

A special message from Archbishop Buechlein

by Archbishop Daniel M. Buechlein, OSB

Where do we want our Catholic Archdiocese of Indianapolis to be in the year 2000 A.D.? Like other communities or organizations of human society, a Catholic archdiocese needs to plan for an orderly future in a complex world.

Unlike other human societies, the church begins with the belief that it is a mystery of divine origin. As a community of faith, we believe there is a Divine Plan, a "Divine Economy" according to which our 2,000-year-old church will continue to develop in a complex human society until the end of time. Our "success" as a church depends completely on the grace of God. That is a given. We pray over and over again to remember as much.

Whether or not we are open and responsive to God's grace depends a lot on prudent human stewardship and foresight. As a people with a long history and tradition, we

also know that for the most part the Lord's plan unfolds within the ordinary workings of our human family. We are challenged to use our God-given human resources prudently and with foresight to accomplish the purpose for which Jesus Christ founded the church.

Good leadership and prudent stewardship also depend on clarity of identity and simplicity of focus, guided by a couple of very important questions. Who are we as the Catholic Archdiocese of Indianapolis? What do we stand for—what are our guiding beliefs? In other words, what do we value? What must we do to accomplish our mission in central and southern Indiana?

Good planning depends on a clear statement of identity: a Mission Statement answers the question "Who are we?" Good planning also needs a guiding director of beliefs: a Statement of Values answers the question "What do we stand for?" Good planning needs a charter which outlines the job to be done: a Statement of Goals answers the question "What do we need to do?"

Once our unique Mission, Values and Goals are clearly in focus, then the "nuts and bolts" (objectives, tactics and action steps) of planning can be worked out for the foreseeable future.

In various places and before various representative bodies of the archdiocese, I am asking for a broad reaction to our initial work which will be refined and developed during the next few months.

In this issue *The Criterion* presents the first drafts of the mission statement, values, and goals. For the next several weeks I will comment on each in my weekly column. This week I will comment on the mission statement. Next week my commentary will be on the statement of values, and the following week I will comment on the proposed goals.

Over the next several months you will have an opportunity to watch the plan develop and become quite specific and concrete. Your suggestions, especially written suggestions, to help clarify our focus, are welcome.

THE CRITERION

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Committee drafts Mission Statement

Core committee also proposes a values statement, series of goals

by Dan Conway

(Conway is facilitator of the strategic planning for the archdiocese)

Archbishop Daniel M. Buechlein and 14 other members of the strategic planning "core team" have drafted a proposed mission statement for the Archdiocese of Indianapolis which describes in simple, straightforward language "who we are" as an archdiocese and "what we are called to be and do" as Catholics living in central and southern Indiana.

Also proposed are a values statement and a series of long-range goals which are intended to "set direction" for all parish and archdiocesan ministries.

According to Archbishop Buechlein, previous in-depth studies, which were summarized in the Feb. 12 issue of *The Criterion*, clearly identified the archdiocese's critical issues and urgent needs. "The challenge of strategic planning," the archbishop said, "is to set priorities and develop realistic action plans for addressing these well-documented needs."

The core planning team, which had its first two-day meeting at Fatima Retreat House Feb. 22 and 23, is a group appointed by the archbishop to help him develop and implement the archdiocese's response to previous study reports and recommendations.

The three proposed statements drafted by the core team reflect priorities recommended by the Archdiocesan Pastoral

Council at its meeting in Columbus on Feb. 13. These priorities include spirituality, pro-active leadership, lifelong learning and evangelization, service to those in need, and stewardship of resources.

The proposed mission statement identifies the Archdiocese of Indianapolis as "the church in central and southern Indiana" and as those who "called to faith in Jesus Christ in the Roman Catholic tradition; *strive to live the Gospel by: worshiping God in word and sacrament; learning, teaching and sharing our faith; and service human needs.*"

The proposed mission also includes a statement of commitment "to generosity and to the responsible use of spiritual and material resources."

The values statement drafted by the core planning team underscores several themes which emerged repeatedly in the five studies and planning processes initiated by the late Archbishop Edward T. O'Meara during the past three years.

In addition to several of the themes expressed by the Archdiocesan Pastoral Council in its recommended priorities, these themes include: shared responsibility for leadership; maintaining a "vital presence" in urban, suburban and rural neighborhoods; compassion and respect for human life and all creation; and a strong affirmation of parish and family life—"emphasizing the importance of both the individual and the community."

Goals drafted by the core planning team cover five areas which are considered to be essential areas of the church's ministry for the foreseeable future: spirituality and sacramental life; education, formation and evangelization; development and support for leaders in the church; social justice; and stewardship.

Archbishop Buechlein praised the work of the core team, saying, "I am extremely pleased with the work that this leadership team has been able to accomplish in a very short time. Building on the excellent work of many people throughout our archdiocese during the past few years, the core planning team has drafted an overall framework for the challenging work ahead of us. In the weeks and months ahead, these drafts will be further developed and refined by more than 80 people working in conjunction with the core team on specific objectives and action plans. This is an outstanding example of our commitment to shared responsibility and pro-active leadership!"

During the month of March, Archbishop Buechlein will present the draft

FIRST DRAFT 2/23/93

Archdiocese of Indianapolis Mission Statement

We the Church in central and southern Indiana, called to faith in Jesus Christ in the Roman Catholic tradition, *strive to live the Gospel by:*

- worshiping God in word and sacrament
- learning, teaching and sharing our faith
- serving human needs

We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

VALUES

We value:

- prayer and spiritual growth
- lifelong learning and sharing our faith
- parish and family, the individual and community
- justice and consistent moral standards
- pro-active leadership and shared responsibility
- vital presence in urban, suburban and rural neighborhoods
- stewardship
- compassion and respect for human life and all creation

OUR GOALS FOR PARISH & ARCHDIOCESAN MINISTRY

- foster spiritual and sacramental life
- teach and share Catholic beliefs, traditions, and values
- develop and support men and women of faith for leadership
- work for social justice through service and advocacy
- promote generous sharing and responsible use of all human and material resources

mission, values and goals to six consultative bodies including: archdiocesan employees (March 3), the Archdiocesan Boards of Education and Catholic Charities (March 6), the Priests Personnel Board (March 9), the Finance Council (March 24), and the Council of Priests (March 30).

While this formal consultation process is taking place, task forces appointed by the archbishop will be working on objectives and action plans in preparation for the second meeting of the core planning team April 21 and 22.

The Archdiocesan Pastoral Council, which includes representatives from all 11 deaneries of the archdiocese, will review a second draft of the mission, values, goals and objectives at its next regularly scheduled meeting (May 15). Members of the community at large will have an opportunity to provide reactions to the proposed plan during four regional forum meetings to be held in Greensburg (May 10), Bloomington (May 17), New Albany (June 6) and Indianapolis (June 14).

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Mission of archdiocese is evangelization

by Archbishop Daniel M. Buechlein, OSB

Who are we? We can't be very responsive to God's call as the church in central and southern Indiana if we can't, or don't, answer that fundamental question. And so the very first step of any serious planning process is to craft a mission statement which answers the question: "Who are we?"

In a way a mission statement is a necessary statement of the obvious. If it is to be helpful at all it should be brief and to the point, no more words than are necessary. It should be short so we can know it by heart. And above all it should be understandable for all of us.



The mission of the Archdiocese of Indianapolis is to be and do what God calls us to do. And what God asks us to do first is to believe in Jesus Christ and in all that is made known to us through Christ and in the tradition of the Catholic Church. The revelation of God in Jesus Christ is mediated through the Catholic Church founded by Christ under the leadership of the 12 apostles. We are called to faith. And we are called to live as Jesus lived and taught us to live. In other words, the mission of the Catholic Archdiocese of Indianapolis is evangelization. It is both teaching and living the Good News of Jesus Christ as taught by the Catholic

Church under the leadership of the Bishop to Rome. I think we can say that our entire mission statement should be viewed as a statement on evangelization.

From the outset I want to stress the fact that the Catholic Archdiocese of Indianapolis is all of the people of God of central and southern Indiana. In other words, the archdiocese is not just the archbishop or the Archbishop O'Meara Catholic Center in Indianapolis or the clergy or religious or any other group of people. Together we are the archdiocese.

It is also very important to be the identity of the Catholic Archdiocese in Central and Southern Indiana to the universal and apostolic Catholic Church. In other words, no parish in the archdiocese nor the archdiocese itself exists as an "independent" church. We are unique as the local church in central and southern Indiana, yet universality is an essential part of our distinctive identity.

The most distinguishing feature of the Catholic Church is its emphasis on sacramental life and worship. We worship God as a community and we also pray alone. Our prayer in communities of faith and our individual personal prayer are both rooted in the Word of God and the sacramental life of the church. God's word in the Bible and the liturgical and sacramental life of the church give us spiritual direction in the stuff of everyday life. Our eucharistic liturgy, the Mass, presents us with the word of God and the sacramental celebration of the mystery of Christ's victory over sin and death made present to us over and over again. No other church can make that claim.

As we note the teaching dimension of our church we point out that we share the responsibility to learn and to teach the faith. This is the meaning of evangelization. We need to share the richness of our faith, especially by the way we live. We believe in education from the cradle to the grave and so we have in mind total religious education. The heritage of our Catholic schools is a special and effective means of evangelization and outreach to liberate the poor (all of us in one way or another) at the most teachable moments of life. Money spent on Catholic education is money spent to remove the burden of spiritual and material poverty for the long run.

As a complement to prayer, service is a hallmark of Christian life. As church we are involved in all forms of charitable works and services for our families, our youth, our elderly sisters and brothers, for the married and the single. We have a special concern for social and economic justice for all.

We are a people who are blessed with rich spiritual and human resources. We are blessed with limited material resources in the face of so many needs among us. And so we share a responsibility to share our spiritual, human, physical and financial resources generously. We are also obliged to use these resources conscientiously and carefully. We are stewards of God's blessings.

