in violence and support for the neighborhoods by praying there in a visible and present way, by imploring God for help, in growing numbers."

Discalced Carmelite Sister Selena Kilmoyer is one of five nuns from the Monastery of the Resurrection in Indianapolis who participate in the prayer group.

"We think the prayer network is a very valuable, life-giving tool," Sister Selena said. "There is such a tremendous spiritual power in the gathering of so many diverse people. We began bringing flowers as a visible sign of life at places where there has been violence and desecration, as a silent reminder that God has been present and the ground has been consecrated. With tragedy comes hope, through this ecumenical prayer group, that together we can help communities replace the attitude of violence with an attitude of peace."

Father Bob Klein dies at 47

Father Robert J. Klein died on Jan. 1 at the age of 47.



A funeral Mass was held Jan. 4 at St. Gabriel Church in Indianapolis. A memorial Mass was held Jan. 6 at St. Mary Church in New Albany.

Ordained on Aug. 2, 1975, Father Klein began his ministry for the archdiocese as associate pastor of St. Monica Parish in Indianapolis. In 1978, he became associate pastor of Holy Family Parish in New Albany.

In 1979, Father Klein moved to St. Gabriel, and in 1982, he became associate pastor of St. Barnabas Parish in Indianapolis. He served there until 1985, when he was granted a leave of absence due to illness.

While at St. Barnabas, Father Klein became involved in the annual Indianapolis CROP Walk, which collects money to feed hungry people in the local community and throughout the world. Following his lead, many other Catholic parishes joined the effort.

Father Klein was part of the initial archdiocesan efforts to provide sponsoring couples to mentor those contemplating marriage. In recent years, he was involved in the Marriage Encounter ministry.

He helped write the teen-age marriage policy for the archdiocese, according to David Bethuram, director of the Family Life Office.

Father Klein is survived by his parents, Robert J. Sr. and Antonia M. Klein; two brothers Thomas J. and Alan G. Klein; and two sisters, Patricia A. Ballard and Virginia M. Burton.

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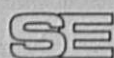
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January 17, 1997

The Criterion continues to grow online

Many Catholic and other faith-related Web sites are increasing their presence as education and evangelization vehicles

By Mary Ann Wyand

Surfing the Internet offers an incredible variety of religious education opportunities for people of all faith traditions. There are so many religion-related World Wide Web sites that computer users could be hard-pressed to find time to peruse all of them.

In a special report on this burgeoning technological and ecumenical phenomenon, *Time* magazine noted in its Dec. 16 cover story ("Jesus Online: How the Internet Is Shaping Our Views on Faith and Religion") that 410,000 Web pages currently mention God and another 146,000 reference Christ.

Add 8,404 online documents that a *Criterion* reporter recently found listed under the category "Virgin Mary" and 643,777 others labeled as "miracles," and it's evident that computers have become worldwide evangelization tools.

Pope John Paul II and Archbishop Daniel M. Buechlein went online in 1995 with popular Web sites regularly accessed by Internet users throughout the world. *The Criterion's* decision to go online in September of 1995 coincided with the establishment of the Holy See's Web site that year.

Describing modern-day computer telecommunications as "the new evangelization," Pope John Paul II initiated the creation of a Vatican World Wide Web site in multiple languages that premiered in 1995 and is being redesigned for 1997.

The Holy Father's Web site at <http://www.vatican.va> features Vatican Information Service news releases, updates on the pontiff's schedule, and reports about other pontifical acts. Thanks to the miracle of technology, the Holy See is able to maintain its Internet site 24 hours a day via three powerful computers appropriately named for the archangels Raphael, Michael and Gabriel.

When *The Criterion* went online a year and a half ago, the Web page provided a weekly synopsis of the top two or three news stories in the Archdiocese of Indianapolis as well as Archbishop Buechlein's column and an e-mail link.

The Criterion's Web site was expanded recently with an audio greeting from

Archbishop Buechlein, improved graphics, more features and columns, and a Catholic trivia contest. Computer users can access *The Criterion* Web site on the Internet via <http://wl.iglou.com/criterion/>. The e-mail address is archindy@iglou.com.

Reed Yadon, director of advertising and marketing for *The Criterion*, said the Internet is still in its infancy, but early research indicates that the most popular Web pages are information-driven and updated regularly.

"Almost from the time we put the Web site up," Yadon said, "it started getting far more hits than we ever imagined it would, with virtually no advertising, just people surfing the Net and finding it. So we increased the local news content that we lifted from the paper each week, then we added columns by Dan Conway, the associate publisher, and John F. Fink, now the editor emeritus. We also added the archbishop's picture in color."

Yadon said user reports from *The Criterion's* Internet service provider indicate that people have logged onto the Web site from multiple cities in central and southern Indiana, dozens of states, and several continents.

"It's getting very good acceptance from all parts of the archdiocese," Yadon said. "It's also getting a lot of acceptance from all over the country. We've been visited by people in nearly 30 states and about eight foreign countries. We couldn't believe the response. We've had hits from Australia, England, France, Spain, and Italy. And we've had several people log on from the Vatican. I think we've got a couple of regular readers there."

Yadon also has received telephone inquiries about the Web page from representatives of other diocesan newspapers. Maintaining a well-read Web site requires ongoing attention to content and format, he said. "We looked at everything we're doing to determine if the page is eye-catching and easy to use. We changed the way to navigate around the page to make it as easy as possible to get there quickly. We also decided to add an audio welcome—a personal greeting from the archbishop—to people logging onto the home page, and that is one of the hottest features we have on the site. I'm amazed

every month at the thousands of people downloading the archbishop's greeting."

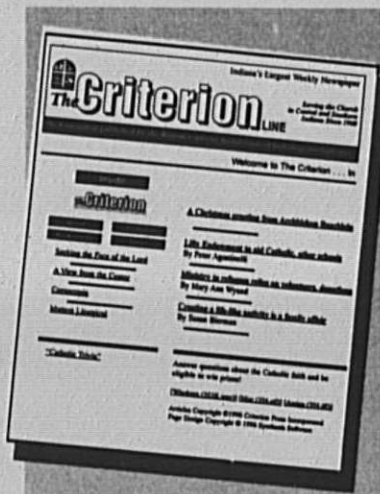
Attracting new readers to *The Criterion* is one goal of the Web page, he said. The attractive home page appeals to Internet users who are not reading the hard copy.

"To keep people at the page longer, have them navigate around and do different things, we added a Catholic trivia contest," Yadon said. "This idea was suggested by one of the board members. The response to the contest has been unbelievable. We ask a question related to Catholic trivia, in most cases about this archdiocese. We've had a very good response to it. We receive a lot of e-mail entries. Winners receive *Criterion* coffee mugs, and we've sent mugs all over the country."

A year and a half after its inception, he said, "we've found that *The Criterion* Web page helps us with evangelization, not only among people active in the church, but also people who are not active in their faith right now and people who may be curious. It also helps us with customer services, such as address changes, and with reader services. We get a lot of letters to the editor by e-mail."

Recently a Missouri family planning a move to Indiana contacted *The Criterion* via e-mail, Yadon said, to request information about the archdiocese and several copies of the paper.

"We've also had a number of e-mail letters from people with questions about the Catholic faith, which we've referred to appropriate archdiocesan agencies," he said. "We've really been surprised at the volume of e-mail, and it's been growing steadily. The other thing we've noticed is that we have younger people reading *The Criterion* online who don't read the hard copy, and that greatly pleases us because



The Criterion home page

we've been able to improve our demographics and reach new people."

The Criterion's home page is simple in design, he said, "so a person with an average computer can download the page fairly rapidly. If a Web site is too graphically intense, it takes too long. We plan to upgrade the page design as more people get faster computers."

Future plans for the Web site include expanding the audio offerings, Yadon said, and adding video features. "I hope sometime this year we will begin offering some video on the page. My dream is to offer the archdiocese's half-hour television Mass on the Internet weekly. The technology is such that, with video-streaming, people can watch the Mass at the same time it is continuing to download into the computer."

The Criterion now has a home on the World Wide Web!

If you have internet access through your computer at home or in the office, you can access the electronic version of *The Criterion*. Every week the website is updated with special on-line versions of your weekly archdiocesan newspaper. Use it to catch up on all the important local news from around the archdiocese.

To access *The Criterion* on-line: <http://wl.iglou.com/criterion/>
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Agency e-mail addresses

Most archdiocesan agencies within the Archbishop O'Meara Catholic Center now have electronic mail. Feel free to contact agency staff at these addresses:

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William R. Bruns, Executive Editor
John F. Fink, Editor Emeritus

Daniel Conway, Associate Publisher
Peter Agostinelli, Managing Editor

Editorial

A plague in both houses

As 1996 ended, both the White House and the House of Representatives were engaged in full-time "damage control" over charges of ethics violations by the president of the United States and the speaker of the House. The president and his agents in the Democratic Party are embroiled in the aftermath of questionable fund-raising practices and allegations of influence-peddling. The speaker and his colleagues in the Republican Party are busy trying to explain why affidavits signed by the speaker contain "inaccurate, incomplete and unreliable statements."

This is a sorry state of affairs for the nation and its executive and legislative leaders. Instead of inspiring confidence and restoring trust, our leaders back-peddle, rationalize and attempt to convince us that their intentions were honorable even though their actions were naive.

This situation sadly illustrates what Pope John Paul II has called the "crisis of truth" that is taking place in contemporary society. In his 1993 encyclical, *Veritatis Splendor* (The Splendor of Truth), the Holy Father says, "Once the idea of a universal truth about the good, knowable by human reason, is lost, inevitably the notion of conscience also changes. Conscience is no longer considered in its primordial reality as an act of a person's intelligence, the function of which is to apply the universal knowledge of the good in a specific situation and thus to express a judgment about the right conduct to be chosen here and now. Instead, there is a tendency to grant to the individual conscience the prerogative of independently determining the criteria of good and evil and then acting accordingly. Such an outlook is quite congenial to an

individualistic ethic, wherein each individual is faced with his own truth, different from the truth of others." (*Veritatis Splendor*, 32.2)

Instead of judging our leaders on their actions (or the actions of those who work for them), the individualistic ethics to which both the president and the speaker appeal would have us take note only of their intentions. This is the worst kind of rationalization, and it is unworthy of those who hold the public trust.

As the pope observes, "Although each individual has a right to be respected in his own journey in search of the truth, there exists a prior moral obligation, and a grave one at that, to seek the truth and to adhere to it once it is known." (*Veritatis Splendor*, 34.1) Government leaders are human, and they make mistakes. But to rationalize or cover up a serious lapse in judgment effectively compounds the error. Once the truth is known, it should be admitted frankly. Anything less is a violation of the public trust.

Government is not the only place where ethics violations occur. Businesses, churches, schools and individual households are all places where we find human beings who are tempted to say that their intentions were good even if their actions were not. Still, it is always a mistake to blur the lines between right and wrong, good and evil, actions and intentions. We expect our leaders—in government, in business, in the church, and in the family—to be examples of the truth which makes us free. The president and the speaker can't be perfect, but they can be ethical and honest. Anything less is unacceptable in a free society.

—Daniel Conway

Seeking the Face of the Lord

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



God interrupts our lives, plans

I am delighted by the enthusiastic response to the primary theme of our Journey of Hope 2001, namely spiritual renewal. From time to time I want to write about our call to holiness. During my prayer this Christmas season, I was struck by one of the challenges to becoming holy: God can and does interrupt our lives.

We need only look at the young couple of Nazareth, Mary and Joseph. Undoubtedly, they had plans to be married and have a family like other young folks in Nazareth. God had other plans. The gospel tells of the distress of this young couple when the Angel Gabriel announced to Mary that God had a special plan for her. She was to become the most unique human person for all time. And then at night another messenger from God told Joseph about the sudden change of plans that would profoundly mark him forever, too. Mary and Joseph were to play the premier human role in the salvation of our human family. Was it what the young couple had planned? Surely not.

God has a special love for every human person, and God has a special plan for each of us. Often enough God's plan is not what we would expect or even prefer. Look at the lives of great people like Pope John Paul II or Mother Teresa. If and when we accept God's love in our lives, he can ask surprising and sometimes challenging things of us. And he can do so in awkward circumstances like the young couple from Nazareth. A woman born into wealth in Albania, Mother Teresa found herself seeking out the dying in the gutters of Calcutta. God found Karol Wojtyla smashing rocks in a quarry and participating in an actors' guild and led him to an underground seminary. Have their lives unfolded according to their original plans? Surely not.

Why do so many of us tend to brush aside God's touch in our lives? I think it is because we find it hard to imagine how God can be so loving to us, especially in awkward surroundings. If the Divine Word of God could become one of us by taking on our human nature with the cooperation of a young woman in Nazareth and the help of her intended spouse, God can surely touch our lives. Don't you think God gave us singing angels on

that cold night of the first Christmas so that we can believe in his grand plan of Bethlehem simplicity? God's power can work in our lives just as well.

At the Cathedral Midnight Mass I posed Christmas questions for the New Year: Do you want to know what God asks of you because he loves you? Are you willing to accept God's love for you? Are you willing to try?

A lot of times we tend to think God's touch is only for those special people like Pope John Paul or Mother Teresa. Sometimes we want to think that because we are fearing that what God wants of us is not what we want. And so we keep ourselves busy with distractions. Sometimes we would rather not be bothered with the challenge of being holy. Yet we are all called to holiness and while we might try to dodge God in this life, the day will come when we see him face to face. In the end, as much as we might try, we cannot avoid God's call to holiness.

So what do we do? When the sister of Saint Thomas Aquinas asked him what one has to do to become holy, he answered "You have to want it." That's the first step: we have to make up our minds that we want to answer God's call to holiness. We have to want to say yes to God's love. Maybe the real challenge for us is to keep on wanting to say yes to God's call. Maybe we do pretty well in good times, but they don't seem to last. Someone once said that becoming holy means we have to be willing to start over and over again.

As we walk life's journey to the Kingdom where we will meet God face to face, we can do so with hope because God's own son became one of us and won for us the chance to start over again and again. By his suffering, Jesus also showed us how to do it. And that's another basic virtue on the path to holiness: patience. Patience is not a passive virtue, rather it is an active choice to join the challenges, even the pain, of our failings to the cross of Jesus.

The thread that holds all of this together, of course, is daily prayer. We can't do it without prayer.

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Newspaper of the
Archdiocese of Indianapolis

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Stories, Good News, Fire/Father Joe Folzenlogen, SJ

Holy Spirit makes us qualified

As we begin this new year, I would like to share and then expand on some reflections that were first published in *The Voice*, the newsletter for the Indianapolis Cursillo Community.

During the fall, I was leading an evangelization program in Bloomington. The final evening we got to talking about practical ways of starting to talk to people about our faith. A man put up his hand and said, "I just don't feel qualified to talk to other people about the Gospel."