Your written suggestions to help improve the mission statement would be most welcome. Next week we will comment on the draft statement of values.

EDITORIAL COMMENTARY

Catholic Community Foundation's success story

by John F. Fink
Editor, The Criterion

One of the more important success stories in the Archdiocese of Indianapolis during recent years is the Catholic Community Foundation (CCF). An article about its growth is on page 3 this week.

This growth has been chronicled in several other *Criterion* articles recently. In the Jan. 22 issue we reported that 23 schools now have some type of endowment in the CCF, ranging from \$5,000 to \$286,500.

That story was followed up in the Jan. 29 issue with a story about Robert Giczewski, CCF president, and Joseph Peters, coordinator of schools for the Office of Catholic Education, visiting deans of education to promote the establishment of endowments in CCF. Their goal is to have endowments started in every interparochial high school this year and in every elementary school no later than 12 months from now.

The article in the Feb. 5 issue about the fiscal year 1992 financial report that the report showed an increase in assets for the archdiocese from, among other things, funds deposited in the CCF. And Archbishop Buechlein's letter with the financial summary said, "Perhaps the most gratifying story behind these numbers is the growth of the Catholic Community Foundation. . . . This growth quite literally is insurance for the future—providing renewable annual income for parishes, schools and programs of the archdiocese."

While the archdiocesan financial report considers the funds in the CCF as archdiocesan assets, it's important to note

that the interest earned for each endowment must be used only for the purpose for which the endowment was established.

We congratulate Bob Giczewski, his staff, and the trustees of the CCF for this. It is important for the long-term financial health of the parishes, schools and other Catholic organizations that have endowments in CCF.

The advantage of endowments, of course, is that the principal always remains intact and continues to earn interest that can be used by the organization. The advantage of having the endowments in CCF is that this ensures that the endowments will be professionally managed and the interest earned is maximized because it is combined with the funds in numerous other endowments.

The CCF was visualized by the late Archbishop Edward T. O'Meara and was spearheaded by then-Mgr. Gerald A. Gettelfinger (now Bishop of Evansville) while he was vicar general. Some of the most capable financial and business executives in the archdiocese have served, and are serving, on the board of trustees. The first to serve as first vice chairman was John

A. Hillenbrand II of Batesville. He was succeeded by John W. Ryan, former president of Indiana University. James Thornton of New Albany served as secretary since the CCF was begun. The CCF is still young. It began

receiving endowments only in 1989 and has grown from \$1.241 million then to \$9.448 million at the end of 1992. It is hoped that this type of growth will continue each year. At last year's annual meeting, Eugene Tempel, vice chancellor for external affairs at IUPUI and a member of the board of trustees, said that the long-range plan is to create an endowment of \$50 million by the turn of the century. We hope that that goal will be met.

New procedure consolidates flow of data requests from parishes

The Archdiocese of Indianapolis has a new procedure to consolidate and regulate the flow of requests for data from parishes and schools.

A special committee chaired by Father Frederick C. Easton, vicar judicial of the Metropolitan Tribunal, has explained the procedure during meetings in six areas of the archdiocese. The meetings were attended by more than 200 persons including pastors, parish life coordinators, pastoral associates, principals, parish administrators of religious education, secretaries and bookkeepers.

Father Easton said that two features of the new procedure were especially appreciated: eliminating duplication of data requests and creating a consolidated archdiocesan data base. It was explained at the meetings that all data will remain confidential and secure but will be available with authorization to those who have a need for it.

Members of the committee in addition to Father Easton are: Providence Sister Lawrence Ann Liston, director of schools; Joseph Hornett, chief financial officer of the archdiocese; Don Barnett, archdiocesan director of information services; and Jacques Benoit, secretary to the Office of Project Implementation. The committee worked with a consultant, Mark Finnegan, president of Strategic Information Management.

For those unable to attend the earlier sessions, there will be another meeting on Friday, March 19, from 10 to 11:30 a.m. in the Assembly Hall of the Archbishop O'Meara Catholic Center.



PLAN MISSION STATEMENT—One of two small groups meets during the Core Planning Committee's meeting Feb. 24-25 that drafted a mission statement, statement of values and goals for the Archdiocese of Indianapolis. Clockwise from left are Father Joseph Schaefer, archdiocesan director of vocations; Father Frederick Easton, vicar judicial of the Metropolitan Tribunal; Joseph Hornett, archdiocesan chief financial officer; Mary Pat Farmand, director of lay ministry personnel; Thomas Gaybrick, director of Catholic Charities; Amanda Strong, vice chairperson of the Archdiocesan Pastoral Council; and Father Jeffrey Godecker, assistant chancellor who is serving as staff for the committee. In the other group were Ronald Dossie, chairperson of the Archdiocesan Pastoral Council; David Hodde, director of the Office of Management Services; Father Paul Koertler, director of priests personnel; Franciscan Sister Catherine Schneider, director of the Office for Pastoral Council; Msgr. Francis Tuohy, pastor of St. Luke Parish, Indianapolis and former vicar general and archdiocesan administrator; Charles Gardner, director of liturgical music in the Office of Worship; Richard Valdisseri, director of development and Charles Schisla, director of Catholic Communications. Gardner, Schisla and Valdisseri are observers. The two groups gave their input to a "meld" group consisting of Archbishop Daniel Buechlein, Chancellor Suzanne Magnatt, and Director of Catholic Education Daniel Elsner. Father David Coats, vicar general, a member of the committee, could not attend the meeting. (Photo by Charles Schisla)

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Catholic Community Foundation assets double

by John F. Fink

The assets of the Catholic Community Foundation (CCF) increased by 116 percent during 1992 and now total \$9.448 million. Twenty-seven new endowments were added during 1992.

These facts were reported by CCF Executive Director and President Robert J. Giczewski at a meeting of the CCF board of trustees Feb. 22. After the meeting the trustees hosted a luncheon for representatives of the various endowments that make up the CCF.

CCF is a non-profit entity that provides a means for individuals and organizations to provide long-term financial stability for charitable, religious and educational organizations in the Archdiocese of Indianapolis. Endowment funds from throughout the archdiocese are merged for investment purposes in order to maximize income.

The principal in endowments is never spent. Earnings from the investment of the funds are used to help meet the financial needs of the individual parishes, schools, agencies and institutions for which the endowments are established.

Indianapolis Archbishop Daniel M. Buechlein, who is chairman of the CCF, told those at the luncheon that the CCF will play a key role in the future of the archdiocese. "Substantial endowments and planned giving are essential to our efforts," he said. "By pooling our funds everyone realizes greater income to help those most in need."

The archbishop talked about the strategic planning that is now taking place in the

archdiocese. A meeting of the Core Planning Committee began immediately after the CCF luncheon.

Archbishop Buechlein was introduced by John W. Ryan, president of Indiana University from 1971 to 1987 and now president emeritus. Ryan is the first vice chairman of the CCF.

Ryan also introduced the other officers and members of the CCF board of trustees. The other officers are Walter F. Grote Jr., chairman of Grote Industries, Inc. of Madison, second vice chairman John M. Whelan, president of Golden Rule Insurance, Indianapolis, secretary, and Father David Coats, vicar general of the archdiocese, treasurer.

The board consists of 25 lay men and women—bankers, business people, lawyers and others with financial expertise—who are responsible for the management of the foundation's assets. Nine new members of the CCF were added to the board and four members retired from the board, thus increasing the size of the board.

Ryan paid particular tribute to James M. Thornton, retired chairman of Citizens Fidelity Bank & Trust of Indiana, New Albany, who had served as secretary and played an active role in the investment of CCF funds.

The growth of CCF was indicated by financial highlights distributed to those at the luncheon. The number of endowment funds was 15 in 1989, 25 in 1990, 45 in 1991 and 72 in 1992. Assets were \$1,241,386 in 1989, \$1,745,938 in 1990, \$4,374,518 in 1991, and \$9,448,017 in 1992.

Giczewski said that a detailed annual report will be distributed later.

Anyone interested in more information about CCF or about endowments may

contact Giczewski at (317) 236-1427 or (800) 382-9836, extension 1427.



BELIEVE IN ENDOWMENTS—Archbishop Daniel M. Buechlein speaks to representatives of organizations within the Archdiocese of Indianapolis that have endowments in the Catholic Community Foundation at a luncheon Feb. 22. Shown at the head table are also, from left, John Ryan, first vice chairman of CCF; Robert Giczewski, president; and Walter F. Grote Jr., second vice chairman.

Terre Haute Deanery gathering to focus on children and families

"Putting Children and Families First" is the topic for a Terre Haute Deanery Gathering '93 to be held at St. Margaret Mary Church at 2:30 p.m. on Sunday, March 7.

Sponsored by the Terre Haute Deanery Religious Education Center and the Deanery Office of Youth Ministry, it is seen as "a Christian response to the crisis facing America's children."

Presenters will be James Lund and Mary Heidkamp. In the Chicago Archdiocese, Lund is director of the Peace and Justice Office who holds a master's in theology. Heidkamp is director of the Campaign for Human Development and candidate for a doctorate degree in ministry.

Married and parents of two young children, the couple will focus on actions that individuals and parishes can take to assure greater justice for the nation's youth. Participants will discuss problems such as: one in four infants are born into poverty; 2.5 million children are victims of abuse; 100,000 children are homeless.

The Lenten program will provide background on the U.S. Catholic Bishops' response to the crisis facing children, including the Nov. 1991 pastoral letter, "Putting Children and Families First: A Challenge to our Church, Nation, and World."

The annual Lenten deanery gathering is designed to build community by bringing people of the Terre Haute Deanery to



James Lund and Mary Heidkamp

provide an opportunity for prayer and song, to bring knowledgeable speakers to the community, and to motivate individuals and/or parishes to involve themselves in the issues presented.