Then a couple of weeks after that I was working with a team in New Albany that was preparing to do an outreach to inactive Catholics centered around coming home for Christmas. The people in the group had already done some excellent groundwork. They had many perceptive questions, and they readily agreed to take responsibility for various parts of the program. But when it came to leading the sessions with people who might respond to their invitations, their reaction was, "Of course, Father will have to be there for those."

I do not think these reactions are unusual among our Catholic people. They really underline why it is so hard for many people to think of themselves as evangelizers (or catechists, or any number of other ministries). So many simply do not recognize, accept and use the wonderful gifts they already have as baptized members of the Body of Christ.

One of the real gifts of renewal movements is the way they invite and empower us to reflect on and to share the ordinary yet powerful ways God works in our daily lives. They help develop the realization that evangelization is not some specialized activity but something we can do right where we are.

I think we need to do a number of little things to get more people sharing things about their personal faith experience. It could be something as simple as starting regular parish meetings with a Scripture reading and then inviting people just to name a word or phrase that stood out for them. From time to time we could ask people to reflect on and to share what they enjoy most about being Catholic. Or we could encourage them to remember times in their lives when their faith helped them get through a tough situation.

We can all answer or talk about questions like these because they draw on our day-to-day lived faith experience and not on some technical theological knowledge. And it is precisely this lived wisdom that other people are most interested in and what most attracts them to consider our faith.

Early in most RCIA processes the candidates are invited to share what stirred their interest in becoming members of the church. I believe we need to collect their stories. In talking with pastors, parish staff people and RCIA coordinators, I know that very often it is what people see in the lives of their Catholic family members, business associates and neighbors that draws them to join our faith community. Seeing faith make a difference in another person's life motivates someone to find out more about that faith.

During Advent I had the blessed opportunity to be a confessor in several reconciliation services. Every time I do that, I walk away tremendously impressed with the deep-down goodness of our Catholic people. We need to trust that goodness of Christ's Spirit alive and at work in us to be our evangelizing energy.



Correction

We did ask you to be patient with us. In the Jan. 3 issue, the last line of Jack Fink's column was inadvertently dropped. We apologize to Jack and to all the readers who were left in the lurch. In that column, Jack was discussing the fact that Catholics are reluctant to share their faith with others. Some people, Jack pointed out, don't become Catholic for reasons of their own; others because they have not received the gift of faith; still others, he said, because they are not asked.

Here is Jack's final paragraph: "Whether it's a matter of inviting a non-Catholic to attend Mass in your church or of asking a non-Catholic who does attend Mass if he or she would like to take instructions through the RCIA program, the first step is to ask."

A View from the Center/Dan Conway

Video documentary captures pilgrimage as true journey of faith

If you were watching WNDY-TV at 9 a.m. on Christmas morning, you had the privilege of seeing the premiere of *Journey of Faith*, the 60-minute videotape documentary of last fall's archdiocesan pilgrimage to the shrines of southern Europe. Ninety people accompanied Archbishop Daniel Buechlein on the pilgrimage, but thousands more now have a chance to share in its blessings through the miracle of modern technology.

Archbishop Daniel is the guiding light of this production. His vision and spirituality provide the direction and commentary for *Journey of Faith*. Listening to the archbishop describe the wonderful places visited by the 90 pilgrims, it's easy to understand why people of faith have traveled to these holy places throughout the centuries. It's also evident that this pilgrimage was much more than a sightseeing tour!

In *Journey of Faith*, videographers B.J. Ardaiole and Kent Lunguhn and producer Peter Agostinelli capture the spirit of the pilgrimage in a truly beautiful way. They recognize that a pilgrimage is very different from a travelogue and, so, *Journey of Faith* is not cluttered with historical commentary or narrative description of the cities or countryside. What viewers see

are images from the journey itself; what they hear are Archbishop Daniel's very personal reflections on the natural beauty and profound spirituality that pilgrims from all corners of the earth find in these holy places: Montserrat, Lourdes, Ars, Einsiedeln, Assisi and Rome.

My favorite scene in *Journey of Faith* is Archbishop Daniel's tour of the Vatican gardens. This very special place is off limits to tourists, so only the archbishop and video crew were allowed inside. As a result, those of us who journeyed with Archbishop Daniel last fall had our first glimpse of the Vatican gardens on WNDY Christmas morning—along with everyone else. Anyone who has been to Rome will find it hard to believe that such a quiet, peaceful place actually exists in the heart of the often chaotic Eternal City. For me, this remarkable contemplative site is an apt symbol for the spiritual pilgrim's quest. Whether we recognize it or not, all of us seek some form of peaceful garden in the midst of our daily struggles. Seeing our very proactive archbishop "at rest" in the Vatican gardens—and listening to him once again urge us to make prayer our top priority, I had a new insight into what it means to be contemplative in action.

Journey of Faith is available on VHS for \$29.95. For a copy, call 800-627-9403, or write to Pilgrimage Video, P.O. Box 6043, Indianapolis, Indiana 46206-6043, or call 317-236-1585.

From the Editor Emeritus/John F. Fink

Some experiments with the church's liturgy just didn't work

It has been 33 years since the Second Vatican Council published its first document, the Constitution on the Liturgy. For some of us, that's half a lifetime ago, but for most Catholics it means that they have no memories, or only dim memories, of the pre-Vatican II church.

What most of us can remember, though, is the experimentation that most parishes went through as they tried to implement the decisions of the council. Now, 30 years or more later, I think most parishes have settled down and are worshipping through liturgies that are meaningful to their congregations.

One of the things some parishes experimented with was the bread used for the Eucharist. They thought it would be more meaningful if the bread looked like what we consider "real bread." Sometimes those in charge ignored the church's rules that required unleavened bread. Others tried to bake their own leavened bread and found that it hardened too quickly. The inevitable crumbs always presented problems since Catholics believe that Jesus is present in the smallest particles. Eventually, most parishes decided the idea wasn't worth the effort and have gone back to the same type of hosts that we had before Vatican II.

Do you remember the long offertory processions that were popular in some parishes? Especially on special occasions, all kinds of symbolic things were included. Sometimes a commentator had to explain their meanings. Meanwhile, the real liturgical gifts, the bread and wine that signified the people's spiritual sacrifices, got lost. Today, in most parishes, it's only the bread and wine along with the day's collection, that is brought to the altar.

Did your parish have battles over how the lay ministers should dress? In some parishes there were special vestments for everyone—altar servers, lectors, eucharistic ministers. Other places decided that only the presider, the priest, should be vested to emphasize

that lay people were performing their baptismal roles when they administered at the altar and should look like lay people. Today I think most parishes have dropped vestments for all except priests, deacons (where they exist) and altar servers.

Then, of course, there's liturgical music. Some of the ballads of the 1960s and 1970s were just plain awful, but some people seemed to like them. It's natural, of course, for people's taste in music to differ and today's parishes seem to have solved that problem by having different types of music at different Masses. Generally, though, I think that today's parishes have better choirs and cantors, and even our congregational singing has improved, even if it isn't up to the standards of some of our Protestant brethren.

Some of you might remember how difficult it was to get parishioners to fill the roles of lector or cantor. We were accustomed to having only the priest take an active part in the Mass. Today, as lay people have taken those roles for granted, there are sometimes waiting lists of people who would like to participate more actively in Mass by filling one of those roles. Definitely a turn for the better.

I recognize that some people still prefer the pre-Vatican II Tridentine Mass. That Mass still attracts people when it is celebrated at St. Patrick Church in Indianapolis. For some it is the liturgy they grew up with. Perhaps some people attend for reasons of nostalgia and others out of curiosity. I think, though, that most Catholics feel more comfortable with today's liturgy. Perhaps too comfortable because I feel that many Catholics don't attend Mass with a full realization of what occurs at our liturgies.

Parishes will continue to experiment with trying to make their liturgies more meaningful for parishioners. Generally, though, I think we're through the "far out" attempts. There are still controversies concerning inclusive language, the rightful place of statues and other art in churches, and whether to stand or kneel during the Eucharistic Prayer, but usually these can be handled the same way some of the experimentation ended—by using our common sense.

Cornucopia / Cynthia Dewes

A life with consequences

The beginning of a new year is always a time for reflection on beginnings and endings, especially as the millennium approaches. And when deaths occur at holiday time such reflection becomes particularly poignant.

Reading obituaries is admittedly an age thing. It's just that the older we get, the more anxious we are not to miss the passing of friends and acquaintances. We feel an Egyptian kind of urge to send them off with the correct baggage, fortified by pleasant memories and prayers for a good journey and safe arrival at their heavenly destination.

Just before Christmas we noticed a death notice for an 82-year-old lady

we'd known for many years. She was the embodiment of the traditional Catholic maiden lady who spends her life in service to her friends and family, her community and her God.

Marcella had a crippled foot which caused her to limp and wear ugly sensible shoes, but she also had a sharp intelligence which enabled her to hold responsible jobs all her working life. She was a good sister to her numerous sisters and brothers in another state, and an attentive aunt to her even more numerous nieces and nephews.

In the manner expected of her generation, she took her aged mother into her home and cared for her because her siblings had families of their own to occupy their attention. She did such a fine job that her mother lived to be more than 100 and preceded Marcella in death by only a few years.

But, unlike some pathetic character in a

religion-bashing novel, Marcella was a complete and complex woman. She knew who she was and where she was going, and she inspired the rest of us to learn the same about ourselves.

Marcella knew that the only way an individual could do God's work in the world was to analyze her options and then act on them. She used this knowledge for many years in one of her chief retirement "jobs" as ways and means chairman of Fatima Retreat League.

Marcella humbly peddled kitchen knives and religious articles, raffled off homemade afghans, begged for innumerable cheer baskets and door prizes, and nagged donors for goods and services for the retreat house. At every league meeting, her latest fundraising schemes drew chuckles of bemused admiration and once again loosened the purse strings of her grateful sisters.

She was so successful that Kevin DePrey, director of Fatima Retreat House, once remarked, "If I was ever lost on a desert island I'd want Marcella along to keep me alive." Amen.

Marcella was more than a money machine, however. She was not given to gab, but she was certainly the mistress of shrewd observation. She was direct, but as respectful of the feelings of tots as she was those of adults.

Teenagers who'd been sent grumbling to participate in one of her many volunteer activities were soon asking her what more they could do to help. The crippled little lady with the no-nonsense manner quietly won them over as she won all of us.

In our society we no longer seem to have a niche for devoted spinsters or bachelors who lead full lives working conscientiously for their employers, furnishing constant and loving support for their relatives, and providing the salt of the earth as Christians.

That's too bad, because people like Marcella know what constitutes a meaningful life and simply live it. We can be sure she's leading an even better one now.

Check It Out . . .

"Dreams, Language of the Soul," a women's retreat, presented by Franciscan Sister Gabriele Uhlein, will be offered Jan. 17-19, at Mount St. Francis Retreat Center in southern Indiana. The retreat will offer participants ways to meditate and study the message of their dreams. For more information call the retreat center at 812-923-8817. Mount St. Francis Retreat Center is located on Hwy. 150 at Paoli Pike in Floyd's Knobs.

The lives of selected women in the Scripture will be explored during the "Women in Scripture" retreat to be held Jan. 25 through Jan. 26 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The retreat will begin at 10 a.m. Jan. 25 and conclude at 10 a.m. Jan. 26. The cost is \$75 per person. A \$15 non-refundable deposit is due with registration. For more information or to register contact the center at 317-788-7581.

As part of its "HIV/AIDS Get-Away" program, the archdiocesan HIV/AIDS Ministry program will sponsor a day of reflection titled "On the Road Again: A New Year, New Beginnings," Jan. 18 at the Benedict Inn and Conference Center in Beech Grove. The day will begin at 10 a.m. and conclude at 7 p.m. For more information contact HIV/AIDS Ministry at 317-631-4006.

"The Beatitudes and the Twelve Steps: Model for Recovery," a retreat for divorced and separated persons, will be offered Jan. 24-26 at Mount St. Francis Retreat Center in southern Indiana. Retreat presenters are Sherri O'Bryan, a licensed

marriage and family therapist, and Conventual Franciscan Father Kevin Przybylski. The retreat begins with registration at 7 p.m. Jan. 24 and concludes at 12:30 p.m. Jan. 26. The cost is \$90 for resident and \$65 for commuter. A non-refundable deposit of \$25 is required. For more information or to register contact the center at 812-923-8817.

The graduate level course, "The Practice of Preaching," will be offered at Saint Meinrad School of Theology on the weekends of Feb. 1-2, March 1-2, and April 5-6. The cost for the three-credit-hour course is \$585 or \$390 for course audit. For more information contact Benedictine Sister Barbara C. Schmitz, co-director of Continuing Education, at 812-357-6599.

St. Vincent Stress Centers will present a free community education series in Jan., Feb., March, and April. All programs will be held from 7:30 to 9:30 p.m. in the Stress Center Auditorium, 8401 Harcourt Road, in Indianapolis. The first class in the series titled "Stepparenting: Some Assembly Required, No Easy Steps," will be held Jan. 14. For more information or to register call 317-338-2273.

The St. Vincent Hospital Guild's general meeting and fundraiser kick-off for Dream Green Extravaganza will be held Feb. 4 at the reception room at St. Luke Parish in Indianapolis. The board meeting will be at 10 a.m., followed by the general meeting at 11 a.m. Lunch will follow. Dr. Michael Wiemann, Medical Director of Oncology, Medical Director, Bone

Marrow Transplant Program, is the guest speaker. For more information call Josephine at 317-253-2864.

The 10th annual Swim-A-Thon is scheduled from 8 a.m. to 12 noon Jan. 26 at the Benedict Inn Pool in Beech Grove. Swimmers should pick up their registration sponsor sheets. For more information call the Benedict Inn at 317-788-7581.

"Caring for the Soul," a spiritual life retreat, will be offered by the Indiana Office for Campus Ministries, Feb. 27-28 at Allison Mansion at Marian College in Indianapolis. Franciscan Father Richard Rohr is the presenter. The retreat begins with registration at 9 a.m. Feb. 27 and will conclude at 12 noon Feb. 27. For Thursday and Friday registration, the fee is \$50. For Thursday registration only, the fee is \$30. Registration is limited to 100 people. For more information call 317-923-4839.

"Blessed Grieving: When a Loved One Dies" is a healing retreat that will be conducted on Feb. 14-16 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The retreat is open to anyone grieving the loss of a loved one. The presenters are Dr. Margaret Pike and Father Paul Koetter. Dr. Pike is a former professor and associate dean of the Indiana School of Nursing and the former director of St. Vincent Hospice. Father Koetter, the pastor of St. Agnes Parish in Nashville and the Vicar of Ministry Personnel for the archdiocese, will serve as a spiritual director. The weekend program is co-sponsored by St. Vincent Hospice, the archdiocesan Office of Family Life, and Fatima. The

program begins with registration at 6:30 p.m. Feb. 14 and concludes with lunch Feb. 16. The program has limited registration. For more information or registration forms, call Fatima Retreat House at 317-545-7681.

"Celebration of Christian Mystery," a Catechism of the Catholic Church Workshop and promulgation of the Lifelong Faith Formation Plan, will be offered Feb. 19 at the Holiday Inn in Columbus. Monika Hellwig, the Executive Director of the Association of Catholic Colleges and Universities and Landegger Distinguished Professor of Theology at Georgetown University in Washington D.C., is the facilitator. Archbishop Daniel M. Buechlein will be present for the banquet lunch and the promulgation of the Lifelong Faith Formation Plan. The program begins with hospitality at 9 a.m. and concludes at 3:30 p.m. Registration fee is \$10 per person. The deadline to register is Feb. 7. For more information call the Office of Catholic Education at 317-236-1430, or 800-383-9836, ext. 1430.

"Jesus-The Never Ending Story," a reflection Tuesday for men and women, will be held Feb. 18 at the Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Father Al Ajamie, chaplain, Fatima Retreat House, is the presenter. The fee is \$20, which includes presentations, liturgy, and lunch. The deadline to register is Feb. 8. The day will begin with registration at 9 a.m. and close at 2 p.m. Child care is available at \$3 for one child, and \$5 for two or more children. For more information call the retreat house at 317-545-7681.

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Father Waldon speaks of need for inner freedom

By Margaret Nelson

Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis, was the guest preacher at the Jan. 1 ecumenical service commemorating the anniversary of the signing of the Emancipation Proclamation.

The annual service recognizes the signing of the emancipation by President Abraham Lincoln in 1863. The document ended slavery in the United States by declaring freedom for slaves in all areas of the confederacy that were still in rebellion against the Union.

Standing at the podium at Christ Missionary Baptist Church in northwest Indianapolis, Father Waldon said, "We mostly talk about freedom of control outside of us. We don't like someone telling us what we can do."

"What I think is most important is slavery within us," he said. "We can be perfectly free from external control, yet we can be in absolute slavery . . . from inside."

On the other hand, Father Waldon said, "We can be externally in slavery, and still be free internally."

"Too many of us are doing things that are destructive to us," he asked. "To a great extent, that is because we do not know the real source of freedom."

He said that too many people are losing hope and dropping out of school, dealing with drug and alcohol problems, even killing themselves and others.

"Too many of us are consumed by consumerism," Father Waldon said. "Before, we couldn't make it on \$20,000 and now we can't make it on

\$40,000 or \$60,000."

And those who are financially successful "are taking the easy route. Those who could help many times tell us, 'I got out. I'm not going back,'" said the Holy Angels pastor. "Or they say, 'I made it, they can make it, too.'"

Looking at freedom, said Father Waldon, "The purpose of our human life is to develop the potential God has given us. In order to do that, we must be free."

"The greatest thing a human being can do is love," he said. "Frankly, the only person who is really free is the person who has nothing to lose . . . The freer we are, the more we attain."

"In order to be internally free, we have to be able to let go of what we possess," said Father Waldon. "We must keep everything in perspective and never forget what is really important."

"In 1 Corinthians, St. Paul speaks of God's secret wisdom," he said. "If we get to know God, that's all we need. That's what our life should be about."

"He who commits sin becomes a slave to sin," Father Waldon said. "It's that kind of slavery that Jesus came to free us from. He gave us the power to overcome sinfulness."

"We need to go tell it on the mountain," he said. "We need to proclaim to the world that real freedom only comes . . . from knowing the God who created us."

"Some people live lives loaded down with guilt," Father Waldon said. "They don't realize God has forgiven those . . . who refuse to forgive themselves."

"The same God who created the universe lives with us," he said.

Father Waldon was introduced by Divine Word Father Anthony Clark, pas-

tor of St. Rita Parish in Indianapolis and president of the National Black Catholic Clergy Caucus. He expressed joy in seeing "Protestants and Catholics gathering to worship the Lord together."

Bishop James C. Hawkins, bishop of the Church of the Living God for Indiana,

Kentucky and Michigan, was given the annual Drum Major for Justice Award, which Father Waldon received in 1993.

The event was sponsored by the Interdenominational Ministers' Alliance and the Missionary Baptists Ministers' Alliance of Indianapolis.



Photo by Margaret Nelson

Father Clarence Waldon, pastor of Holy Angels, speaks at Christian Missionary Baptist Church during a Jan. 1 ecumenical service marking the 143rd anniversary of the Emancipation Proclamation. At right is Divine Word Father Anthony Clark, pastor of St. Rita, who introduced the speaker.

Advisors suggest issues for Indiana Catholic Conference

By Margaret Nelson

The Indiana State Legislature began meeting Tuesday. Since 1995, the Office of Public Policy Information has joined the Indiana Catholic Conference (ICC) in presenting the Catholic message to legislators.

"Together we will bring Christ's message of justice and compassion into the debate at the Indiana Statehouse . . . which, this year, is expected to include such crucial issues as abortion, education and public welfare," said Charles Schisla, director of the ICC's information office.

The ICC has been the voice of the Catholic Church at the Statehouse since 1966. The new information office coor-

dinates legislative efforts of the ICC with parish and archdiocesan ministries of family life, pro-life, education and social services.

The Office of Public Policy Information has an advisory committee, comprised of leaders involved in these ministries, who developed a list of priority issues they would like the ICC to work on during the 1997 legislative session. At their November meeting, the archdiocesan ICC lay board representative, James Loughery, joined them.

The advisors agreed that it is important for ICC to research and closely monitor welfare reform, and to help tailor block grants to benefit clients—to the extent permitted by federal legislation. Catholic Charities directors from the five dioceses met and advised the

ICC on this issue.

Education issues have been important to the church. Advisors supported the Indiana Non-Public Education Association (INPEA) in attempting to initiate the payment of stipends to mandated teacher mentors in non-public schools (as they are paid to state-supported schools).

And INPEA is attempting to see that non-public schools are included in expected legislation that will help schools afford advancing technology.

The holdover issues the advisors suggested the ICC continue to watch included: welfare reform, surrogate con-

tracts, abortion, child abuse caseloads, parental rights, minimum wage legislation, family and medical leave, state earned income tax credit, child care tax credit, and taxation of churches and non-profit organizations.

This archdiocesan list of priorities was presented to Archbishop Daniel M. Buechlein. He submitted the issues he deems important, along with those selected in a similar way by the other four Indiana dioceses, to be included on the ICC 1997 legislative agenda.

Schisla will also coordinate the ICC work with parish networks, known as the Indiana Catholic Action Network (I-CAN).



Photo by Charles Schisla

Meeting during Organization Day at the Indiana Statehouse to discuss legislative interests concerning education are (from left) Indianapolis State Representative John Day; Indiana Catholic Conference director M. Desmond Ryan; Richmond State Representative Richard Bodiker; and Indiana Non-Public Education Association (INPEA) director Glenn Tobbe.

Journey of Hope 2001

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Financial software assists parishes in ministries

Three additional information sessions throughout archdiocese are scheduled for parish staff

By Margaret Nelson

Three meetings were held throughout the archdiocese this past week—in Corydon, Terre Haute and Indianapolis—to discuss a new parish software program called the Automated Church System (ACS).

ACS is the largest church software company in the nation. Its 7,000 customers represent more than 50 denominations.

The Windows-based software has numerous modules that support a diversity of parish needs, including census information, stewardship and attendance tracking, master calendaring, a full range of general ledger and financial software, parish visitations, and an advanced Bible software package that includes the Catholic Scholars Pack. The modules also support music library programs.

Additional meetings to discuss this software are scheduled for Jan. 21 at St. Bartholomew Parish in Columbus; Jan. 22 at St. Louis Parish in Batesville; and Jan. 22 at the Archbishop O'Meara Catholic Center in Indianapolis.

So why are people flocking to these ACS meetings? One clue is that they are sponsored by the Archdiocesan Fiscal Accountability Task Force.

The task force is letting people know about a new computer package that will simplify financial and administrative duties of parishes and elementary schools.

"Originally, we were looking for a package that dealt with financial man-

agement," said Jeff Stumpf, director of the Office of Internal Auditing.

"Instead, we have come up with a way of financial management that will help us re-allocate our resources to match our priorities," he said. "It does much more than the financial side. It tracks the ministry side, too."

Stumpf said that it will even help parishes put together pictorial directories by providing digital cameras to central locations, such as deaneries. After the system is in place, a pastor could pull up the photo of a parishioner on his computer.

Parish leaders could record visits to the sick and other scheduled appointments. And they can keep track of each parish leader's ministries.

"We can track participation in ministries," Stumpf said. "That way, we can give credit for more than the treasure part of stewardship."

He said that, after a ministry fair, the leader of each program in the parish can find who is interested in volunteering for that service of the parish.

Stumpf said that a parishioner can move to another church in the archdiocese and his or her ministry record would be available to the new parish.

If as many as 90 parishes are interested, the office should be able to install the automated church system software by the end of this year, Stumpf said.

So all pastors, parish life coordinators and administrators have been asked to invite their school principals, secretaries, bookkeepers, business managers, ministry representatives (directors of religious education and youth minis-

ters), and anyone who works with census and financial data for the parishes to the meetings.

Parishes also may invite representatives from their pastoral councils, boards of education, stewardship commissions and finance councils and others who will approve expenditures or work with the computer program.

According to Stumpf, "The agenda for the meetings is brief, but packed with information, brochures, software agreements, ADLF loan application forms, and an opportunity for questions and answers."

The district manager for Automated Church System will give a presentation of the census and financial software, which will replace current census and general ledger software, "placing an

added emphasis on stewardship," said Stumpf.

Discussing the advantages and disadvantages of the software will be representatives from archdiocesan parishes who have already made the conversion.

Stumpf said, "The reason we are so excited about this software is that we originally looked for a financial program. But this is so much more. It enables parishes and schools to more effectively carry out many of their ministries."

"ACS is a wonderful tool to aid in the ministry and stewardship of Journey of Hope 2001."

(Those wishing further information about the program may call Stumpf at 317-236-7315, or 800-382-9836, ext. 7315.)

St. Lawrence offers 'Words of Wisdom' weekend

For the third year, St. Lawrence's Adult Faith Formation Committee is inviting the public to its Words of Wisdom Weekend on Saturday, Jan. 18.

The day begins with Mass at 8:15 a.m. followed by registration.

Kevin DePrey, director of Fatima Retreat House and spiritual counselor, will be the speaker for the first session: "Can We Do Everything and Do God? Balancing Worldly Demands and Spiritual Growth."

After lunch, Peggy Meier will give the second session: "You and Me, Lord:

Simplify My Life." Meier is a pastoral counselor and family therapist in Indianapolis and staff therapist at Interchurch Counseling Center in Muncie.

Supervised child care is available. The registration fee \$5 for adults and teens, \$15 for families. Scholarships are available. Lunch is free for those under high school age, \$4 for adults, and \$3 for high school students.

Those interested in further information may call Kethleen Barlow at 317-543-4925.

Catechetical kit offered for millennium presentation

Washington (CNS)—A resource kit on the first year of preparations for the year 2000 is available for sale to help parish staffs plan at the local level.

The kit, called "Preparing for the Jubilee: Year One, 1997," was developed by the U.S. Catholic Conference Department of Education and published by the USCC office for Publishing and Promotion Services.

The kit includes reflection pieces for catechists and religion teachers, family materials, small-group resources, and retreat suggestions for various groups, from elementary school students to families.

"This kit is based on the premise that adults should be the primary audience addressed," said Bishop Robert J. Banks of Green Bay, Wis., who completed a term as chairman of the U.S. bishops' Committee on Education in November, in a preface to the kit.

"Adults who are faith-filled will carry the message of the Gospel into every sphere of their lives and this serve as evangelizers as we approach the third millennium," he added.

The parish resource kit (publication #5-129) is available for \$13.95, plus \$3 shipping and handling. Call 800-235-8722 to order.



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Pope to pay first visit to Cuba in early 1998

Trip was pushed back because four other Papal visits already slated for this year

Vatican City (CNS)—After weeks of discussions with Cuban officials, the Vatican has set January 1998 as the date for Pope John Paul II's first trip to Cuba.

The decision, announced Jan. 4, means the Vatican opted to push the visit back a few months rather than combine it with a trip to Brazil next October. Vatican sources said that would have been too taxing on the 76-year-old pontiff.

The sources said the idea of an earlier trip to Cuba—perhaps as soon as this spring—was rejected because the Cuban church and government need more time to prepare for the pope's arrival. Typically, local churches use the run-up to a papal visit as a time of intense evangelization.

The date was announced in Havana by Cardinal Jaime Ortega Alamino. Vatican spokesperson Joaquín Navarro-Valls said the pope would travel to the island during the second half of January 1998. In Cuba, the announcement coincided with a visit by Italian Cardinal Camillo Ruini, president of the Italian bishops' conference.

When Pope John Paul and Cuban President Fidel Castro agreed to the visit during a November meeting at the Vatican, both said they hoped it could take place in 1997. But the pope has four other trips already slated for this year—to the Czech Republic, Poland, France, and Brazil—and a likely synod of bishops in the fall.

Neither the Vatican nor Cardinal Ortega gave details about the trip. The itinerary is expected to be announced in the coming months. Castro has said the pope would be free to go where he wants and say what he thinks when he visits the country.

Cuba's Communist Party daily Granma said Jan. 4 that the pope would be welcomed "with all the consideration and respect he deserves." The government news agency, Prensa Latina, said the papal visit bodes well for church-state

relations.

The Castro government has loosened some restrictions on church operations in Cuba, home to some 4.5 million Catholics. After the Cuban leader's first face-to-face meeting with the pope, for example, authorities approved entry permits for dozens of foreign missionaries.

Vatican sources said the papal visit was aimed at coaxing Castro further along the road of reforms. The Vatican is convinced, the sources said, that if religious liberties are institutionalized, it will broaden the opportunity for political liberalization in Cuba.

But even as the Vatican is following its quiet and patient diplomacy, not all church officials remained silent about Cuba's past relationship with the church.

Fidel Castro should know that the Church will not easily forget all his evil doings, and there will be no surrender to his regime," said Venezuelan Cardinal Rosalio Castillo Lara.

"Castro ought to admit his mistakes and truly open his political system to democratic change," he said.

Cardinal Castillo Lara, chief administrator of Vatican City State and a leading member of other Vatican departments, made the remarks in an interview with the Roman newspaper La Repubblica.

He said the Cuban government's recent easing of restrictions on the church was a good thing, but that no one should forget that for 30 years the church there has faced real repression.

He said that in his opinion, many church leaders have been too soft on Castro. He said this degree of tolerance contrasts with church criticism of such dictators as Chilean Gen. Augusto Pinochet, whose regime was, in the cardinal's opinion, "100 times less harsh than the Cuban dictatorship."

Cardinal Castillo Lara also underlined what other Vatican officials were saying privately, that the pope "will go to visit first of all the Cuban church and the Cuban people—not the regime."