There is no admission charge for the deanery gathering, but those who attend are asked to bring non-perishable food for Catholic Charities. Those wishing further information may call the youth ministry office: 812-232-8400.

Five Rites of Election welcome Easter candidates, catechumens

by Margaret Nelson

"Through the church in this Rite of Election, you catechumens and candidates receive the call of Christ to prepare for the Easter sacraments," said Archbishop Daniel M. Buechlein Sunday, Feb. 28 at St. Peter and Paul Cathedral.

It was one of three occasions this week when the archbishop welcomed those who will be received into the church during Easter Vigil Masses in the archdiocese. Other celebrations were held in Terre Haute and Batesville deaneries.

Catechumens and candidates came from as far away as St. Augustine Parish in Jeffersonville for the Sunday service. On Wednesday, the archbishop welcomed another group of parishes at the cathedral. As part of a rotating deanery schedule, he met those from the Connorsville Deanery at St. Gabriel Church there on Thursday.

Parish representatives read the names of catechumens and candidates. The archbishop called for affirmation from their godparents, sponsors or catechists. Then he asked if the assembly would "include them in your prayer and affection as we move toward Easter?" Then the catechu-

mens and candidates were asked if they wished to be received into full communion of the church through the sacraments.

"It is no accident that the Rite of Election falls at the beginning of Lent," Archbishop Buechlein said. "Jesus was sent by the Father as an act of love to serve us and save us. The Holy Spirit led Jesus to pray before he began his wonderful mission of preaching, teaching and saving."

"How could he lead us to real freedom, to free us from the slavery of self-centeredness?" The archbishop answered, "Christ chose sacrificial love."

"When he began his ministry of love, two themes were struck: prayer and worship. And if we move authentically, we move to service."

The archbishop told the elect, "Like all of us, God has given you special grace to turn your hearts from sinful ways to the Good News, to Jesus Christ."

He said that the new Catholics will receive the strength of the sacraments and are supported by the larger Christian community.

Archbishop Buechlein said that living as Jesus did—as the suffering servant for others—does not come naturally, "so we need to pray."



WELCOME—Shannon Kunkel, from the Rite of Christian Initiation of Adults (RCIA) program at St. Monica Parish in Indianapolis, and 150 others are welcomed at the Rite of Election and Call to Continuing Conversion held at St. Peter and Paul Cathedral on Feb. 28. They are candidates for reception of the sacraments of confirmation and Eucharist on Holy Saturday evening. Eighty-eight other catechumens, from 17 parishes, will also receive the sacrament of baptism. (Photo by Margaret Nelson)

You can help affect which path Eastern Europe will take

Dear Brothers and Sisters in Christ:

Eastern Europe now stands at a crossroads. One path leads to greater freedom and justice; the other to violence, poverty, and a return to totalitarianism. The U.S. Collection to Aid the Catholic Church in Central and Eastern Europe can affect which path this region follows.

After the initial euphoria of communism's collapse, Eastern European nations are facing the bitter realities of hunger, unemployment, and ethnically motivated war. The Catholic Church is one of the few institutions left in the region that the people still trust. Eastern Europeans look to the church as the source of leadership and hope. But the church has suffered greatly during these decades of persecution and finds itself ill-prepared to face the continuing struggle for faith and freedom.

The U.S. Catholic Church is helping to restore the church's pastoral capacity in Central and Eastern Europe. The money collected through your generosity in the past two years is at work in Romania educating seminarians; in Albania helping to restore a cathedral which had been used as a sports arena during communist rule; in Croatia and Slovenia, your contributions are helping to provide education and social services in the midst of war.

This collection is your opportunity to share the blessings of your pastoral life with your brothers and sisters in Eastern Europe. Your contributions will make a real difference in this very difficult time.

Thank you for your support and generosity in this crucial work.

Sincerely yours in Christ,

+ Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

FROM THE EDITOR

The church still encourages indulgences

by John F. Fink

Lent is a good time to gain plenary indulgences through such devotions as the Way of the Cross or adoration of the Blessed Sacrament, or partial indulgences by doing such penances as giving up something that's enjoyable.

What? Indulgences? Aren't they something out of church history that were discontinued long ago? Weren't they associated with the Protestant Reformation? Does the church still teach about indulgences?

Yes, the Catholic Church very definitely still teaches about indulgences. The latest publication of the "Enchiridion Indulgentiarum" was in 1986, bringing indulgences in line with the 1983 revised Code of Canon Law. Prior to that the apostolic constitution "The Doctrine and Practice of Indulgences" was issued by Pope Paul VI in 1967. All these are post-Vatican II documents.



WHAT IS AN INDULGENCE? According to Canon 992 of the Code of Canon Law, "An indulgence is a remission before God of the temporal punishment for sin the guilt of which is already forgiven, which properly disposed member of the Christian faithful obtains under certain and definite conditions with the help of the church which, as the minister of redemption, dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints."

The church teaches that there are "temporal punishments" for sin. This means that a just and merciful God requires that the penitent sinner atone for his or her sins, either in this life or after death in purgatory. A plenary indulgence remits all of this temporal punishment while a partial indulgence remits part of it. Those who get these

indulgences can gain them either for themselves or apply them for the dead. When they are applied for the dead, their actual disposition rests with God.

TO GAIN A PLENARY indulgence, a person must be free of all sin, must perform the work to which the indulgence is attached, and fulfill three conditions: sacramental confession, Communion, and prayers for the intentions of the pope. The three conditions may be fulfilled several days before or after the performance of the prescribed work, but it is fitting that Communion and prayers for the pope be offered the same day as the work is performed. A single sacramental confession suffices for gaining several plenary indulgences.

Plenary indulgences can be gained for adoration of the Blessed Sacrament for at least a half hour; devout reading of the Bible for at least a half hour; making the Way of the Cross, and recitation of the rosary in a church or private chapel or in a family group; a religious community or pious association. There are several other devotions to which a plenary indulgence is attached. Only one plenary indulgence can be gained per day.

Partial indulgences are attached to many Catholic prayers and good works for those who are free from serious sin and have the intention to gain the indulgence. There are general grants of partial indulgences to those who, with some kind of prayer, raise their minds to God with humble confidence while carrying out their duties and bearing the difficulties of everyday life; motivated by the spirit of compassion, give of themselves or their goods for the service of persons in need; or in a spirit of penance, spontaneously refrain from the enjoyment of things which are lawful and pleasant to them.

How much is a partial indulgence? The church used to express partial indulgences in terms of days: 200 or 300 days' indulgence for a particular sin. It stopped doing that because people misunderstood it. It did not mean that the indulgence cut someone's stay in purgatory by that

many days because there is no time in purgatory. It started in the early church when people did public penance for their sins and a 300 days' indulgence would be equivalent to that number of days of public penance. Today the amount of a partial indulgence is left to God.

WEREN'T INDULGENCES part of the cause of the Protestant Reformation? Not indulgences themselves, but the sale of indulgences, you cannot buy an indulgence. The full story begins with the election of Pope Leo X in 1513 (he had been a cardinal since the age of 13). He was known for his extravagance and his remark, "Let us enjoy the papacy since God has given it to us."

In 1517 a German nobleman, Margrave Albrecht of Brandenburg, approached the pope about becoming the Archbishop of Mainz and Magdeburg. The pope was willing, for a price—a high price since Albrecht also had to buy a dispensation from being too young to be an archbishop. This is, of course, the sin of simony. Albrecht took out a huge loan to pay the fees demanded.

Then, to pay off the loan, he suggested the idea of preaching to the people a special indulgence whereby they could free the souls of dead relatives and friends from purgatory by paying money. The money was supposed to go toward rebuilding St. Peter's, but Rome agreed to split it with Albrecht so he could pay off his loan.

So Johannes Tetzel, a Dominican friar, was appointed to preach the indulgence in Wittenburg and other parts of Saxony. Tetzel actually preached that when a person dropped some money into the collection box to pay for the indulgence, the soul of the relative or friend would at that very instant spring from purgatory into heaven.

This was the straw that broke the camel's back for the Augustinian monk Martin Luther, who was fed up with corruption in the church. So he wrote his 95 theses that began the Protestant Reformation.

But the true teachings about indulgences remain.

EVERYDAY FAITH

Are you living the Gospel? Take a good look at your lawn

by Lou Jacquet

There are, in a society as diverse as ours, no doubt a number of ways to check on whether one may be living the Gospel. For Father Ralph Friedrich, one clear test comes in observing the lushness of the lawn outside your window.

The Youngstown, Ohio diocesan priest and former missionary is retired now. But for much of the time between 1971 and 1991 he served the church in El Salvador, Nicaragua and Guatemala, bringing the Gospel to God's poor under difficult conditions. When he came back to the States, the shock of seeing how many Americans lived proved difficult to accept.



"The green lawns scandalized me," he said. "We have fertilizer for our lawns and our golf courses that we spend a great deal of money on. Working in the missions, I saw people who did not even have fertilizer for their crops. They were hard-working people who did not own land the size of the average front yard in the United States." Land ownership by a few wealthy families in these countries make it impossible for average persons to own their own land, he said.

The priest was repeatedly struck by the waste in American life. The super-conspicuous consumption so evident in our malls was nowhere to be found when he worked in the missions, he recalled. "When people buy cooking oil there, they buy enough for tonight's meal. When they have a headache, they buy two aspirins, not an entire bottle. If they want to smoke, they buy two cigarettes, not a pack or a carton. They only buy what they can

afford. It costs money to be poor because you never buy in the cheaper larger quantities. But you also do not buy what you do not need."

Working in the missions makes Father Friedrich aware of how Americans "think everything is worse here than anywhere else," he said. As an example, he cited the concern over America's unemployment rate when it hovers near the 8 percent mark. "In Guatemala, that rate stands at 35 percent all the time and reaches 65 percent at certain times of the year. Yet Americans make it sound as if no one else faces such difficulty finding work."