CNS photo from Reuters

Italian Cardinal Camillo Ruini, left, is met at the Havana airport by Cuban Cardinal Jaime Lucas Ortega Alamino Jan. 2. Cardinals Ortega and Ruini were expected to work out the date for a trip to Cuba by Pope John Paul II.

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Pope celebrates Epiphany in St. Peter's Square

By Lynne Well

VATICAN CITY (CNS)—Knights in armor clattered into St. Peter's Square on horseback Jan. 6 to celebrate Epiphany with Pope John Paul II.

The costumed cavaliers were part of a parade that ends at the Vatican every year to commemorate a holiday that in Italy blithely mixes the sacred and the secular.

In the local vernacular, la Epifania [Epiphany] becomes la Befana, a slang term for a witch.

Children hang stockings on the evening before Epiphany in the hope that the holi-

day witch will fill them with candy—and not coal, which is traditionally the fate of children who misbehave.

A related custom is celebrated at Christmas by children in Britain and North America.

On Epiphany, Italians go to church, where they recall that the date commemorates the revelation of Jesus to the world in the person of the Magi and the baptism of Jesus.

The feast is observed as a national holiday, but it is inevitably also associated with pagan beliefs and seasonal treats.

In the spirit of the day, a parade led by children carrying signs reading "Viva

La Befana" made its merry way down the main street leading to St. Peter's Square to see the pope at noon.

Among their ranks were a drum and bugle corps, beardless youths in heraldic costumes juggling flags, and a dancing troop in peasant clothing accompanied by accordions and tambourines.

And right in the center of the pageantry were three "witches"—women dressed in rags with wild hair and brooms—dispensing candy from three open-topped cars.

Looking down from the balcony of his apartment, Pope John Paul praised the group for its "beautiful initiative, which intends to transmit to new generations

the religious, historical and cultural values of the solemnity of Epiphany."

In his Angelus address, the pope said Epiphany helps people understand the profound meaning of the church's universal mission, as symbolized by the star that in the Gospel guides the three wise men to the infant Jesus.

"And since this light is a light of love, of truth, of beauty," he added, "it is not imposed by force, but illuminates minds and attracts hearts."

In St. Peter's Square, several thousand people—many of them wearing mediaeval and pagan costumes—applauded this message.

Northern Ireland peace possible within years, says archbishop

DUBLIN, Ireland (CNS)—Peace is possible in Northern Ireland within a matter of years, said Archbishop Sean Brady of Armagh, Northern Ireland.

"One of these years—despite the efforts of the wreckers and the blockers—the sad division will cease," said Archbishop Brady, who is Catholic primate of all Ireland. "Christ is our great hope. He will give light to our darkness and guide us into the way of peace."

Speaking in Armagh's St. Patrick Cathedral Christmas Eve, the archbishop said that an Advent hymn, with the words "O come, Desire of Nations, bind in one the hearts of human kind, bin now our sad divisions cease and be Yourself Our King of Peace," summed up the hopes and fears of this flock.

For more than a quarter of a century, Northern Ireland has been wracked by violence between Nationalists, who

are mainly Catholic and seek and end to British rule, and Loyalists, who are mainly Protestant and wish to see British rule maintained.

In 1993, the largest Nationalist paramilitary organization, the Irish Republican Army, declared a cease-fire. The cease-fire ended following the British government's refusal to accept the "Mitchell Principles"—recommendations made by an independent international commission named after its chairman, former U.S. Sen. George Mitchell.

Under the Mitchell Principles, the IRA and other Paramilitary organizations would disarm while all-party talks would take place.

The IRA refused to disarm, claiming that would amount to a surrender. However, the British government insisted that the IRA could not take part in talks until they disarmed.

Archbishop Brady said, "Those with power to influence the situation should listen to voices of those who brokered the cease-fires of almost 30 months ago."

"Those 30 months, while not totally peaceful, were certainly a vast improvement on the previous 25 years. They can become a stepping stone. They can lead to greater things and better times for all. Those who genuinely seek peace and take risks for peace deserve our constant prayers and support."

He told politicians: "The voices of prisoners should also be heeded. They have already traveled that futile and forlorn road and they want no more of it."

Icon painter suspended for sympathy to Catholics

MOSCOW (CNS)—Russia's best-known Orthodox icon painter was suspended from the priesthood shortly before Christmas for showing "excessive sympathy for Catholicism."

Orthodox Archbishop Eusebius Savvin of Pskov said he imposed the measure on Archimandrite Zianon Teodor, prior of the Miroski Monastery, under an Orthodox regulation forbidding common prayers with "heretical bishops, priests and deacons."

Two monks at the archimandrite's icon school were also forbidden to wear habits and receive sacraments pending acts of penance.

The Russian Orthodox Radonez monthly said all three had been reported to the Moscow Patriarchate after receiving Holy Communion from a group of Italian Catholic priests, who celebrated Mass in the Miroski Monastery chapel Aug. 15, feast of the Assumption.

The paper added that Father Teodor, the equivalent of an abbot, had agreed to abide by the suspension, but in a letter to Archbishop Eusebius dismissed the "unfounded charges" and rejected claims that the Catholic Church had been proved heretical by Orthodox canons.

"We are not living in the 16th Century but at the end of the 20th, and in this time the church has gained enormous experience and come to look differently at many issues," Father Teodor added in his letter.

"As for the so-called additions introduced by the Roman church, no one has imposed them," he said. "Far from corrupting the essence of faith, the merely reveal new aspects of the Latin tradition, which long predates the division between Rome and Constantinople."

The suspension follows tense Catholic-Orthodox relations over issues of mutual recognition, as well as over the future of Eastern-rite Catholic communities and alleged Catholic proselytizing in traditionally Orthodox areas.

In a December 1995 petition to Patriarch Alexei II, a group of Orthodox priests accused the Vatican of "trying to create a section of clergy with the Russian Orthodox Church that is loyal to Catholic dogma and serves to promote union."

Father Teodor's work was presented to visiting Christian leaders by the Moscow Patriarchate during the 1988 celebration of the 1,000th anniversary of Christianity in the region. He also has painted pictures for several reopened Catholic churches, including St. Nicholas in Ludz, dedicated by Archbishop Tadeusz Kondrusiewicz in November.

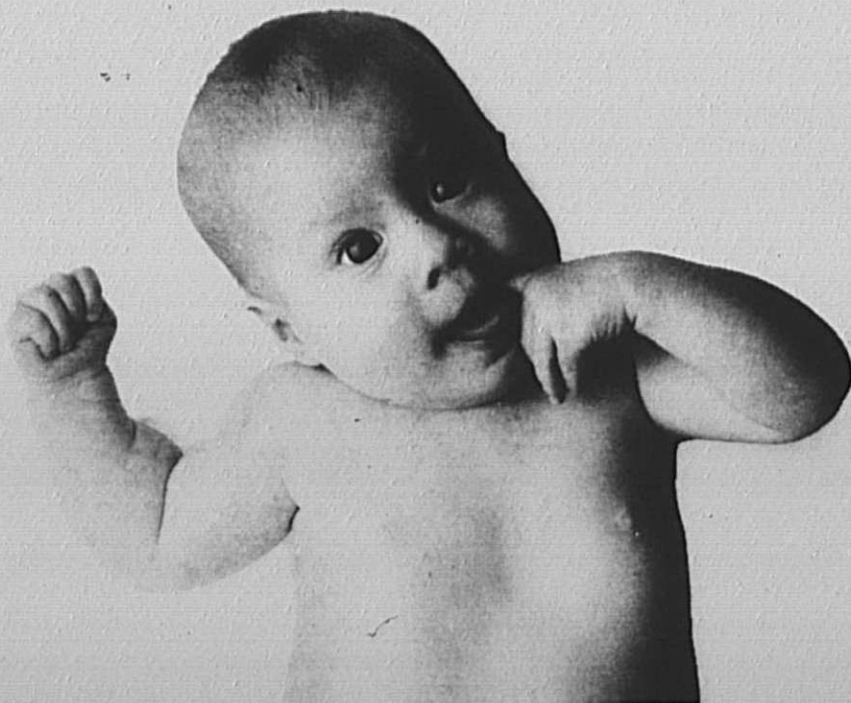
In a Radonez interview, Archbishop Eusebius said Father Teodor was an ascetic monk who was "very well-oriented in how to make icons."

However, he added that the monk had shown pride in not treating Orthodox elders as spiritual leaders and had allowed his thinking to become "a little unbalanced."

Defending the priest in another paper, Church Diocesan Informer, well-known Russian Orthodox ecumenist Ioann Sviridov said accepting Communion from Catholics had officially been permitted by the church in 1969-86 and could not, therefore, be treated as a "self-willed act in contradiction with church regulations."

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Faith directs us in our search for life's meaning

By Fr. John W. Crossin, OSFS

How do we use our time, energy and money?

The answer to this question helps to reveal our real priorities in life. The answer shows where we really put our faith.

A common tendency for many of us is to put faith in "having" things and to focus on the value of our possessions.

Money can buy the latest consumer goods. But can money make us happy?

The message conveyed by this materialistic attitude is that the "things money can buy," such as a new house, a high-priced car, or the latest clothes and shoes, can really satisfy us.

But perhaps we put our energy into achieving success.

Having the right job and gaining recognition from the right people makes us feel good, filling our need for affirmation and self-worth.

Or we may use a great deal of our time to get things under control the way we want them.

We need to make our own decisions. We like to do everything "our way."

We may feel uncomfortable if we are not able to plan our future and thus achieve security. We insist that every moment in our life must bend to our choices.

At the extreme, as with the advocates of assisted suicide, even death itself must be under our control!

A practical faith that gives priority to possessions, success or control is far removed from the religious faith that we learned as children.

With these contemporary "faiths," material things or our egos take God's place in our lives.

As a boy, one thing I learned was that faith had to do with knowledge—that faith calls for an intellectual assent to the truths of faith.

That is true enough, but it is an incomplete description of faith, and in my faith journey I was able at one point to distort it.

My limited understanding of faith mainly in terms of knowledge set me up for a challenge. Perhaps I would put my faith in the knowledge of science! Maybe scientific theories could explain life better than religious propositions. Science was very rational and had "evidence" drawn from experiments. Maybe the theory of evolution was the key to life's meaning.

Luckily, I didn't experience this spiri-

tual crisis for long. I found that scientific knowledge is valuable but doesn't provide the full meaning of life. Science has limitations and offers just a partial solution to the mystery of life.

Today the emphasis on the meaning of life seems to have shifted for many people. Now people of all ages will speak of seeking a faith that responds to personal interests and concerns.

Kids will say, "We're bored with church."

And I believe more than a few adults say the same thing. If they come to church at all, they are passive and self-absorbed spectators to the mystery of faith.

The missing key to a bored or skeptical faith is an encounter with Jesus.

When we meet Jesus, our lives change most profoundly. He satisfies our personal interests while drawing us out of ourselves.

Why call faith a virtue? Because virtue implies strength.

Furthermore, our best knowledge is united with our deepest longings in virtue. Virtue integrates our total humanity.

After we meet Jesus, life is different. Our boredom begins to dissipate. Our Sunday Eucharist becomes a time to listen and learn from him. The prayers, the Scripture, and the petitions speak more to our heart. In Communion we can sense his presence. We become Catholic Christians in a much deeper way.

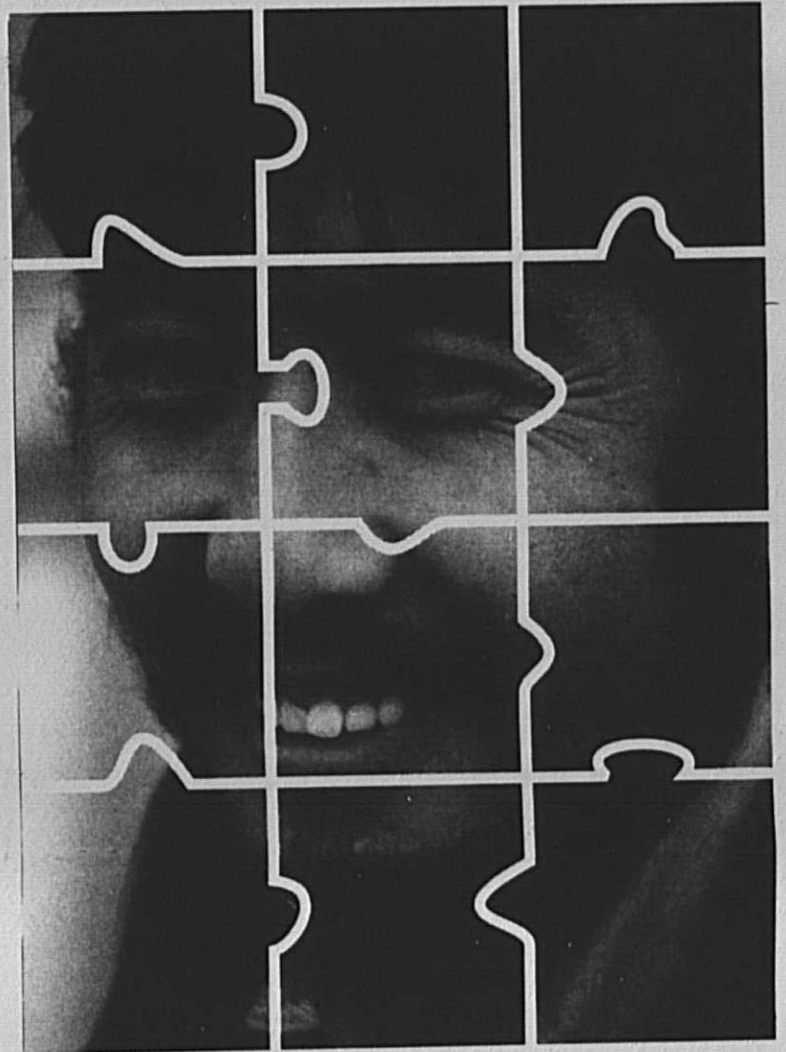
We may meet Jesus in Scripture, in the saints of the Catholic tradition, in the example of the late Cardinal Joseph L. Bernardin, or in the charity of our neighbor. The experience may come suddenly with an emotional "high" or as gradually as getting to know a friend.

Like all friendship, our friendship with Christ grows if we speak with him. Our conversation with him is in prayer. Here we both listen and respond. Here the life of faith begins to grow. Here our knowledge of faith takes on a deeper meaning.

This spiritual life transforms the way we see the world. We begin to develop more balance. Both our material possessions and our controlling egos are put in proper perspective. We are reminded that things are to be used for the good of others and personal gifts are intended to build a community of love.

Eventually this faith begins to penetrate all aspects of our lives.

My work as a school administrator is no longer just a series of tasks to be done or meetings to endure. These tasks can provide me with opportunities to show



CNS photo by Mimi Forsyth

Faith is a virtue because it implies strength, and as such it integrates our total humanity. Eventually faith begins to penetrate all aspects of our lives by transforming the way we see the world. The virtue of faith answers our search for life's meaning. It is a strength from God that reaches our deepest human needs. And it is a commitment to live our lives working for the kingdom of God.