At 75, an age when many persons hope to spend their final years relaxing, Father Friedrich lives simply in a two rooms but keeps active working for a number of issues. He would like to see American Catholics, including his fellow priests, become much more involved in peacekeeping. He also believes that two

other critical aspects of living the Gospel—evangelizing and being a missionary for the faith—are almost ignored by stateside Catholics even though "every baptized Catholic must be an evangelizer and a missionary."

Above all, he thinks Catholics in this nation need to check our attitudes about how we live. "I am not a prophet," Father Friedrich said. "I don't tell the Lord what to do. But I do think we need to make up for some of the mistakes we are making. I don't believe we are truly living the Christian life in many ways. As individuals and as a church, we need to embrace a simpler lifestyle. That means all of us, myself included."

For a good barometer of how we are doing in our attempts to live simply as the Gospel calls us to do, he suggests, it might be worth taking a look outside our window. How lush and green does that lawn happen to be?

THE HUMAN SIDE

The feelings, frustrations, confusion of modern religious leaders

by Fr. Eugene Henrick

"My mother says celibacy is divinely inspired because it spared some women men." That's one of the many great human insights from "Sources of Inspiration: 15 Modern Religious Leaders," edited by Gene I. Maeroff (Sheed and Ward).

It is a compilation of fascinating clergy stories that explore not only the aspirations and ideals found among pastors across ecclesiastical lines, but also the feelings they experience, their frustrations and confusions.



The Rev. Colbert S. Cartwright, a Disciple of Christ pastor, recalls how Arkansas Gov. Orval E. Faubus called out the National Guard to block the admission of nine black students to school. When Mr. Cartwright saw black student Elizabeth Eckford walk the gauntlet of jeering white people, he told his congregation that black students were human beings and that white people who lost sight of that were in danger of losing their souls.

That sermon cost him 10 percent of his congregation and brought harassment by the police. Moreover, it left him to wonder what being a good pastor is all about. Did he have to cause pain to his people to communicate the Gospel?

In Mr. Cartwright's we see the kind of struggle pastors experience when they try to throw themselves into their work with integrity, yet do not know whether their efforts are appreciated or even strategically correct.

Auxiliary Bishop John H. Ricard of Baltimore, one of the nation's black Catholic bishops, echoes another pastoral struggle: "You have to go all the way, you have to go native. If you don't, you aren't very effective. . . . I would like to converse to people (that) . . . there is redemption in suffering, that—especially for African-Americans—this does in a way make us stronger from the struggles and difficulties."

For Bishop Ricard the journey to redemption implies suffering. And the struggles of a ministry in which you "throw in your all" are worth it!

In marriage preparation sessions, Lutheran Pastor Jane Shields tells couples, "I'm invested in you. Farther down the line

when you're having problems and struggling with trust, you can call on me."

Her story is one of the deep Christian bonding that pastors experience.

For Roman Catholic Father Virgil Elizondo, investing oneself fully in ministry is walked into the room, bent over the woman and spoke her name in his deep voice—tender now, and soothing—while he gently touched her hand. He reassured her God loved her and was ready to take her home. The woman continued to speak, excitedly and unintelligibly.

"Was she frightened of him, terrified of death? Or was she ecstatic, happy to see him, to be near the end of her pain, to be going home? Elizondo was confused. If only the family were here, he seemed to be thinking."

Reflected there are the confusing signals pastors often experience when they try to give their best.

Father Paul Gallatin, also Roman Catholic, illustrates the deep puzzlement a pastor can experience: "The institutional dimensions of the parish priesthood are hardly worthy of the vocation to it. You can get trapped in being and lose the prophetic dimension. The priest must constantly ask himself: Am I investing myself in something genuinely redemptive?"

THE CRITERION

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To the Editor

Continuing assault on family values

My feelings approached consternation when I read the headline of "Editorial Commentary" in the Feb. 12 issue, "Clinton and the Church Agree on Social Issues."

Since it is obvious to many of us that Mr. Clinton's election is, in terms of our traditional values, nothing short of disastrous, the sweeping tone of this headline is truly amazing.

Perhaps even more amazing is the comment from the Bishops' Secretariat for Pro-Life Activities which states that, despite passage of the Family Leave Bill, the church will not lessen its opposition to the unborn. The statement then concluded with the remark, "There will be no trade-off."

Even if we discount the statements of Mr. Clinton as a candidate, his actions since Inauguration Day have been consistent. He has said he will sign the Freedom of Choice Act. He has demonstrated his support of the Gay Agenda. He is a consistent supporter of abortion on demand. He actively works in support of these positions wherever he can influence them through executive order. And now that we have been thrown the rather dubious bone of family leave, why should we doubt that the continuing assault on Catholic family values will proceed at an even greater rate of speed?

It is rather obvious that the "trade-off" for being a member of negotiation, was made on Election Day and there is nothing for us to do but meekly pay the bill. And,

probably, the size of the bill will be buried in still another addulatory piece in the Catholic press describing the latest Clinton move in support of Catholic social principles.

James R. Sehr

Indianapolis

Gays also deserve voice in church

I want to thank you for the level of professional journalism shown by *The Criterion* in publishing both sides of the "Gays in the Military" issue in the Feb. 19 issue.

We are a very diverse church and, while gays and lesbians are in the minority, we deserve a voice too.

Victoria Mansfield, Chairperson

Dignity of Central Indiana

Indianapolis

Article stereotypes working mothers

Cynthia Dewes' article in the Feb. 12 *Criterion* was insulting. Her insinuations that working mothers do not stay home with their children in order to be able to attire their children in designer clothes and feed them at certain fast food establishments is completely ridiculous.

Women who work do not find fault



with those who choose to be full-time mothers regardless of whether they work for financial or personal reasons. Why do many women who are full-time mothers find it necessary to condemn those who are working mothers?

Ms. Dewes states that women who do stay home receive little respect for doing so. Is she implying that her 4-year-old that he is often wandering down the street with no supervision and looks to his neighbors for someone who will talk to him. Certainly a mother like this, although she stays home, does not deserve the kind of respect an attentive mother would earn.

I have witnessed in my own neighborhood a "stay-at-home" mom who pays so little attention to her 4-year-old that he is often wandering down the street with no supervision and looks to his neighbors for someone who will talk to him. Certainly a mother like this, although she stays home, does not deserve the kind of respect an attentive mother would earn.

Ms. Dewes has seen fit to stereotype working mothers in her article. There are specific terms for prejudice depending on the type of prejudice. Maybe we need to invent a new word to describe the kind of stereotypes and prejudicial opinions Ms. Dewes has been allowed to print.

It is time Ms. Dewes wakes up to the fact that it is 1993 and realizes that both parents, male and female, have equal responsibilities when it comes to child care. As a Ph.D. candidate, I see many bright, educated

women who can make significant contributions to society through their careers outside the home. It would be a shame for their talents to be untapped if others like Ms. Dewes were to make these women feel they will "scar" their children if they do not stay home.

As the number of women in the work force continues to increase, I would suggest it is time to look for something positive that may come from more mothers working. Namely, that one day the children of working mothers will truly have the opportunity to grow up without the tired (and outdated) ideas about what constitutes man's work and woman's work.

Mary Jeanne Burger

Indianapolis

Aged are still needed by society

I am writing in response to the article by Alice Dailey titled "Seniors Are Not Nineties" in the Feb. 5 *Criterion*.

I congratulate Ms. Dailey on her insightful and entertaining description of the heterogeneity of the aged population. Particularly, I salute her efforts to show that the aged are still needed by this society, which tends to write them off as being useless if they are no longer earning a paycheck.

We have a big job ahead of us to demonstrate to society that casting off the elderly population, with all of its wisdom and experience, is a drastic mistake. Efforts such as your writer's contributed positively to the cause.

Duane J. Etienne

Central Indiana Council on Aging

Indianapolis

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as they are relevant, well-written, respectful, and to the point, and within space limitations. Letters must be signed and contain the writer's full address, although the name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will request that letters be published. The editor may also edit letters for length, grammar and style. Letters for publication should be sent to The Criterion, P.O. Box 377, Indianapolis, IN 46201.

Point of View

Using technology for spiritual solace

by Shirley Vogler Meister

An older friend in my (Belleville, Ill.) hometown posed a question I couldn't answer well. Why can't we go to confession by telephone?

My friend is a sincere and good-hearted person. Because of health problems, she's sometimes confined to the house. How comforting it would be for her, and others like her, to talk with a priest by phone about spiritual matters that trouble her!

If there can be telephone hotlines for every other conceivable—and inconceivable—need, shouldn't there be some for spiritual solace?

Night and day, television spots blare "800" and "900" numbers for everything from real estate and hair products to "love connections" and psychic readings. Many evangelical preachers have such numbers, promising salvation, grace and blessings—for a price. Some of these are examples of superfluous mis-use of phone service.

Is this the kind of help I'm talking about for shut-in Catholics?

No.

What I suggest is priest-availability by phone for sincere persons seeking God, puzzled about a problem, asking questions or in need of religious counseling. This could be done in various ways:

- 1) With spiritual referral lines—similar to what the medical profession has through which a shut-in could be put in touch with a priest or another professional who can help; or
- 2) With local parish numbers—other than the rectory phone—through which over-the-phone advice can be given by a priest, deacon or trained lay person; or
- 3) With limited numbers given only to

shut-ins in areas where priests are in short supply (an ever-increasing dilemma).

Shut-ins are usually considered to be the elderly or the ill, but others fit the description: those housebound with small children or caregiving duties, those physically challenged but not sick, those rarely leaving homes because of rough neighborhoods or other fears, and those living in remote areas—to give a few examples.

Earlier this year, a reader (a shut-in) in New Jersey posed the idea of confession by phone to the columnist Father John Dietzen. He explained the concept of penance and other sacraments, which are "actions of Jesus Christ exercising his saving power in his church."

Christ acts through human beings whose outward signs and words "make up the sacramental encounter between him and the person receiving the sacrament." Father Dietzen said, and "the church's awareness of this always means that personal presence is required between the minister of the sacrament and the one receiving it. Just as a priest cannot receive the ordination or a baby baptized over the telephone, so one cannot receive the sacrament of penance that way either."

Father Dietzen pointed out that those unable to see priests in person are not abandoned. "The individual's spirit of faith, trust in God, sorrow for sin, and desire for the Eucharist and reconciliation can bring forgiveness of sins and other help from God."

Since sin is a conscious turning away from God, a sincere seeking of God in the spirit of repentance—even without a priest present—is certainly redeeming.

Life is in the last decade of the 20th century. It moves at top speed and with top technology: phones, FAXes, computer modems, and more. Surely there are ways to use these communication media to make our spiritual lives better, to touch the souls of others in a sacramental way—even, under certain circumstances, with telephone sharings similar to confessions.

(Shirley Vogler Meister is an Indianapolis freelancer who communicates through prose and poetry.)

LIGHT ONE CANDLE

Your family's vocation

by Fr. John Catoir
Director, The Christophers

A vocation is a calling from God, but individuals are not the only ones who have a calling. Each and every family has a vocation to live as a loving community, and Lent is a good time to begin thinking about your family's vocation.

A family is a small group of persons sharing their lives together on a deep, personal level. Sometimes relationships within a family are almost too close for comfort. Disagreements will arise, and resentments will set in, disrupting the delicate balance needed for an atmosphere of emotional comfort. It takes a lot of laughter and forgiveness to offset the negative forces in any family situation. Learning how to foster the spirit of forgiveness is key. "Forgive us our trespasses as we forgive those who trespass against us" (Luke 11:4). Forgiveness is a prerequisite for a peaceful home.

When a man and woman have children they become a new creation, a family. The children must then learn how to do their share to build a loving community. Selfishness will always rear its ugly head, but all is not lost; love can overcome all kinds of selfishness. "Love can make it easy, and perfect love can make it a joy" (from the Old Rite of Marriage).

What else can a family do to promote harmony? Pray! With God's help all things are possible. If family members pray together, attend church together,

listen to the Word of God together and receive the Eucharist together, there is a good chance they will achieve that elusive balance needed for a happy home. To become a loving community everyone in the family needs to make a commitment to the goal of happiness.

The husband-wife relationship sets the tone. On their wedding day the couple made a public promise to God that they would share their love for one another with any children God might send them. In the marriage ceremony they invoked Jesus as Lord, and took a vow binding themselves to this life-long love commitment.

Announcing such a courageous public declaration is one thing, but making it stick is quite another. Normally, when the honeymoon is over the lovers begin to learn that true love is in the will. Romantic emotions can only last so long. When romance fades, faith can be a powerful motivating tool in overcoming the problems that plague every marriage. "Lord, not my will be done, but yours" (Matthew 26:39).

There can be great suffering in the homes of those who do not know how to forgive and forget. It is a skill that takes time to develop. Good intentions alone may not be enough to break through some of the tenacious resentments that plague family life. In such cases a spiritual counselor might be helpful.

In all circumstances, the important thing is to foster the sense of the family vocation. When Jesus said, "Love one another as I have loved you," he was speaking to each and every member of the family. He was calling family members to cooperate in building a community of love.

(For a free copy of the *Christopher News Note*, "Faithful Forever," send a stamped,

CORNUCOPIA

Let Lent be a labor of love

by Alice Dailey

I have known many modern day saints. I have witnessed selfless actions by other noble persons, but I have never heard anyone, saint or other, shout with joy, "Oh, goody, goody, Lent is here!"



If the season doesn't move such angelic souls to canticles of praise what does it do to the less seraphic? For some, Lent is in the same category with trips to the dentist, physical checkups or spring cleaning.

Actually, with revised Lenten rules imposing just eight meatless days, the season should be a piece of cake. Says who?

Not for some who, like my family members, shudder at the mere thought of anything fishy touching our plates. If we're not to overdose on cheese, eggs and potatoes, what's left to eat?

I am convinced that the devil works overtime on Ash Wednesday and Lenten Fridays. Not in a roaring, obviously evil way but by sneaking into those enticing stews and crunchy fried chicken legs featured on commercials.

"It's simply a matter of psychology," my daughter declared loftily, "it's just a matter of getting our minds off meat." So saying, she switched on the TV. A thousandth re-run of M.A.S.H. popped onto the screen, spotlighting one character, *Malcolm*.

I cleared my throat loudly.

She switched channels to a talk show. Panel members were fuming about pork barreling and muttering things like, "Those turkeys are getting by with murder."

"A-hem!"

She hastily pushed the remote again.

This channel showed a grown man wearing a baby bonnet and dress, dangling his legs from a high chair.

"Oh, not him!" I groaned, "he's such a ham."

"Mom!"

"Okay, okay. Let's see if Perry Mason is in there somewhere. Unless that series has chinked out again."

Narrowing her eyes at me she zapped the set.

Lent truly does take "selling" each year. But we have to be sold on the necessity of physical checkups and all-out cleaning, so why not admit the absolute need of spiritual spring cleaning, the removing of clutter and cholesterol from the soul?

No one can make our Lenten obser-

vance for us any more than someone else can take our physicals for us, so we have to change our perception of Lent as an endurance contest to something exhilarating, as cramming for a scholarship to heaven.

In another perspective we might compare Lent to the times we kept constant watch with someone dear struggling between life and death. On those occasions we were oblivious to self and discomfort. We did what we did as a labor of love. Can't we then, accept Lent as a labor of love for the God who has been there before us?

Let Satan gauge those delectables in our face. Who needs them? We have our parsnip casseroles and pickle sandwiches and they're not bad at all.

vips...



The Lambda Beta Chapter of Delta Theta Tau Sorority recently donated \$350 to St. Elizabeth's Home for the purchase of a new washing machine. Lambda Beta member, Rita England (right) presented

the check to Mary Rose Nevitt, executive director of St. Elizabeth's.

Scott DeNardin has been hired as the new director of accounting services for the Archdiocese of Indianapolis. DeNardin was manager of finance for St. Francis Hospital and has held accounting positions with Blue Cross/Blue Shield and St. Vincent Hospital. He holds a bachelor's degree in finance from Indiana University.

Salvatore Puntarelli, purchasing director for the Archdiocese of Indianapolis for the past 28 years, retired at the end of February. He served through three archbishops in the Indianapolis Archdiocese and through two bishops in the Lafayette Diocese. Good luck to you in retirement, Sal. We will miss you!

check-it-out...

Marian College will present a series of "Mature Living Seminars" March 10-April 27. The seminars are a discussion series for older citizens. It is designed for those interested in gaining new knowledge, different insights, challenging experiences and intellectual stimulation. For additional information, call 317-929-0123.

Birthing presents, "Love Works Magic," Fashion Show and Luncheon on March 20, beginning at 11:30 a.m. at Ritz Charles, 12156 N. Meridian Street. Men's and women's fashions by Tarkington Tweed. Proceeds to benefit Birthing services. Donation is \$20. Call 317-253-9620 or 317-251-7111 for ticket information.

Single Catholic women, ages 20-45, who are "serried in finding out more about monastic life are invited to attend the "Benedictine Life Weekend," on March 12-14, at the Monastery Immaculate Conception in Ferdinand, Indiana. The weekend, which begins Friday evening at 7 p.m., will focus on the topic, "Obedience in the Rule of Benedict." Call 812-367-1411 for registration information.

St. Francis Hospital and Health Centers will present "Say Yes to Life! Creating Healthy Self-Esteem," with Father Leo Booth on March 8 from 7:00-8:30 p.m. in the Beech Grove High School Auditorium, Beech Grove. Father Booth is an Episcopal priest and recovering alcoholic. He is a certified alcoholism and eating disorders counselor, and a national lecturer and trainer on spirituality and recovery from addictions. The talk is free and open to the public. For more information, call 317-782-6618.

On March 5, 6 and 7, the Balcor Company will present a first-time event, the 1993 Contemporary Christian Music Festival, featuring five nationally-known artists on one stage for seven free performances at Union Station, 39 W. Jackson Place. Opening the festival at 7 p.m. on Friday will be Rhythm Mission, followed by Out of the Grey, a husband and wife duo whose current album is number ten on Billboard Magazine's Contemporary Christian music chart. On Saturday, White Heart and Morgan Cryer will perform; Sunday, the Newsboys will perform. Call 1-800-969-1888 for details.

The Hispanic Education Center of Indianapolis is offering "Family Community Leadership for Hispanics," an adult education program that develops individual skills needed for leadership positions and helps people understand public policy issues relating to families and communities. Qualified speakers will lecture and lead group discussions on issues that Hispanics face daily in their roles as family members, citizens and leaders. The class meets on six Tuesdays from 6-8 p.m., and two Saturdays from 8:30 a.m. to 12 noon. The course begins March 9, and all classes will be held at the Hispanic Education Center. Materials are written in English and Spanish, and the instructors are bilingual. Cost is \$50 per person. Child care provided. Call 317-634-5022 for registration information.

St. Susanna Parish, Plainfield, will present Jim Welter, from the Archdiocesan Religious Studies Program, at 7 p.m. in the parish hall for "The Ascending View: A Contemporary Look at Scripture." The seminar will compare the Catholic approach to Scripture with that of other traditions. On March 7, "Searching for the Real Jesus," will be the focus. Welter will center on what is in a number and interpreting Scripture. On March 14, "Behold the Kingdom," will be the focus. Welter will center on praying with Scripture and miracles. Registration is encouraged but not mandatory. Call 317-839-3333 for more information.

Holy Angels Catholic School presents, "An Evening of Excellence," with Benjamin S. Carson, Sr., M.D. on March 21 at 4 p.m. in the Westin Hotel, 50 S. Capitol Ave. Carson is the director of pediatric neurosurgery at Johns Hopkins Hospital in Maryland. Tickets are \$25 and benefits Holy Angels Scholarship Program and Endowment. For more information, call 317-926-5211.