Christ's love to others and to give others the respect they deserve.

The more I pray about the events of the day, the more I let go of my need to control them.

And the more I am a man of faith, the happier I am.

In friendship with Jesus, our lives become much more integrated. Faith in him makes us whole.

The virtue of faith answers our search

for life's meaning. It is a strength from God transforming our deepest human needs.

Faith in Jesus and commitment to his teachings provides a positive framework for living in our world. Our faith in him redirects our lives.

(Father John Crossin is a member of the Oblates of St. Francis de Sales and is the president of De Sales School of Theology in Washington, D.C.)

Discussion Point

Person of faith is loving, courageous

This Week's Question

What is your image of a person of strong faith?

"Someone who can face his or her dying with courage and grace and trust in God." (Debbie Merrill, Burlington, Vt.)

"Someone who bears his troubles without inflicting them on others and who trusts in God to help in every circumstance." (Anna Dougherty, Norwood, Pa.)

"Someone who loves God with all her heart and who loves people with all her heart. Someone who is loving, supportive and giving." (Diane Vosburgh, Buffalo, N.Y.)

"One who loves others unconditionally. For exam-

ple, my parents come to mind as people of strong faith. They weren't pious, but they were always present to us and loved us unconditionally." (David Reilly, Kalamazoo, Mich.)

"A person of strong faith shows it by his actions, by his way of life." (Father Angel Villalba, Sarita, Texas)

Lend Us Your Voice

An upcoming edition of "Faith Alive!" asks: Do you have a slogan or special "attitude" you call into play in times of anxiety?

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



CNS photo by Mike Fitzgerald of a National Catholic Youth Conference participant

Entertainment

Viewing with Arnold/James W. Arnold

'Jerry Maguire' tackles moral issues in sports

"Jerry Maguire" is a story about a brash sports agent who saves his soul in the first 15 minutes of the film, then struggles to make a living in a corrupt world. In the end, he learns that love and family are the most important of all.

If that's the message, generally speaking, this movie also uses a lot of sugar to make the medicine go down.

First, this is a Tom Cruise movie, and the superstar is all over the big screen. Cruise excels at doing his things: beaming the smile, romancing the ladies, emoting big scenes and speeches, and moving very fast in many different directions.

Second, for writer-director Cameron Crowe, "Maguire" is a classic case of being profound (in pop terms) and entertainingly hip simultaneously. The movie appeals unabashedly to a wide movie audience including, clearly, inside sports (especially football) buffs; women, especially working women, single moms, and both romantics and romantic skeptics; blacks, with much cultural detail; and kids. (Strangely, there are no dogs in the film.)

If teachers want to demonstrate to students how to write, for any medium, "Jerry Maguire" could easily qualify as Exhibit A.

Film Classifications

Recently reviewed by the USCC

Breaking the Waves A-IV
Hamlet A-II
The People vs. Larry Flynt O
Some Mother's Son A-III

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

It's readily apparent that Crowe, whose "Say Anything" (1989) is one of the better high school romantic comedies, is deft with sharp specific detail and wise lines. ("It's more than a dress," a character comments in one scene. "It's an Audrey Hepburn movie.")

Almost anybody can complain about the country's moral state. In fact, lately almost everybody has been doing it. But it's how you do it that counts.

After Cruise (as Jerry) has his middle-of-the-night epiphany, and writes a widely distributed (and applauded) memo urging less greed and more humanity in his business, we admire him greatly.

But the first thing that happens (of course) is that he gets fired. It's sad, but it's true, and it's also funny.

In the big scene, he storms through the main office of his company (Sports Management International) and pleads for support from the hundred or so employees. No one speaks up. Even his secretary begs off, saying she's due for a raise in three months. Only an economically pressed lesser clerk, our heroine Dorothy (charming newcomer Renee Zellweger), smitten with his idealism, says haltingly that she'll walk out with him.

Seldom has a movie shown us all, gutless 1990s wonders, as we really are. There's no turning off the machines in the cotton mill in support of the "union" and Sally Field (as in "Norma Rae"). And there are no slave rebels standing up to their Roman captors, and rising one after another, accepting death, to proclaim "I Am Spartacus!" Now we're locked into IRA's and medical insurance and covering our posteriors.

In a high-angle camera shot, Crowe shows the two rebels leave the company building. ("See how they do without us," Jerry says bravely to Dorothy.) The office crowds watch, silently for a moment, then the workers go back to their slavery.



CNS photo from Touchstone Pictures

Actor Denzel Washington plays an angel named Dudley, while actress and vocalist Whitney Houston portrays Julia Biggs in "The Preacher's Wife." The U.S. Catholic Conference classifies the film A-II for adults and adolescents.

So "Maguire" is something of a surprise as one of the "moral" movies of the holiday season, "moral" meaning that it takes on a contemporary business attitude—anything goes, take the money and run—and skewers it. While it's specifically about big-time sports egoism and greed, it can generally be applied to a world where loyalty is rare and cynicism widespread.

But don't expect the moral tone of "The Sound of Music" in "Maguire." The Jerry-Dorothy romance is generally uplifting—she's a wholesome, likeable widow with a very cute little boy named Ray—but there's a major, if unspecified (with much going on just outside the camera frame), get-acquainted sex scene.

Even Bonnie Hunt, in a fresh and sympathetic role as Dorothy's close pal and sister-in-law, roots for their chemistry and wants Jerry to be the right guy.

Also classy about "Maguire" are the characters, who are fleshed-out much beyond the romantic comedy average.

Cuba Gooding Jr. makes a huge impression (amid stiff competition) as Rod Tidwell, a charismatic second-level pro wide receiver. Rod is the only client who sticks with Jerry after his attack of idealism. He's funny and funky, but

perceptive and ultimately a role model. (Gooding also virtually "stole" his last film, "Outbreak," as Dustin Hoffman's helicopter pilot.)

Filmmaker Crowe is especially good in describing the complexity of athletes' careers, and what is foolish in their ego demands and what makes sense. E.g., Rod's family is important and a mix of varied relationships. His wife (Regina King) is warm and supportive (and has incisive, dead-on stuff to say about "black" movies, among other things).

In fact, "Maguire" is oddly unique in showing women as encouraging the best qualities in the people they love.

Among other strong contributors are Kelly Preston, as Jerry's beautiful but comically materialistic ex-girlfriend; Jay Mohr, as the sleazy boss trying to sign away Jerry's clients; Todd Luiso, as a jazz-loving "nanny" who babysits for Dorothy; and Beau Bridges, in an edgy role as the unscrupulous dad of a guitar-strumming, top draft-choice college quarterback.

(Overlong, indulgent, but sharp romantic comedy with moral bite; sex situations, language; good for mature audiences.)

USCC classification: A-III, adults.

'Frontline' investigates escalating stock market prices

By Henry Herx and Gerri Pare, Catholic News Service

"Frontline" takes a sobering look at today's escalating stock prices in "Betting on the Market," airing Tuesday, Jan. 14, from 9 p.m. until 10 p.m. on PBS. (Check local listings to verify the program date and time.)

Over the past 14 years, the greatest bull market in American history has skyrocketed the Dow Jones Industrial Average from 775 points to over 6,000 points, which it first reached last October. As a result, there has been a rush by the American middle class to get into this market and share in its record profits.

Examining why stocks are so hot and what the implications of this are for investors is *Fortune* magazine editor Joe Nocera, who is the author of the 1994 book "A Piece of the Action: How the Middle Class Joined the Money Class."

In talking with Wall Street insiders, mutual fund managers and individual investors, Nocera shows how the stock market has been changed from a speculative investment into what one financial expert calls a "national piggybank and retirement plan."

The baby-boomer generation has fueled today's bull market by investing money in stocks and mutual funds rather than depositing it in low-interest bank accounts or long-term savings plans.

In a time of job instability and declining pension benefits, Americans have come to rely on the stock market as their best chance to achieve financial security for the future.

Whether or not one is an investor, the documentary provides a fascinating account of how the stock market works, the euphoria with which it is regarded today, and the bull market's prospects for the future.

Though the program makes no predictions, it questions what would happen if stock prices headed south in

a sustained bear market.

Investors who don't want to think about that possibility are precisely the ones who might benefit most from watching Nocera's well-informed analysis of today's market mania.

'Testament: The Bible in Animation'

Stories from the Old Testament are vividly retold in the new nine-part series "Testament: The Bible in Animation," which premiered last Monday, Jan. 6, from 7:30 p.m. until 8 p.m. on the HBO pay cable channel, and continues in the same time slot on Monday, Jan. 13, and then for seven more weeks. (Check local listings to verify program dates and times.)

The initial half-hour program which introduced the entire nine-part series told the story of "The Creation and the Flood."

The series started with Noah (with the voice of Joss Ackland) as he built the ark and gathered all the animals, and continued as he told his family about God's creation of the world while they rode out the flood.

Most parents will find the cartoon series appropriate for their youngsters as a well-done dramatization of familiar Bible stories.

Families who don't subscribe to HBO or who missed the opening segment last week can look forward to seeing it when the series arrives on the home video market.

The animation is imaginatively done, mostly by line drawings with some oil-on-glass paintings.

The series was done by the British producers of a previous HBO series called "Shakespeare: The Animated Tales," which also utilized Moscow's Soyuzmultfilm Studios for the animation.

In creating their new version of these biblical stories, the producers worked with Anglican, Catholic, Jewish

and Muslim advisers to avoid irking the religious sensitivities of viewers.

TV Programs of Note

Sunday, Jan. 12, 9-11 p.m. (CBS) "The 23rd Annual People's Choice Awards." Hosted by television actress Roma Downey of "Touched by an Angel" fame and TV and movie actor Don Johnson, this live awards program honors popular favorites in television, movies and music from the past year.

Monday, Jan. 13, 9-11 p.m. (PBS) "Crime and Punishment in America." This informative program traces the history of the American criminal justice system and examines the dominant morality in various eras of American history, from the 17th century to the present.

Tuesday, Jan. 14, 10-11 p.m. (PBS) "This Land Is Ours." In a special documentary portrait featuring the story of the purchase of Alaska from the Russian czar in 1907, viewers learn the history of this unique northwestern state and its ensuing struggle for Native rights, treaty compliance, and landmark legislation.

Saturday, Jan. 18, 8-10 p.m. (ABC) "Monkey Trouble." When a little girl (Thora Birch) finds a runaway monkey, she hides it from her parents (Mimi Rogers and Christopher McDonald), unaware that the animal has been trained in pickpocketing and house-breaking by an organ-grinding gypsy (Harvey Keitel) who is hot on its trail. Franco Amurri directs this sweet, lively family comedy in which a youngster develops a sense of responsibility in caring for her hidden charge and reforming its behavior. The 1994 movie includes some bathroom humor and mild menace. The theatrical version was rated A-II for adults and adolescents by the U.S. Catholic Conference.

(Henry Herx is the director and Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

Feast of the Baptism of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 12, 1997

- Isaiah 55:1-11
- 1 John 5:1-9
- Mark 1:7-11

This weekend the church celebrates the Feast of the Baptism of the Lord.

The Book of Isaiah again is the source of the first reading.

Last week, the church celebrated the Feast of the Epiphany. The reading then was from the Book of Isaiah, but its emphasis was on the joy of God's people as they left their place of exile in Babylon and returned home.

The reading for this weekend's liturgy, from the Book of Isaiah, has another focus. It is upon God's servant. This figure of the servant appears four times in Isaiah. Presented in very poetic and moving language, the servant comes forth as a figure of great piety and spiritual importance.

Scholars dispute who the servant was in the mind of the author. The prophet himself does not make this identity clear. Was the servant a collective figure for the people of God as a whole? Was the servant the prophet himself? Was he another great figure in history? Or was the servant the promised Redeemer?

Whatever the mind of the prophet who wrote this section of Isaiah, Christians always have read these Servant Songs with Jesus in view. For them, Jesus is the servant, the Suffering Servant. For them, the great event of the Lord's sacrifice on Calvary makes clear who is the Servant whom the prophet

celebrated so well in these passages.

The second reading is from the Acts of the Apostles. It is very important in three messages it provides.

First, the voice is that of Peter, the leader of the apostles. Peter witnessed Jesus, and he saw the Risen Lord. He learned from Jesus. He speaks in this reading as the leader and teacher of the church. Through Peter, Jesus continues to teach.

Second, Peter proclaims Jesus as the elect of God. To be anointed meant to be chosen. Jesus, in Peter's words, is the "Lord of all."

Thirdly, Peter, a Jew by birth and lifelong identification, is in the home of Cornelius, a Roman, a Gentile. To Cornelius and his friends (all of whom would have been Gentiles because no observant Jew would have entered the home of a pagan), Peter proclaimed the Gospel of Jesus. Furthermore, Peter says that God has "no partiality" among people. Indeed, God's salvation is a gift to people of "any nation."

St. Mark's Gospel gives this liturgy its Gospel reading.

The story of the baptism of Jesus in the Jordan is a Synoptic tradition. The Gospels of Matthew and Luke also describe the event. It is an introduction to the identity of Jesus.

Jesus was greater than John the Baptist, whom the people revered. In images very reminiscent of the Old Testament and very expressive for Jews, God identified Jesus. The Lord is the son of God.

Finally, Jesus—by being baptized—stands in the place of humanity. In John the Baptist's preaching, humanity was sinful. John called people to repent. Jesus takes their place, for them renouncing sin

Daily Readings

Monday, Jan. 13
Hilary, bishop and doctor
of the church
Hebrews 1:1-6
Psalm 97:1-2, 6-7, 9
Mark 1:14-20

Tuesday, Jan. 14
Hebrews 2:5-12
Psalm 8:2, 5-9
Mark 1:21b-28

Wednesday, Jan. 15
Hebrews 2:14-18
Psalm 105:1-4, 6-9
Mark 1:29-39

Thursday, Jan. 16
Hebrews 3:7-14
Psalm 95:6-11
Mark 1:40-45

Friday, Jan. 17
Anthony, abbot
Hebrews 4:1-5, 11
Psalm 78:3-4, 6-8
Mark 2:1-12

Saturday, Jan. 18
Hebrews 4:12-16
Psalm 19:8-10, 15
Mark 2:13-17



even though Jesus was the perfect Son of God, without personal sin.

Reflection

The church these weeks is lavish in its proclamation of Jesus. At Christmas, it called us to celebrate the birth of God in time. In this event, it called us to joy. In Jesus, born of Mary in Bethlehem, salvation had come.

At the Feast of the Epiphany, last week, the church excitedly expanded its introduction.

Jesus fulfilled God's promises, spoken for so long through the prophets, to the Chosen People. But the Lord was just a gift to the Chosen People. He was, and is, God's gift to all people, in all places, at all times.