The 1968 graduating class of St. Agnes Academy is searching for "lost" classmates to attend their 25th Reunion. Call Theresa Bowes at 317-259-1329. They would like to have the reunion in conjunction with the All-School 25th Reunion of Catholic Schools. Call 317-236-1598 if you have any information on the All-School Reunion.

"A Celebration of Life," Right-to-Life Annual Dinner Dance will be held at the Indianapolis Marriott on March 19. Social hour will begin at 6:30 p.m., dinner at 7 p.m. The speaker is Carol Evers, the Stimming Award, an award given for pro-life service is presented at this event. Reservations are \$25 each and should be received by March 8. For reservation information, call 317-257-4718.

Musical '93, "Come to the Cabaret," will be presented by Holy Name School in Hartman Hall at the school, 21 N. 17th Ave., at 7:30 p.m., on March 13 and 14. The show will involve the 5th, 6th, 7th and 8th grade students at the school. The Musical Chorus and Band will provide songs and music from different eras. Tickets for the Sat. show are available by calling 317-787-3863. Tickets for the Sun. show are available by calling 317-784-1832.

Our Lady of Lourdes Church, 5333 East Washington St., will hold an evening prayer service lead by the combined choir and folk group of Our Lady of Lourdes Church on March 7, at 7 p.m., in the church with prayerful melodies of Taizé (a community of brothers in France). Following the evening prayer service, there will be a time for quiet reflection and personal prayer. All are invited to attend. For more information, call 317-356-7291.

Sacred Heart Catholic Church, 1530 Union St., will offer "A Day of Reflection," featuring Father John Doctor, on March 6. Registration begins at 9 a.m. and concludes with Mass at 5 p.m. The topic is "Jesus Reigns in Our Lives." Coffee and donuts will be available at 9 a.m., and a lunch break will be at 11:30 a.m. All are welcome to attend this day of reflection during this season of Lent. For more information, call 317-638-5551.

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UPC Homecoming to greet inactive Catholics

by Margaret Nelson

Non-practicing Catholics in the archdiocese will be invited to a June 2 "Homecoming" at SS. Peter and Paul Cathedral in a program being coordinated by the Urban Parish Cooperative.

Father Patrick J. Brennan of Loyola University and director of the Office of Evangelization for the Archdiocese of Chicago, will be the speaker at the cathedral program.

The first step of the "Each One Reach One" program is to begin distributing

cards in individual parishes in March. Parish priests or other leaders will explain the process at Sunday Masses.

Church members will be encouraged to consider friends and relatives who have stopped attending church, and submit their names to the parish. The request card includes the option for the member to contact the non-practicing Catholic or to request that another trained parishioner approach that person. To help the contact person, the question is asked: "Why do you think they don't attend church?"

Each church will recruit parishioners to contact the inactive Catholics. Father

Clarence Waldon, director of the Office of Evangelization, will lead the training sessions for all contact persons on March 27 at the Catholic Center.

The contact people will personally bring the non-practicing Catholics to the cathedral. It is hoped that each parish will bring at least 15 to the Homecoming.

People who are not affiliated with any church, the "unchurched," will be welcome at the homecoming, as well.

Parishes will be encouraged to include the "lost" Catholics in their prayers and to welcome them to the churches. Some parishes will hold individual "home-

coming" activities for people from their parishes who attend the cathedral event.

The Urban Parish Cooperative plans to make this an annual event. Center city parishes that are not members of UPC are participating, and every parish in the archdiocese is invited to bring guests.

Those parishes committed to participation in every phase of the project are: SS. Peter and Paul Cathedral, Holy Angels, Holy Cross, Holy Trinity, Little Flower, Sacred Heart, St. Andrew, St. Bridget, St. Catherine, St. James, St. Gabriel, St. Joan of Arc, St. Mark, St. Patrick, St. Philip Neri and St. Rita.

Holy Trinity Day kids portray heroes for Black History Month

by Margaret Nelson

Something new was added to this year's Black History Celebration at Holy Trinity Community Day Care Center on Feb. 25.

Pre-kindergarten groups gave two short historical skits. The first showed a dozen kids sitting in chairs. Another child portrayed a white man telling "Rosa Parks" to give up her seat on the bus to him. Then the audience learned that Parks was taken to jail for not giving up her seat on the bus to the man.

The second skit showed the "Lunch Counter Kids," who refused to leave the restaurant area until they were served.

Other children in the class pretended to be customers who became angry and threw catsup and mustard on the youngsters when they wouldn't move. But the three "kids" stayed until the waitress finally served them.

All in all, 76 of the students dressed up like their role models. Most of their heroes were black. Three-year-olds picked

names like Wilma Rudolph, Marian Anderson, Alex Haley, Langston Hughes, Louis Armstrong, Mahalia Jackson, and Jackie Robinson.

Pre-kindergartners chose role models like Bill Cosby, O.J. Simpson, Cicely Tyson, Shirley Chisholm, Michael Jordan, Flip Wilson, Willie Mays and Harry Belafonte.

Those portrayed by the kindergarten students are from the present time, and many are local leaders such as Police Chief James Toler, Indianapolis Public Schools Superintendent Shirl Gilbert, Martin University President Benedictine Father Boniface Hardin, local plumbing businessman M.G. Raby, and television reporter Jane Harrington.

This year, young Aaron Allen, portraying television weatherman Chris Wright, led a rap session that his classmates really "got into," especially blond-haired Kourouy Domel, who depicted Gov. Evan Bayh.

Sixteen pre-kindergartners sang "Heal the World" waving the flags of many nations. And the whole group recited the Wee Folks pledge, counted the Swahili way, and sang a "Lift Every Voice" finale with the audience.

Those in attendance included many of the role models portrayed by the children, including Fathers Kenneth Taylor and Clarence Waldon and state attorney general Pam Carter. Holy Trinity parishioners and clients of the Holy Trinity Adult Day Care enjoyed the presentation, as well.



DRESS-UP—Pre-kindergartners at Holy Trinity Day Care Center portray role models ranging from Frederick Douglass to Madame C.J. Walker in the 1993 Black History Celebration Feb. 25. (Photo by Margaret Nelson)

Lenten penance services

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

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

Indianapolis North Deanery

March 16, 7:30 p.m., St. Pius X.
March 16, 7:30 p.m., St. Matthew.
March 22, 7:00 p.m., Immaculate Heart of Mary.
March 23, 7:30 p.m., Christ the King.
March 24, 7:30 p.m., St. Thomas Aquinas.
April 1, 7:30 p.m., St. Luke.
April 4, 5:00 p.m., St. Joan of Arc.
April 5, 7:00 p.m., St. Andrew.
April 5, 7:30 p.m., St. Lawrence.

Indianapolis West Deanery

March 22, 7:30 p.m., St. Gabriel.
March 24, 7:30 p.m., St. Michael.
March 25, 6:15 p.m., St. Monica.
March 25, 7:00 p.m., Holy Angels.
March 28, 10:30 a.m., St. Bridget.
March 31, 7:30 p.m., St. Christopher.
April 4, 2:00 p.m., St. Anthony.
April 4, 2:00 p.m., Holy Trinity.
April 5, 7:30 p.m., St. Malachi.
April 6, all morning, Ritter High School.

Indianapolis South Deanery

March 10, 7:30 p.m., Our Lady of the Greenwood.
March 17, 7:30 p.m., Nativity.
March 18, 7:30 p.m., Holy Name.
March 23, 7:30 p.m., St. Roch.
March 23, 7:30 p.m., St. Barnabas.
March 24, 7:30 p.m., St. Mark.
April 5, 7:00 p.m., St. Jude.

Indianapolis East Deanery

March 15, 7:30 p.m., Little Flower.
March 22, 7:30 p.m., Holy Spirit.

March 23, 7:30 p.m., St. Thomas, Fortville.
March 23, 7:00 p.m., St. Philip.
March 25, 7:00 p.m., Holy Cross.
March 26, 7:00 p.m., St. Michael, Greenfield.
March 28, 3:00 p.m., Our Lady of Lourdes.
March 29, 7:30 p.m., St. Simon.
March 30, 7:00 p.m., SS. Peter and Paul Cathedral.
March 30, 7:00 p.m., St. Bernadette.
March 30, 7:00 p.m., St. Mary.

Batesville Deanery

March 21, 7:30 p.m., St. Maurice, Napoleon.
March 21, 4:00 p.m., St. Dennis, Jennings Co. and Immaculate Conception, Millhouses at Millhouses.
March 28, 2:00 p.m., St. John, Osgood.
March 28, 2:00 p.m., St. Magdalen, New Marion.
March 31, 7:00 p.m., St. John, Enochsburg.
St. Anne, Hamburg, St. Maurice, St. Maurice at St. John.
March 31, 7:00 p.m., St. Joseph, St. Leon.
March 31, 7:00 p.m., St. Lawrence, Lawrenceburg.
April 1, 7:30 p.m., St. Mary, Aurora.
April 2, 7:30 p.m., St. Mary, Greesburg.
April 4, 2:00 p.m., St. Louis, Batesville.

Seymour Deanery

March 21, 2:00 p.m., St. Rose of Lima, Franklin.
March 23, 7:00 p.m., American Martyrs Church, Scottsburg.
March 28, 7:00 p.m., St. Ambrose, Seymour.
March 29, 7:00 p.m., Prince of Peace, Madison.
March 30, 7:00 p.m., St. Columba, Columbus.
March 31, 7:00 p.m., St. Patrick, Salem.
April 1, 7:00 p.m., St. Mary, North Vernon.

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Rev. James D. Barton, Archdiocesan Director

Couple helps troubled teen-agers

by Mary Ann Wyard

For newweds John and Mary Herbertz, the road to Covenant House was a long and roundabout one. However, they finally ended up at Covenant House in New York City last year for memorable community faith sharing, and ministry experiences with troubled youth.

It was a year of challenges, they said, and a year of personal growth which helped strengthen their marriage preparations.

Before joining the Covenant House faith community in 1992 and working as a crisis counselor for the toll-free help number Nelineine (1-800-999-9999), John Herbertz was graduated from Roncalli High School and Ball State University.

He was active in the Center for Peace and Life Studies in Muncie, served with the Jesuit Volunteer Corps in Chicago, attended St. Meinrad Seminary, studied with the Maryknoll priests, coordinated an after-school day care program at the Near Eastside Multi-Serve Center in Indianapolis, and toured parts of Central America, including Guatemala, El Salvador, and Nicaragua.

"In New York I also worked in the Covenant House long-term care program for troubled youth," he said. "A lot of the crisis counseling is just empathetic listening, making them feel that someone cares. It's really something the amount of trust these kids have in you. They believe you have all the answers, and they want you to tell them what to do. But that's not what

we're there for. We help them get in touch with their feelings, and help them discover that they're not so immobilized by fear and that they can begin again."

Mary Herbertz had been interested in the Covenant House ministry for troubled youth since high school. But first, the former Mary Schumacher completed her degree in physical therapy and worked at Wishard Memorial Hospital in Indianapolis. Then, in 1991, she moved to New York City to serve a 16-month stint with the Covenant House faith community as resident advisor at the Crisis Center in Manhattan.

Her work with 18- to 21-year-old boys was rigorous, she said, but shared prayer time with members of the faith community helped her to help these troubled youth.

"The kids coming in off the streets had heartbreaking stories," she said. "Some weren't ready to tell anyone their story. Some were very likeable. Others had so much anger inside and didn't feel like they could trust anyone because they had been a part of the system for a long time, either in foster care or shuffled around between relatives and friends. Several had been to prison. A lot of them didn't have very much hope. Very few had gotten a high school diploma or earned a general education degree."

Those kids without an education faced bleak futures, she said, and many were forced to become involved in criminal activities like homosexual prostitution and the drug trade just to survive on the streets. "It's an awful cycle," she said. "Most of

our kids were homeless New York-area kids. One boy had killed a few people in self-defense. Another came to Covenant House because drug trafficking was getting so dangerous and he feared for his life.

Once at Covenant House, she said, the troubled youths began a completely new lifestyle that emphasizes structure—curfew, rules and regulations—counseling, prayer, and new beginnings.

"We ask them to search for a job every day," she said. "The type of jobs they qualified for didn't pay much. What they had been doing on the streets was very dangerous, but they would earn thousands of dollars and they were accustomed to that. So this was a completely new lifestyle. Structure is exactly what they were crying out for, but they were hating it at the same time. Oftentimes, in retrospect, they could see the love involved in what the Covenant House faith community was asking them to do, but at the time they would get pretty angry."



Newweds John and Mary Herbertz

Confirmation class learns to give

Seventh grade students from St. Monica School in Indianapolis made a "pilgrimage" service retreat in preparation for their confirmation.

The students were able to compare the traditions, styles, and decor of their own new church with Holy Cross Church and SS. Peter and Paul Cathedral.

At Holy Cross, the students worked alongside some of the recipients at the St. Vincent de Paul food pantry, unpacking

boxes, sorting cans and repacking items for distribution.

The students spoke of the strength, understanding and new friendships they experienced. They learned that they had smiles, kind words, and service to share with other people.

Youth ministry coordinator Dede Stomoff, junior high team minister Lynne Brennan and seventh-grade catechist Jeff Ferland accompanied the students.



SERVICE—The St. Monica School confirmation class, catechists and food recipients work together at the Holy Cross Food Pantry as part of a practical pilgrimage retreat the class experienced. (Photo by Jeff Ferland)

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FAMILY SHARE—Families at St. Margaret Mary in Terre Haute meet for their fourth annual gathering to make greetings for homebound and other parishioners. The event helps families spend time together, get to know other parish families better, and experience the joy of serving other people. Sixty distinctive cards were mailed and others were taken home for "special delivery." (Photos by Mary Ann Wallace)

INDIANA GENERAL ASSEMBLY

ICC supports bill to prohibit assisted suicide

by Coleen Williams

Father Joseph Rautenberg spoke last week on behalf of the Indiana Catholic Conference (ICC) in support of a bill before the Indiana Senate that would prohibit assisted suicide.

"Catholic teaching opposes euthanasia as a violation against God and self," Father Rautenberg said. The ethicist on the staff of St. Vincent Hospital in Indianapolis told the Senate Committee, Criminal and Civil Procedure Committee, "Assisted suicide and euthanasia are cutting at the roots of moral life."

Observing the probability of a "slippery slope" in assisted suicide practice, Father Rautenberg pointed out that beginning with "the most compelling cases" assisting of suicide would lead to those who are neither "terminal [nor] incompetent."

Counsel of the terminally ill, especially the poor, is also disturbing, Father Rautenberg said. Those who think they are a burden on others or society may see assisted suicide as an "easy exit," he said.

The bill to prohibit assisted suicide, SB 477, was introduced by Sen. Joseph Zakas (R-Grange). The committee voted 5-2 to move the bill to the Senate floor.

In defending his bill, Sen. Zakas asked, "Who will decide public policy for Indiana? Will it be Dr. Kevorkian or the Indiana legislature?"

The state senator noted the gap in Indiana law which prohibits forced assisted suicide but says nothing about assisting a willful suicide. "Our failure to act is tantamount to our accepting assisted suicide as our public policy. Our laws are silent on the matter," he said.

Referring to an article in *The South Bend Tribune*, Sen. Zakas told the committee that, although Jack Kevorkian—the "suicide doctor" sometimes called "Dr. Death"—said he had no intention of moving to Indiana, the doctor did intimate an interest in forming "a chain-link setting of suicide centers" for such a practice.

Kevorkian assisted the suicide of a

Crown Point resident a few weeks ago and has continued his "practice" unabashedly despite earlier actions by Michigan legislators to issue a temporary ban.

(Responding to Kevorkian's actions, Michigan lawmakers expedited an immediate ban on assisted suicide in the state by passing a bill which the Michigan governor signed last week.)

At the request of Sen. Zakas, Dr. M. Desmond Ryan, ICC executive director, gathered several persons representing various health fields to speak to the committee in support of the bill.

Donna Haines, a registered nurse in hospice care, spoke for the Indiana Association of Hospices. As defined by the National Hospice Organization, hospice care is "an interdisciplinary program of palliative services for terminally ill people and their families. Emphasis is on symptoms control and the care is directed to the patient family unit."

Haines said, "The greatest danger... is that Dr. Kevorkian's way is seen as the only way. There is another choice—hospice care." Last year hospices served more than 3,000 patients, Haines said. "Hospice has become so popular that it is covered by Medicare and third party payers," she said.

Thomas Marzen, general counsel of the National Legal Center for the Medically Dependent and Disabled, stressed the need for a ban on assisted suicide in Indiana. He said that there is no assurance against assisted suicide in Indiana and no case law interpreting assisted suicide as a form of homicide.

James Ditto, vice president of public relations for Ancilla Hospital Systems in northern Indiana, emphasized hospices' mission which assures the dignity of a person and, among other significant principles, an affirmation of life at all stages, stewardship, quality of life, and a commitment to the poor.

Dr. Neil Irack, a pain specialist, presented his position statement supporting SB 477.

The bill was opposed by Richard Waples, an attorney for the Indiana Civil Liberties Union. He cited the difficulty of

end-of-life decisions and a need for personal autonomy in such matters.

In a prepared statement given to the committee, the ICC affirmed a moral obligation to care for one's life and health. ICC recognized that all patients must be

assured "adequate comfort and compassionate care in illness and especially in the dying process."

However, the statement said, one cannot care for patients by "deliberately eliminating" them.



TRANSPORTATION—Dedicating a new van to the Catholic Social Services' Holy Trinity Adult Day Care program are (front, from left): Lula Baxter, program director; Judge Gerald Zore, Joseph Morone, and client James T. Fowler, members of the program's advisory council; (back row) John Dillon, Gov. Bayh's legislative liaison; Dick Rogers, John Reed, and William Brown, from the Lion's Club of Indianapolis Trust. The van, with specialized improvements for the transportation of the elderly and persons with disabilities, was purchased through state involvement in a federal program, with matching funds from the Lion's Club Trust. (Photo by Margaret Nelson)

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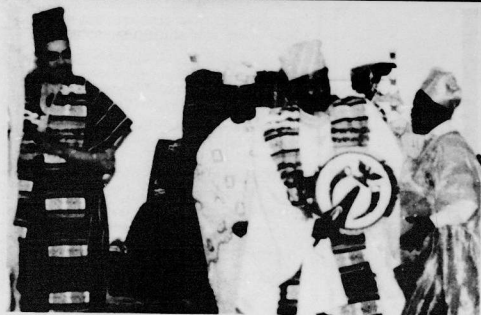
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MARKET—Elesin, played by Curtis Watkins (right front), spends his last day on earth in the market place, in Martin University's Feb. 27 presentation of Wole Soyinka's play "Death and the King's Horsemen." It is one of the three presentations to be offered in the Martin University Performing Arts Center. (Photo by Margaret Nelson)



WHEELS—Father Patrick Harpenau was surprised with the gift of a new car after St. Joseph, St. Leon, parishioners noticed that his old vehicle had more than 200,000 miles on it. (Photo by Dorothy Abplanalp)

Gun control to be issue during current session of Congress

by Laurie Hansen
Catholic News Service

WASHINGTON—When Father Peter Daly won a postcard lottery giving him the chance to shake hands with President Clinton at an inaugural reception, he brought up a matter of deep personal concern.

He spoke about the violence plaguing the nation and the availability of guns.