This weekend, as the church observes the Feast of the Baptism of the Lord, it proceeds further in its proclamation of Jesus. He is indeed the Son of God. But, the Lord's role specifically is to stand in the place of all humanity in order to turn away, in their behalf, from sin and to reunite them with God, the perfect and the good.

Whatever the sin, however awful the sin, the Lord repairs the disruption sin has caused and brings the repentant sinner to God.

But, as Jesus, the sinner must submit to the cleansing waters of baptism. The sinner must admit the sin, and the sinner must remove the sin, as water removes filth.

The Tribunal: Whys and Wherefores

Divorced Catholics may receive the Eucharist

By the Tribunal Staff

"Why does the church deny Eucharist to its divorced and remarried members? Didn't Jesus eat and drink with people who didn't obey the law?"

For most Catholics, nothing about their faith is more precious than the Eucharist. Therefore, it comes as no surprise that divorced Catholics feel concern, confusion, and often deep pain about their inability to receive Eucharist.

First it is important to get our facts straight. Many divorced Catholics mistakenly believe that they are not permitted to receive the Eucharist. In fact, divorced Catholics may receive the Eucharist and are encouraged to do so. There are few times in life when the consoling, nourishing, and healing power of the Eucharist is more needed.

The situation is more complicated for a Catholic who is divorced and remarried outside the church or for a Catholic married to a divorced person outside the Catholic Church. To understand why requires some reflection on the meaning of sacraments, and particularly the meaning of Eucharist.

Sacraments are communal acts of the church. They proclaim our faith as community, not just our faith as individuals. Sacramental community is fundamentally about communicating: God communicating with us, members of the community communicating with one another, and the community communicating to the world.

We used to commonly refer to the Eucharist as "Communion," and rightly so. In the sacrament of Eucharist, we communicate our unity with God and also our unity with one another as members of the church. The very word "sacrament" is derived from the Latin *sacramentum* meaning oath or solemn obligation. Each

time we receive Eucharist, we pledge to God and to one another to make the kingdom of God a reality in our lives, and we receive nourishment to strengthen our commitment.

Sacraments, however, are not isolated moments. They are meant to celebrate the reality of our lives. It is the gap between symbolism and reality which raises the question about the appropriateness of divorced and remarried Catholics receiving Eucharist. There is a contradiction between saying one is in union with the church by receiving Eucharist while at the same time being at odds with the Gospel and the church when it comes to one's marriage.

The church does not discourage divorced and remarried Catholics from receiving Eucharist because it believes they are unworthy or sinful. No one is "worthy" of Eucharist, and God alone is the judge of human hearts. It is more a matter of trying always to proclaim our fidelity to the Gospel and to one another in our public acts and to act in ways which will not confuse others about the sanctity of marriage.

The church cannot approve the indiscriminate practice of divorced and remarried Catholics receiving Communion. Neither does it authorize refusing Eucharist to the divorced and remarried who come forward to receive. Each individual must ultimately take responsibility for deciding whether he or she is sufficiently in union with God and the church to receive the Eucharist with integrity and reverence.

(These articles are general and not exhaustive. Readers are invited to submit comments or other questions they would like to see addressed. The Criterion will publish follow-up articles based on readers' suggestions. Please submit comments or questions in writing to Metropolitan Tribunal, P.O. Box 1410, Indianapolis, IN 46206, by FAX at 317-236-1401, or by E-Mail via tribunal@archindy.com.)

My Journey to God

A Holiday Homecoming

A Christmas visit to my boyhood home in Bedford and my family church, St. Vincent de Paul Parish, led me to consider the building, foundational "roots" and growth flowering from that building, and the worship and worshippers therein.

St. Vincent has a spiritual ambience because it's where I was blessed with five sacraments, processed in and out to bury family, including a brother, and made *Ad Altare Dei* altar boy service while growing up Catholic in southern Indiana.

My folks have called St. Vincent their church home forever. They helped build it. Their lifetime address is six blocks from the parish property. They've trekked their spiritual journeys through that beautiful worship space made of Indiana limestone and graced with life-size Italian marble statues. They have attended Mass there nearly every day for decades.

While at Mass with my folks, fond memories fill my thoughts. Lord, I grew up here: from a baptized infant . . . into childhood and Confession . . . Holy Eucharist . . . searching and pre-adolescent Confirmation . . . on toward adulthood and marriage . . . on an Emmaus Road of Catholic base-touching. And now I kneel here again, between my folks, as a 40-something adult worshipping you, Lord.

I served Mass at that altar, asked those Carrera marble saintly statues to intercede to you for me, and knelt at that communion rail where now I

stand to welcome you into my heart. Was the archbishop's confirming "slap" on my right or left cheek? And what a glorious wedding it was . . .

In this holy place, clocks turn both backward and forward. Across the aisle sit the Murphys. Rewind to 30 summers ago. I lifeguarded for their children and taught two of their sons to swim. Fast forward. There's Teresa Dorenbush Underwood, from my home parish originally, assisting at Mass as a eucharistic minister, while her baby waits in a nearby pew.

We journey as Catholics, touching sacramental bases inside church buildings. This limestone church keeps its wonderful ambience and encourages Catholics to rewalk spiritual steps.

I worship in different churches through a liturgical year, just as I am at another marker on my spiritual path as compared to, say, five years ago.

God and his Word stay the same, but he expects us to grow, to spiritually evolve, to draw closer to him. Buildings may stay the same; not so us.

Lord, thanks much for the opportunity to go home . . . for sacramental markers to trace our growth . . . for churches where your Word is proclaimed . . . for the freedom to worship . . . for saintly role models . . . for the promise of eternal life.

Please help me with my '97 mission and objectives, Lord. And a blessed New Year to you and the saintly crowd.

By Walter Glover

(Walter Glover is a member of St. Bartholomew Parish in Columbus.)

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.

January 10

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold Exposition of the Blessed Sacrament starting at the 8 a.m. Mass and closing with Benediction at 5:15 p.m. All are welcome.

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

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

January 11

The Archdiocesan Office of Worship will hold "Christmas Season Design Tour" presented by Sheri Berg and Mary Loro from 9:30 a.m.-

noon at St. Paul Catholic Center, Bloomington, weather permitting. Information: 317-236-1483 or 1-800-382-9836, Ext. 1483.

Bishop Chatard High School, Indianapolis, will hold placement tests for the 97/98 school year at 8:30 a.m.

Cathedral High School, 5225 E. 56th St., Indianapolis, will present "James and the Giant Peach" at 10:30 a.m. and at 1 p.m. Admission is \$3.

Christ the King Parish, Indianapolis, King's Singles, will attend 8:30 a.m. Mass followed by breakfast at a nearby restaurant.

January 12

St. Anthony Church, Clarksville, will hold "Be Not Afraid Holy Hour: The Chapel of Divine Mercy" from 6-7 p.m. Confession and Benediction.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the

chapel every Sunday from 1-5 p.m. Everyone is welcome.

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

Sacred Heart Parish, Indianapolis, will Marian Prayer every Sunday from 2-3 p.m. All are welcome.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Athanasius Byzantine Catholic Church (formerly Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m. *Misa en español a las 4:00 de la tarde en el templo de St. Athanasius (1117 Blaine, una cuadra de Harding a Morris).*

Benedict Inn Retreat and Conference Center, Beech Grove, will hold "The Art of Blending Families" from 2-6 p.m. facilitated by Ella Vinci, CCSW. This session provides skills for family development and includes meal and family swim. Fee: \$60 per family. Information and registration: 317-788-7581.

St. Patrick Parish, Indianapolis, will celebrate a Tridentine (Latin Mass) at 1:30 p.m. All are welcome.

St. Anthony Church, 379 N. Warman Ave., Indianapolis, will hold a Eucharist Party starting at 1 p.m. in Ryan Hall. Fee: \$3. Presented by the Alta Society.

January 13

Benedict Inn Retreat and Conference Center will hold Yoga classes each Monday from 7-8:30 p.m. through Feb. 10. Cost: \$36 for entire six week session or \$8 per week. Information: 317-788-3142.

January 14

Our Lady of the Greenwood Marian Prayer Group will meet every Tuesday from 7-8 p.m. in the chapel to pray the

rosary and the Chaplet of Divine Mercy. All are welcome.

St. Vincent Stress Center, 8401 Harcourt Rd., Indianapolis, will present "Stepparenting: Some Assembly Required, No Easy Steps" from 7:30-9 p.m. Information and registration: 317-338-2273. Free.

January 15

At Immaculate Heart of Mary Church, 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.

St. Francis Hospital and Health Centers' Hospice Office, 438 South Emerson Ave., Greenwood will offer a Bereavement Support Group from 3-4 p.m. and from 6:30-8 p.m. Sessions are free. Information: 317-865-2092.

The Catholic Widowed Organization will meet from 7-9 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: Mary Koors, 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, will hold a Mass at 2 p.m. All are welcome.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Rd., Indianapolis, will hold a Mass at 2 p.m. in the chapel. Information: 317-574-8898.

January 16

Benedict Inn Retreat and Conference Center will hold the second of four sessions on Being Catholic Today "Sacraments of Initiation" presented by Sr. Patricia Benson from 7-9 p.m. Fee: \$10 per session at the door. Information: 317-788-7581.

St. Lawrence Church 4650 N. Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

Benedict Inn Retreat and Conference Center, Beech Grove, will hold a breakfast "Women in Health" and "Women in Ministry" from

7:30-9 a.m. Fee: \$5. Information: 317-788-7581.

St. Francis Hospital and Health Centers will hold "Understanding and Coping With Anxiety" program at 7 p.m. at the hospital auditorium, 1600 Albany St., Beech Grove. Information and registration: 317-783-8477.

Sacred Heart Parish, Indianapolis, will hold a Family Rosary night at 7 p.m. All are welcome.

January 17

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

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

The Couple to Couple League will hold a natural family planning class at 7 p.m. at Holy Name Church, Beech Grove. Information: 317-862-3848.

January 18

Christ the King Parish, Indianapolis, King's Singles, will meet to watch the IU/Purdue basketball game at 8 p.m. Information: Ken 317-475-2538.

January 19

St. Anthony Church, Clarksville, will hold "Be Not Afraid Holy Hour: The Feast of Divine Mercy" from 6-7 p.m. Confession and Benediction.

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

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The Catholic Widowed Organization, Indianapolis, will attend the 10:30 a.m.

—See ACTIVE LIST, page 15

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Washington, D.C. ...	March - 3 dates ... call for details ...	\$299.00
New York...	March - 2 dates ... call for details ...	\$425.00
Texas...	April 18 (10 days) ... San Antonio, Galveston, Dallas ...	\$735.00
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California...	June 8 (21 days) ... San Francisco, San Diego ...	\$1,625.00
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Great Britain, Ireland, Scotland...	July 23 (16 days) ...	\$2,195.00

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January 21, Tuesday, St. Charles Borromeo, 812-336-6846
2222 3rd St., Bloomington, IN • Contact: Dolly Manns

January 22, Wednesday, St. Gabriel Church, 317-291-7014
6000 W. 34th St., Indianapolis, IN • Contact: Ester Pafford

January 23, Thursday, St. Boniface Church, 317-742-5063
318 N. 9th St., Lafayette, IN
Contact: Fr. Tim or Sam & Sandy Brummett

All services will start with the Rosary at 6:30 p.m.,
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Question Corner/Fr. John Dietzen

Why is the U.S. flag no longer displayed in our church?



Q Why is it that the flag of our nation is no longer displayed in our Catholic churches?

As a Catholic I go to Mass to worship Jesus, to hear the word of God, and offer and receive the Eucharist. But don't we owe it to our fallen heroes and the millions who have fought for our freedoms to place the flag someplace where it can be seen by all? (Texas)

United States. Catholics of other nations generally considered display of their national flags in church, at least in the sanctuary, wholly inappropriate and foreign to the spirit of the Eucharist, which knows no national or other political boundaries.

The General Instruction on the Roman Missal gives primary guidelines for everything relating to the Mass. It does not list flags or other national symbols among appointments to be located in the sanctuary area during the celebration of the Eucharist.

In 1982, the U.S. bishops' committee on the liturgy responded this way to the same question. "When Catholics assemble for worship, they bring with them their cultural, ethnic and national identities.

"These traits should not be devalued or denied unless, of course, there is something in them which is truly inimical to the Gospel of Christ. Still, the liturgy of the church which is expressed in the various cultures of the people must always reflect a church which is truly Catholic."

They then quote the bishops' 1982 document, "Environment and Art in Catholic Worship" (No. 101). "Identifying symbols of particular cultures, groups or

nations are not appropriate as permanent parts of the liturgical environment."

Displaying the flag or other symbol of our country on major national holidays like July 4 or Thanksgiving is obviously permitted and appropriate. And we have opportunities to express local customs and prayers during the liturgy in many other ways.

Permanent features of our places for worship, however, are expected to move beyond the everyday boundaries which separate us from one another and to reflect the unlimited, universal saving actions of Jesus Christ, which we proclaim in every celebration of the Eucharist.

Use of flags or any other liturgical decoration must be recognized and evaluated within that perspective.

Again, while their reasons are usually not so explicit, this basic sense of Catholic faith explains why, with the possible exception of France, one rarely sees national flags in Catholic churches of other nations.

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

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A First of all the custom of hanging the national flag in churches is not as old and universal as you imply.

When I was growing up during the 1930s, few churches displayed the flag. The practice blossomed only during World War II. It continues to some degree, but is not nearly as common as it used to be.

There are good reasons for this. While one may not agree with them, they are worth considering seriously and thoughtfully.

Even during that war, the custom held only in the

Cardinal O'Connor's weekday Mass to be broadcast on Odyssey

NEW YORK (CNS)—Cardinal John J. O'Connor's weekday Mass will become available to television viewers across the country through Odyssey, the interreligious cable network originally known as VSN and then until Sept. 29 as Faith & Values.

David Macaione, a network official, said the Mass originating at St. Patrick's Cathedral in New York would be added to the Monday-through-Friday schedule starting Jan. 6.

Odyssey is a cable channel available in some areas throughout the archdiocese. Call your local cable company for carriage information.

Cardinal O'Connor celebrates the Mass when he is in New York, and various other priests on the cathedral staff do so when the cardinal is away.

Odyssey has been carrying a weekday Mass from St. Ann's Shrine in Scranton, Pa., at 9 a.m. Eastern time, and that will continue.

Macaione said the Mass from St. Patrick's, which is actually at 7:30 a.m., would be broadcast at 11 a.m. Eastern time in order to offer it to Catholics on the West Coast at what Mass-viewers seem to consider a convenient hour, 8 a.m. Pacific.

This Mass is currently broadcast on a local New York cable channel. Joseph Zwilling, communications director for the New York Archdiocese, said local viewers would be able to continue seeing it there.

Zwilling said the Mass format would not be changed for the national broadcast, but that the archdiocese would seek to accelerate its plans for improving production values. Addition of the weekday Mass represents an "expanding relationship" with the network after its broadcast of several special services from St. Patrick's Cathedral in the past, Zwilling said.

In another change effective in January, Odyssey is dropping the "Catholic A.M." half hour that has followed the 9 a.m. St. Ann's Mass Monday through Friday. Five Catholic programs have each had that slot one day a week. Two of them, which have been shown only at this time, are being dropped entirely: "Accent," hosted by Bishop Anthony G. Bosco of Greensburg, Pa., and "Search," produced by Santa Fe Communications in Burbank, Calif.

The three others, which now have an additional slot each week, will continue to be shown once at another time. One is "The Teaching of Christ," hosted by Bishop Donald W. Wuerl

of Pittsburgh. It will continue in its Sunday slot at 8:30 a.m.

The other two are "Christopher Closeup," produced by The Christophers, and "Our Family/Nuestra Familia," produced by the Hispanic Telecommunications Network. They currently have a second weekday broadcast, and that will continue but change from 5 p.m. to 12:30 p.m. EST.

Although surveys show the St. Ann's Mass draws a relatively large audience, network officials have long been expressing concern that the numbers dropped off sharply for the "Catholic A.M." programs.

Bishop Bosco, who serves on Odyssey's management board, had said that he recognized the necessity of discontinuing programs that did not draw a significant number of viewers, even if that meant ending his own.

Beginning in January, the former "Catholic A.M." time slot will be replaced by "Inspiration, Please," a Bible-based quiz show.

The Active List, continued from page 14

Mass at Cathedral followed by brunch at Friday's Atrium.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m.; Knights of Columbus, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437,

1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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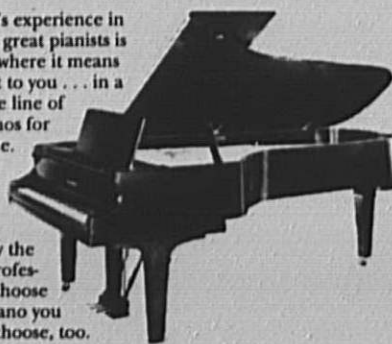
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Catholic Crossword

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ACROSS

- 1 Singing engagement
- 4 "Let their way be — and slippery" (Psa 35:6)
- 7 "The lot is cast into the —" (Psa 118:33)
- 10 Puerto —
- 11 "And — the lamp of God went out" (1 Sam 3:3)
- 12 Christ's garment (John 19:5)
- 13 Bread spread
- 14 Lie
- 15 "— so, come, Lord Jesus" (Rev 22:20)
- 16 Walk like a duck
- 18 Detroit duke
- 20 Upper House mem.
- 21 Comedian Costello
- 22 Ways of doing things
- 26 Fruit in Solomon 2:13
- 30 Mythical monster
- 31 Turf
- 33 Religious ceremony
- 34 Plagued nation
- 36 Many
- 38 Book after Dan.
- 40 Vicar (Abbr.)
- 41 Vascular organ

DOWN

- 1 — monster
- 2 Frosted a cake
- 3 Term for Jesus (2 wds, John 10:11)
- 4 Protects
- 5 Mr. Onassis, to friends
- 6 "Only — not ye against the Lord" (Num 14:9)
- 7 "Let brotherly — continue" (Heb 13:1)
- 8 Cain's brother
- 9 Writing tools

- 10 Tier
- 12 "I am the —, and the life" (John 11:25)
- 17 Zodiac sign
- 19 Poodle or terrier
- 22 Head stooge
- 23 Poultry product
- 24 "Doth not the ear — words?" (Job 12:11)
- 25 Call from the Titanic
- 27 "Behold the fowls of the —" (Mat 6:26)
- 28 School grp.
- 29 Slippery swimmer
- 32 Grow, mature
- 35 "The great — of his right foot" (Lev 14:14)
- 37 French wine
- 39 Muddled mess
- 41 Iranian sovereign
- 42 Rose, of baseball
- 43 "A poor man is better than a —" (Psa 112:9)
- 45 "Bus Stop" playwright
- 46 Foal
- 47 Compass pt.
- 50 Son of Bela (1 Ch 7:7)

Answers on page 18.



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Youth News/Views

Terre Haute Dream Team energizes youth ministry

By Mary Ann Wyand

This Dream Team isn't training for the next Olympic Games.

The dedicated group of service-oriented teen-agers from St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute is making plans to volunteer for an upcoming Special Olympics competition to help athletes with disabilities realize their dreams.

The Dream Team will be assisting with a Special Olympics state basketball tournament on March 22 in Terre Haute.

In a mission statement drafted last January, Dream Team members from this tri-parish youth group stated that, "We believe in the youth of today. We generate ideas, create possibilities, and provide leadership. We help youth find value in themselves and God in a fun and positive way that will grow and change with the needs of our youth."

During bimonthly Dream Team meetings for the past three years, the teen-agers have shared ideas for future youth ministry programs and activities with adult volunteers, then invited other youth and adults to help them organize the events.

"I think the Dream Team is an important part of our youth group because it establishes a line of communication between the youth and adult leaders," Bobby Wassel said. "This is definitely necessary to have in order to find out the needs and wants of the youth, and also the expectations of the adult leaders."

The Terre Haute North High School sophomore represents Sacred Heart Parish as a member of the Dream Team. Bobby finds time in his busy school schedule to volunteer for the team because he enjoys youth group leadership opportunities and church and community service.

Archdiocesan Youth Council Terre Haute Deanery liaison Margie Goodwin from St. Ann Parish is an ex-officio member, as is Janet Roth, the coordinator of youth ministry for St. Ann, St. Benedict and Sacred Heart parishes.

"The Dream Team has been a tremendous blessing in my ministry," Roth said. "When I have a concern or need for direction, I know that I have a wonderful group of youth and adults to discuss these matters with. Their input and creative ideas help give youth ministry renewed life and meaning for our three parishes."

Dream Team goals include evaluating past programs, brainstorming new ideas, and discussing the needs of teens and parents, Roth said. "The group plans social activities, service opportunities, religious education classes, retreats and parent programs. Sometimes we just talk about hurting teens and how we can reach out to those who feel isolated or just need others to care."

Two years ago, the Dream Team created the Guardian Angel Project which pairs teen-agers for friendship and support.

"Everyone has a partner who will share time with them and watch out for them throughout the year," Roth explained. "Their responsibility (as a



Photo by Janet Roth

Dream Team members Lisa Thomas (left) and Gretchen Scheldler (right) from the tri-parish youth group of St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute talk with Lauryn Lueken (on Lisa's lap) and St. Ann parishioner Ruth Lamb last month after going Christmas caroling to the homes of area shut-ins.

Guardian Angel) is to let them know they are not alone and have someone to fill the role of mentor or friend. The Guardian Angels are assigned at an overnight camp-out in the fall."

Dream Team members also serve as a voice for the youth, adult leaders and parents in the three Terre Haute parishes, she said. "I think they appreciate having a sense of ownership in youth ministry and realize that they are partners in the church and that our church desperately needs the support of young people."

Sacred Heart parishioner Mike Stratman of Terre Haute volunteers as an adult leader for the tri-parish Dream Team

because he enjoys helping youth and young adults become more active in the Catholic Church.

"I belong to the Dream Team because I believe in our youth and young adults in our community," he said, and also "to create excitement and most of all fun" in church activities.

"We always dream of a better world," Stratman said. "Our team is there to put some of our dreams into reality, giving each teen-ager an opportunity to be a part of a religious community and always feel wanted and loved. We do care, and we are here to support our teen-agers through their faith journey in life."

National survey finds teens volunteer more than adults

By Catholic News Service

WASHINGTON—American teen-agers, motivated by compassion and idealism, are giving more of their free time to volunteer causes and at a greater rate than U.S. adults, according to a new national survey on teen volunteering and giving.

Independent Sector officials said the key to teen—and adult—volunteerism is the same: simply asking people to help others.

Of the 1,007 teens interviewed last summer by the Gallup Organization for Independent Sector, 51 percent reported being asked personally to volunteer, and 93 percent of them actually did participate in church or community service projects.

The survey, titled "Volunteering and Giving Among American Teen-agers 12 to 17 Years of Age," was both encouraging and discouraging.

Sara E. Melendez, president of Independent Sector, called the general findings "optimistic and heartening."

But survey director Virginia Hodgkinson, Independent Sector's vice president for research, noted one disturbing trend.

"Certain groups of young people were not asked (to volunteer) at the same rate as they were in previous surveys," she said. "There has been a decline of asking among our African-American teens that has led to a lower rate of volunteering in that group."

Earlier national surveys found that African-American teens volunteer at the same rate as all other groups of young people, if they are asked to participate in service projects.

"The most important thing we need to learn to bring young people into full participation in our society," she said, "is that they need to be asked."

The survey found that 59 percent of U.S. teens, ages 12 to 17, give their time to a wide variety of causes, compared with only 49 percent of U.S. adults, as identified in another Independent Sector survey released in October.

Terre Haute Deanery sponsors 'I Want to Live' justice retreat

Terre Haute Deanery teen-agers are invited to register for the "I Want to Live" peace and justice retreat for high school students scheduled Jan. 17-19 at the Merom Conference Center south of Terre Haute.

Sponsored by the Terre Haute Deanery, the weekend retreat is designed to help teen-agers develop a positive vision of the future, increase awareness of world hunger, affirm the dignity of all life, articulate ways to live in harmony with God's creation, identify factors contributing to economic oppression, experience our responsibility as a church to respond to various kinds of violence, participate in the sacrament of reconciliation, and celebrate the Eucharist during a youth liturgy. Registration is \$55 per person. For more

information, contact Janet Roth, youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, at 812-535-3391.

...

Cathedral High School's theater department will present "James and the Giant Peach" on Saturday, Jan. 11, in the school auditorium at 5225 E. 56th St. in Indianapolis.

Performances are scheduled at 10:30 a.m. and 1 p.m. this Saturday. General admission is \$3, and tickets will be available at the door before each show.

"James and the Giant Peach" is a classic children's story by Roald Dahl that was recently made into an animated film.

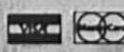
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Directory

Young Adult Scene

Couple's pilgrimage experience is a blessing

By Susan Bierman

A spiritual journey through holy sites in Spain, France, Switzerland, and Italy is an "experience of a lifetime" for an Indianapolis couple.

"I'm glad we could share it together, because I know I'll be a different person because of it," Ed Isakson said.

Ed and Kim Isakson are parishioners of St. Monica Parish in Indianapolis. Last fall, the couple joined 88 other pilgrims from the archdiocese on a 15-day pilgrimage covering some 2,000 miles between Barcelona and Rome. The pilgrimage was led by Archbishop Daniel M. Buechlein.

Both Ed, 36, and Kim, 31, agree that the pilgrimage has changed their lives.

"I think the feeling of peace has stayed with me," Ed, who is the

Director of the Office of Human Resources for the archdiocese, said.

Although he had not been on a pilgrimage before, Ed had experienced several spiritual retreats. He had returned from these retreats with a spiritual high which, he said, usually faded a few days after he got back into the daily routine.

"Even though my job has been pretty fast-paced for the last few weeks, at my core, I still feel a sense of peace," he said.

He added that the pilgrimage has also changed his prayer life in that he feels more able to talk to God more personally now.

Ed compared his pilgrimage experience to falling in love with someone.

"When you get to know someone and start to fall in love, you visit her family and see the special places in her life and



Kim and Ed Isakson are parishioners of St. Monica Parish in Indianapolis.

Photo by Susan Bierman

you come to feel closer to that person," he said.

During the pilgrimage, Ed said, as he visited holy places he came to know Jesus better as well as some of the saints. Through visiting the holy sites and shrines, Ed now has a better sense of Catholic history.

"I now realize what people have gone through. I feel privileged to be a Catholic and am very much aware of what people have gone through so I can have my faith today," he said.

Both Ed and Kim agree that experiencing the pilgrimage as a couple was a blessing. Ed said there were a number of different types of prayer opportunities on the journey. He said they prayed as a group of pilgrims; in large groups of 30,000 people, such as at Lourdes; and individually.

"But for Kim and I, we also had time

to pray as a couple, and I think that brought us closer together," Ed said.

Kim said her experience would have been much different had she been on the pilgrimage while Ed was back at home in Indianapolis. She said it would have been difficult to recreate the moments with stories and photographs.

"You can bring your pictures and you can certainly share your stories, but with your loved one, you want them right there with you. The living and sharing in the moment is so important," she said.

"A Journey of Faith," with Archbishop Daniel M. Buechlein, a one-hour documentary of the 1996 archdiocesan pilgrimage is available on videocassette and can be purchased for \$29.95, which includes shipping and handling. Those wishing to reserve a copy may call 800-627-9403.

Young Adult Conference is scheduled for Feb. 1

By Susan Bierman

The Archdiocese of Indianapolis Office for Youth, Young Adult, and Campus Ministries will sponsor its annual Young Adult Conference Feb. 1 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis.

Themed "Beyond the Horizon," the 1997 conference will address the needs, interests, and concerns of Catholic singles and couples in their 20s and 30s.

The conference begins with registration at 8 a.m. and closes with liturgy at 6 p.m. Music during the liturgy will be provided by Just Friends.

Julie Szolek-Van Valkenburgh, the director of the archdiocesan Office of Youth, Young Adult, and Campus Ministries, said the conference is the only large gathering for Catholic young adults in the state at this time.

"This conference offers hope, encouragement, inspiration, and energy to young adults in a world that can sometimes seem hopeless," she said.

The event will feature an assembly with Archbishop Daniel M. Buechlein. Indianapolis news anchor Anne Ryder of WTHR Channel 13 is the keynote speaker at the event. Workshops of various topics will be offered.

Chris Mayfield, chairman of the pub-

licity committee for the event, said this year's conference promises to be better than last year's event due to the addition of more topics related to issues affecting today's young adults.

Some workshop titles include: "Spirituality in the Workplace," "Alive and Well as a Single Person," "How to Create a Healthy Family," "Men and Women are Different," "Divorce, Catholics in the Church," "AIDS and the Church," "Praying with Scripture," and "Experiencing Grief and Loss."

"Last year's Young Adult Conference was such a rewarding experience that I wanted to be part of the steering committee this year, so I could share this experience with other young adults," Mayfield said.

The registration fee is \$40 per adult. The deadline to register has been extended to Jan. 15. Child care will be available at a fee of \$5 per child or \$10 per family. Checks should be made payable to the Office for Youth, Young Adult, and Campus Ministries, Attn: Beyond the Horizon: P.O. Box 1410, Indianapolis, IN, 46206.

For more information on the conference call 317-236-1439 or 800-382-9836 ext. 1439. Or write to: Office for Youth, Young Adult, and Campus Ministries, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.



File photo by Susan Bierman

Young adults sing during last year's Young Adult Conference at St. Monica Parish in Indianapolis. This year's conference will be held Feb. 1 at the Indiana Convention Center in Indianapolis.

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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.

ANDRES, Martha Mary, 83, St. John the Baptist, Dover, Dec. 23. Aunt of several nieces and nephews.

BARTON, Mary F., 85, Little Flower, Indianapolis, Dec. 20. Mother of Rev. Michael D., Dennis J., Mary Catherine Barton, Dr. Sheila Barton Bosron; sister of Kathryn I. Kidwell; grandmother of four.

BOLDUC, Cecile G., 83, St. Malachy, Brownsburg, Dec. 18. Sister of Helen Cohen, Evelene Ouellette, Lorraine St. Claire, Priscilla Freeman; grandmother of two; great-grandmother of three.

BRADBURN, Debra Denise, 41, Our Lady of Lourdes, Indianapolis, Dec. 7. Mother of Debra Downing, Shawn Britt, Dottie Kelley, Tina Ross, Kenneth Beatty, Ivan Bradburn; daughter of Hazael (Gootee) Doyle; sister of Joseph B., George Doyle; granddaughter of Joseph Gootee; grandmother of seven.

BRADY, Emma Marie, 79, St. Anthony of Padua, Clarksville, Dec. 24. Mother of Edward R. Brady, Jr., Sharon P. Brown; sister of Joseph Wundrak, Rita Smally, Mary Gohman; grandmother of one.

BROWN, William H., 69, St. Mary, Mitchell, Dec. 31. Husband of Helen Brown; father of William P., Stephen L. Brown; grandfather of three.

BURGE, William L., 68, Holy Name, Beech Grove, Dec. 21. Aunt of Thomas, James, William Burge.

CLOSSEY, Thomas David, 58, St. Malachy, Brownsburg, Dec. 23. Husband of Judith A. (Royer) Clossy; father of Cynthia A. Dowell, David A., Guy E. Clossy; brother of Patrick, Guy D. Clossy; grandfather of five.

DICEN, Jose L., 60, St. Christopher, Indianapolis, Dec. 20. Husband of Adela M. Miranda Dicen; father of

Michael M., Mark A., Matthew J. Dicen; brother of Pelagio Jr., Angelina Dicen, Ecaracion Llanera, Monina Shannon, Gloria Brown, Bebot Mendoza; grandfather of one.

DOAN, Richard J., 57, St. John the Baptist, Osgood, Dec. 18. Husband of Dorothy (Jackson) Doan; father of Christine Holland, Mary Catherine Doan; brother of Kenneth, Eugene, Robert Doan; grandfather of one.

DREWES, Leo J., 89, St. Michael, Brookville, Dec. 22. Husband of Lois Drewes; father of Jean Spaeth, Teresa Benkert, Michael Drewes; brother of Anna Drewes; grandfather of ten; great-grandfather of six.

EAGAN, Frank, 81, St. Barnabas, Indianapolis, Dec. 28. Father of Michael, Laurie Eagan, Mary Pat Cook, Sharon Gilson; brother of Rose Mary Eagan; grandfather of eight.

EGER, Ralph "Sam", 64, St. Paul, Tell City, Dec. 13.

ELDER, Jean S., 72, St. Augustine, Jeffersonville, Dec. 16. Wife of Walter S. Elder; mother of Walter S. III, Charles A. Elder, Kathy Barnes; sister of Charles, Robert D. Smith, Bonnie Hardin; grandmother of six.

FEDERLE, Bernadine, 82, St. Nicholas, Sunman. Wife of Roman Federle; mother of Donald Federle, Doris Brelage, Janet Sturwald, Marilyn Mergenthal; mother of Angela Cramer; grandmother of 12.

FOURY, Carol E., 66, St. Paul, Tell City, Dec. 17. Husband of Dolores Foury; father of Debbie Butler, Ed, Randy, Tim Foury; brother of Rosanna Stewart, Irene Hemmingsway, Gus Keeler; grandfather of six.

GARDNER, Elnora G. (Williamson), 80, St. Louis, Batesville, Dec. 28. Wife of Arthur Gardner; mother of Mary Washburn, Helen Ellinghausen, Sue Pigmon, Richard Gardner, Anthony Gardner, Sr.; grandmother of 12; great-grandmother of eight.

GRIFFEN, James R., 69, Holy Angels, Indianapolis, Dec. 22. Husband of Theresa Griffen; father of Lionel, Coleman, James, David Griffen, Brenda Branson; grandfather of 14; great-grandfather of two.

GROVES, Thelma, 81, Good Shepherd, Indianapolis, Dec.

14. Mother of John, Paul Groves.

HICKS, Beatrice M. (Games), 74, Sacred Heart, Jeffersonville, Dec. 25. Mother of Dolores A. Rapp, Mary M. Herald, Philip C. Schieber; sister of Edward, Tony, Ronald, David, Steve, Robert Schneider, Catherine Weldor, Pat Meschde, Mary Rita Thomas, Aline Metzler, Marie Patosky; grandmother of ten; great-grandmother of 15.

HOFFMAN, Aloysius, 67, St. Joseph, St. Leon, Dec. 16. Husband of Alma Hoffman; father of Gerald, Daniel Hoffman, Sandra Eckstein; brother of Marjorie Neukam; grandfather of nine.

JACKSON, George W., 74, St. Matthew, Indianapolis, Dec. 21. Father of Judith, Virginia, Nancy, Stephanie, George, James, Michael, Robert, David, Stephen Jackson, Barbara Bonczek, Mary Bledowski; grandfather of 11.

JACKSON, Mary Esther, 78, Sacred Heart, Jeffersonville, Dec. 15. Mother of Joseph D. Jackson, Barbara L. Kochert; sister of Sr. Mary Justin; grandmother of six; great-grandmother of three.

JARBOE, Kathryn A., 85, St. Paul, Tell City, Dec. 13. Mother of Mary A. Ward, Sara Ann Beard, Paul J., William C. Jarboe; sister of Willard, Tom James, Margaret Phillips, Augusta Pyle; grandmother of nine.

JOHNSON, Margaret A., 78, Little Flower, Indianapolis, Dec. 21. Mother of Marilyn A. Combs, David P. Johnson; sister of Andrew Jivanelli; step-sister of Edith Jivanelli, Rose A. Anderson; grandmother of two; great-grandmother of two.

KAPPES, Ethel (Freel), 74, St. John the Baptist, Osgood, Dec. 26. Mother of Louis, Martin, Frank, Steve, Richard, Norman, Alvin, John Kappes, Carol Bradley, Edna Yagami, Rosemary Hooten, Debra Schmidt, Velma Armstrong, Regina West, Martha Peasley, Christina Hoff; grandmother of 41; great-grandmother of 21.

KILEY, Helen Frances, 87, Christ the King, Indianapolis, Dec. 28. Mother of Roger W., Robert D. Kiley; sister of Camella Crane; grandmother of six; great-grandmother of six.

KRAMER, Gilbert Walter, 86, St. Anthony, Indianapolis, Dec. 21. Husband of Clara M. (Kaufman) Kramer; father of Mary Ann Wagoner; brother of Clara Mae, Mary Margaret Kramer, Ruth, Louella Reynolds, Elsie Francis, Viola Yaggy; grandfather of three; great-grandfather of two.

KUNKLER, Oscar, 69, St. Boniface, Fulda, Dec. 3. Husband of Rita Kunkler; brother of Roy Kunkler, Josephine Werne, Hilda Jen.

LAKER, Dorothy C., 90, St. Mary, Greensburg, Jan. 4. Mother of Doris M. Foley, Betty L. Reichel; grandmother of six; great-grandmother of five; great-great-grandmother of one.

LEACH, Duard "Brooksie", 77, St. Mary, North Vernon, Dec. 11. Husband of Nora Jean (Buehler) Leach; father of James, David, Mark, Mike Leach, Mary Barlow, Lisa Butler; brother of Mary Gorgia Small; grandfather of 15.

LYNNE, George Joseph, 88, St. Anthony of Padua, Clarksville, Dec. 29. Husband of Claire E. Lynne; father of Judy Lippman, Diane Palka, Cheryl Gibson, Gregory Lynne; grandfather of seven.

MATHEWS, Rosella Saber, 88, St. Matthew, Indianapolis, Dec. 24. Mother of Patricia Courmoyer, Susan De Chirico, Barbara Fody, Rosemary Tanner; grandmother of 16; great-grandmother of 11.

MORELAND, Norma Marie, 90, St. Margaret Mary, Terre Haute, Dec. 27. Mother of Kenneth E., Robert L. Moreland, Deanna McCoskey; grandmother of 11; great-grandmother of 17; great-great-grandmother of two.

NAJEM, Jean R. "John", 56, St. Matthew, Indianapolis, Dec. 21. Husband of Diana (Daher) Najem; father of Michael A., Lena A. Najem; brother of William, Maurice, Albert, Nehme Najem, Violette Saluan, Jeanette Abood.

NOBBE, Dorothy H., 64, St. Mary, Greensburg, Dec. 23. Wife of Ralph E. Nobbe; mother of Mike, Kenny, Jerry, Ted Nobbe, Denise Zeigler; sister of Virginia Walters, Marilyn Vinson, Betty Lou Stone; grandmother of 11.

RATHZ, Marie M., 88, St. Roch, Indianapolis, Dec. 26. Mother of William Rathz, Pauline Pinnick, Barbara Click, Caroline Smith, Peggy Welch; sister of Urban, Hermine Ritter; grandmother of 26; great-grandmother of 12.

RODDEN, Patrick, 80, St. Augustine, Jeffersonville, Dec. 25. Husband of Leona Rodden; father of Danny, Kevin, John Rodden, Kathy Phillips, Patty Henderzahn, Marianne Waldman, Betsy Sumner; brother of Angus, James, Daniel, Jack Rodden, Margaret Hohman; grandfather of 18.

ROGIER, Kermit, 63, St. Barnabas, Indianapolis, Dec.

18. Husband of Catherine (Eckert) Rogier; father of Ken, Keith, Kevin Rogier, Karen Hall, Kim McCormick; brother of Eleanor Keiffer, Mildred Adams, Maverine Donoho.

SCHMIDT, Helen, 65, St. Peter, Dec. 29. Mother of John, Peter Schmidt, Martha Tribbey; sister of Albert, Robert, Edward, William, Otto, Rita Walter, Ruth Dudley; grandmother of three.

SCHWENDENMANN, Frank O., 79, St. Mary, Greensburg, Jan. 4. Husband of Norma Schwendenmann; father of Jerry, Tom Schwendenmann; Mary Melcher; stepfather of Judy Bolitho, Nancy Letman, Jerry Kitchin; brother of Edwin Schwendenmann; grandfather of three; step-grandfather of four.

SPLATER, Anna M., 80, St. Pius, Troy, Dec. 16. Mother of John J. Splater; sister of Bernard Hess; grandmother of four.

SUMMIT, Mary Ann, 53, St. Anthony of Padua, Clarksville, Dec. 14. Wife of Tom Summit; mother of Tammy Sutter; daughter of Gladys Gatterer; grandmother of three.

SUNDERHAUS, Edgar H., 76, St. Mary of the Knobs, Dec. 19. Husband of Evelyn Sunderhaus; father of Ronald, Stephen, Glen, Joseph Sunderhaus, Lisa Welbourne, Cindy Emily; brother of Roberta Czerwonka, Lorraine Thornton; grandfather of 14; great-grandfather of four.

TEKULVE, Stella K., 79, St. Louis, Batesville, Dec. 24. Mother of Mary Taylor, Marlene Buening, Kathleen Wagner, Ginny Bruns, Ronald Tekulve; sister of Clarence Dwenger, Clara Niese; grandmother of 15; great-grandmother of ten.

THOMAS, Maxine Mary, 58, St. Mary, North Vernon, Dec. 23. Mother of Mary Sue Lucas, William Thomas, Jr.; step-mother of Robert Thomas; sister of Frank Mickey, Albert, George Urban, Josie Lewandowski, Rose Lewis, Delores Schillike, Susan Georges; grandmother of seven; great-grandmother of four.

TRUEMPY, Josephine "Josie", 97, St. Paul, Tell City, Dec. 28.

VOEGELE, William A., 87, St. Anthony, Morris, Jan. 1. Father of Paula Grassman, Rebecca Baumer, William D., Stephen Voegele; brother of Marty, Anthony, Lawrence, James Voegele, Clare Irgang, Ruth Simmermeyer; grandfather of 18; great-grandfather of 13.

WINSHIP, J. Robert, 78, Holy Spirit, Indianapolis, Dec. 15. Husband of Dorothy (Brower) Winship; father of Kathleen Feeney, Dan Winship; brother of Julianne Kelly, Patricia Glassmeyer, Tom Winship; grandfather of five.

ZOLL, Martina "Mattie", 102, St. Paul, Tell City, Dec. 27. Aunt of several nieces and nephews.

Providence Sister Marie Stephanie Graf taught in archdiocese

Providence Sister Marie Stephanie Graf died at St. Mary of the Woods on Dec. 26. She was 90.

The Mass of Christian Burial was celebrated in the Church of the Immaculate Conception on Dec. 31.

The former Rosella Catherine Graf was born in Jeffersonville. She entered the Providence congregation in 1929, professed first vows in 1932 and final vows in 1937.

Sister Marie taught in St. Joan of Arc, St. Bridget, and St. Philip Neri Schools in Indianapolis; St. Suzanne, Plainfield; Catholic Central and Holy Trinity in New Albany; in schools in the Fort Wayne, Evansville, and Chicago dioceses; and in the state of North Carolina.

Sister Marie Stephanie is survived by two brothers, Ferdinand and Clarence Graf; and a sister, Andreas Graf.

Father Evrard's father was 100

Fred Evrard, father of Father Donald J. Evrard, died on Jan. 2 at the age of 100.

A funeral Mass was celebrated at St. Paul Church, Tell City, on Monday, Jan. 6.

For many years, he was an educator in Tell City. At one time he served as superintendent of schools.

Besides Father Evrard, Fred Evrard is survived by another son, David Evrard.

Sr. Eugenia Marie Dorian, OSF, 95, taught in schools

Franciscan Sister Eugenia Marie Dorian died Jan. 2 at the age of 95.

A Mass of Christian Burial was celebrated on Jan. 4 at the motherhouse in Oldenburg.

Born in Kansas City, Sister Eugenia Marie entered the Oldenburg Franciscan community in 1921 and professed her final vows in 1927.

She taught at Sacred Heart, Clinton; Immaculate Conception, Aurora; St. Mary, North Vernon, and St. Peter, New Richmond, as well as schools in the Evansville Diocese and the states of Ohio, Illinois, Missouri, and New Mexico. She retired to the motherhouse in 1983.

Sister Eugenia Maire is survived by three sisters: Katherine Moulder, Dorothy Cassity, and Isabelle Renne.

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A resume, transcript of college work, three professional references, and a letter of reference from your local parish priest should be sent to: Knoxville Catholic High School Search Committee, Catholic Schools Office, Diocese of Knoxville, P.O. Box 11127, Knoxville, TN 37939-1127.

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