"I told the president I had buried five people killed by gunshot, and that we need gun control. I said: 'I hope you can do something about the violence in our city and across the country.' President Clinton said he hoped he could," reported the priest.

Father Daly, currently a campus minister at The Catholic University of America in Washington, told Catholic News Service he buried the five while working at two Washington parishes.

The new president may have taken the brief exchange to heart.

In his Feb. 17 Address to Congress he told members of Congress that if they would pass the Brady bill—legislation to require a nationwide waiting period for handgun purchases—he would sign it.

The bill, named for former White House press secretary James Brady, who was seriously wounded in an attack on President Ronald Reagan in 1981, died in the Senate last year in a partisan crossfire over anti-crime legislation to which it had been tied.

Both gun control advocates and proponents think this year may be different.

Even Jim Baker, the chief lobbyist for the National Rifle Association, a powerful opponent of gun control, said the measure was likely to be approved this year.

"The chances of it passing in some version are real high," he said.

"Americans across the country, from Maine to California, are frustrated and frightened by the continued high levels of drug-related crime and violence in our nation," said Senate Majority Leader George Mitchell, D-Maine, in backing the bill.

Few would disagree with that assessment, and more people seem to be concluding that access to guns is a major part of the problem.

In 1987, guns in the hands of U.S. civilians were used to murder 31,857 young men between the ages of 15 and 24, accounting for three-fourths of the annual homicide rate of 21.9 per 100,000 people.

Meanwhile, in nations where gun controls exist, homicide statistics tell a different story.

In 1987 in Canada, only 17 young men were murdered with firearms, for an overall rate of 2.9 per 100,000. And in Japan that year, with 0.5 homicides per 100,000, gunshot homicides totaled eight—as many as New York City police officers face on a single busy weekend.

The Brady bill would establish a national waiting period of five business days before a handgun could be sold to an individual, during which time law enforcement agencies could check applicants for criminal records or mental problems.

The National Rifle Association and others opposing the bill say it would not stop criminals from getting guns and would only hinder law-abiding citizens who want to protect themselves.

In recent weeks, the NRA has had limited success in fighting gun control. In Virginia, a state known to be a leading supplier of handguns for drug dealers and other criminals on the East Coast, the general assembly Feb. 25 approved and sent to Gov. L. Douglas Wilder legislation that would limit handgun purchases to one a month per person. It was Wilder who had originally proposed the legislation.

On the other hand, the New Jersey state assembly voted Feb. 25 to override Gov. Jim Florio's veto of a bill that would weaken the state's 1990 ban on semiautomatic weapons. New Jersey's ban is considered to be the nation's toughest.

The override measure now goes to the New Jersey state Senate.

Father Daly told CNS that gun control is a church issue "because it's a life issue." The U.S. bishops appear to agree, in recent years having supported legislation to ban assault guns and to establish a national waiting period for buying handguns.

A parish in the Diocese of Rochester, N.Y., has gone a step further. Rochester's Corpus Christi Parish, participating in a city-run gun buy-back program, volunteered to be a site for local police to buy back guns. The monthlong program ended Feb. 15.

The city offered \$30 for each handgun. There was an officer on duty by the drop box, but you could leave the guns anonymously," said Mike Ramich, parish business manager and ministry coordinator.

Ramich said Corpus Christi Parish took in 37 handguns and eight rifles.

He said the central city parish had decided to work with area churches on the gun issue after seeing "the devastation of our community."

Father Daly blames the powerful NRA for the nation's failure to control gun sales. He contends that while the lobby says it represents sportsmen, "it actually represents gun manufacturers, gun dealers and drug dealers."

The priest recalls collecting signatures in support of gun control as a Chicago high school student in 1968 following the assassination of then-Sen. Robert F. Kennedy.

"We collected 250,000 signatures and took them to Sen. Everett Dirksen's office. But he wouldn't see us. If 250,000 signatures had been collected on any other issue, on drunk driving, for instance, he would have seen us. He would have spent the day with us," said Father Daly. Dirksen was a Republican senator from Illinois in 1950-69.

"But the NRA had given him \$50,000 in honoraria and contributions. The fact is these guys are bought and sold by the NRA," said the priest.

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Faith Alive!

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Forgiveness empties out 'the anger within us'



LEARNING HOW TO FORGIVE—The measure of our rage is the degree to which we feel another person negates our personal worth. We need to understand that rage consumes humanity and, regardless of the offender or the offense, we ultimately lose unless we transform rage into forgiveness. (CNS illustration by Robert McGovern)

Forgiveness is an action of hope, respect, dignity

by David Gibson

Forgiveness is not a form of denial. If I felt hurt by someone's actions, my forgiveness of the person does not deny that the hurt was real.

Nor is forgiveness of others a way for me to demonstrate that I am so unimportant—my needs so insignificant—that whatever happens is OK if it makes someone else "feel good."

Forgiveness does, however, let go of a past way of approaching hurt through a grudge, scornful looks or an unwillingness to communicate.

Letting go frees me, offering the

possibility to approach a painful situation in a new way.

After all, approaching that situation in those old ways saps my energy. And overfocusing on my hurt enables it to grow bigger in my mind's eye. Thus, my rigid stance toward my hurt makes me its victim.

The more you look at The Lord's Prayer, the more you realize it is about the big and basic things in life—like forgiveness. It's not a prayer to take for granted.

Forgiveness is a hopeful action.

When we forgive, we show respect for the dignity and potential of ourselves and others around us. So forgiveness helps to open up the future.

(David Gibson edits Faith Alive!)

by Br. Cypran L. Rose, FMS

We get mad when we feel others discount us.

We get mad because we feel belittled. We get mad because we are not given what we feel we deserve in a manner appropriate to our worth.

The measure of our rage is the degree to which we feel another person negates our personal worth. And rage can consume us.

Often, the anger destroys a wide range of relationships, even when the relationships seem unconnected to the act that enraged us.

What can a person do?

Of course, the offender should admit the offense and ask forgiveness. But people who want to be spiritually, psychologically and physically healthy must heal themselves even when the offender does nothing.

This can happen only if they forgive, for forgiveness is the emptying out of the emotional rage associated with the perceived injustice from another.

Some specific steps help when it comes to forgiving others and letting go of rage:

► Consider what was said or done.

Was there any validity to it? What, particularly, offended me in what the person said or did? Did I feel devalued, unloved and betrayed?

Can I focus on these feelings with the help of a friend, a spiritual director?

Can I talk to Jesus about my own worth?

Can I begin to understand that I lose if I do not use this situation to grow?

This process may begin to put forgiveness in focus.

► Another step is to list, if possible, the results of focusing on my rage. What am I unable to take care of? What or who else is mistreated by me because of this rage?

I begin to feel my anger reassert itself.

► I can also share with the offender what calls for forgiveness, asking that person if he is aware of what he has done and explaining how I see it.

► Finally, there is a reality to consider.

If we pursue a life with Christ, we cannot be focused on the past. Failure to forgive, on the other hand, means we always focus on what has passed.

Christ is now.

What restrains me from truly forgiving others?

First is the worry that "they" will do it again—that "they" will repeat hurtful actions.

Second is my concern that they are not sorry for what happened.

But I also may not forgive if I am apprehensive that my forgiveness will be interpreted by others as permission to continue to treat me badly.

Finally, I need to ask if anger has

become part of my life. Am I uncertain who will be it I give my anger up?

What, then, are reasons to forgive? First, if God forgives, I must also do so. I might ask, "If by the sacrifice of his Son the Almighty took the initiative in forgiving, how am I entitled not to forgive?"

Second, I need to be concerned that rage consumes my humanity. Regardless of the offender or the offense, without transforming my rage into forgiveness, I lose.

A third reason to forgive is this: Whatever fills me up defines me. Evil in, evil out; good in, good out.

If I am filled with the Spirit of Christ, all that I thought lost is gained.

Finally, forgiveness conquers the offender as it pardons the offense.

Dr. Martin Luther King Jr. often said the love that offers forgiveness makes for a double victory, not only winning the battle but also the offender and making the offender an enemy.

A few months ago, *Esquire* magazine published an article about a couple who divorced after two children because of the husband's infidelity. The husband's lack of contrition and the wife's rage led to that action.

When the anger died, they began to talk and to forgive. Both began to understand themselves and their relationship in different, creative ways. And because of the woman's forgiveness, what had been lost was found.

This was more than just the woman's life and the children's lives but also the man's life. He discovered in his wife's forgiveness the power to redirect his life in a way he had always wanted but never knew how to do.

In another situation, two parishioners had stolen from a parish fund. They confessed at a meeting of the faithful. While the aggrieved parishioners said they forgave, they punished the offenders with silent anger.

When one of the older members went to glory and was to be waked, only a stranger thought of calling the eulogists. This is not Christ's forgiveness.

Peter, who denied the Lord three times, realized that in forgiving him Jesus invited him to a new mission. Through it, the apostle would be creative and bring life to others. That is how it is.

When Christ forgives us, we are given the power to create and to redeem.

When we forgive, this power is let loose in the universe.

(Dr. Cypran Rose, a Marist brother, is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine and serves on the faculty of the Graduate School of Social Work at the University of Maryland.)

DISCUSSION POINT

Forgiveness renews relationships

This Week's Question

How would you express forgiveness to someone who hurt you?

"I would overcome my feelings and show them that I forgive them by including them, not shutting them out. Then they could almost feel that the forgiveness was there." (Dick Kusler, Colorado, Minnesota)

"For me, the best way is how I have experienced forgiveness—just to be told that I am forgiven and a long warm embrace. That does a lot." (Peg Blatt, Wheeling, West Virginia)

"It would be hard at first. I would have to talk with them first and find out why they did it, and then I would just forgive them. Trying to understand them would help me forgive them." (Lorraine Cross, Kokomo, Indiana)

"I try to forget the hurt. I don't keep talking about it. I think about how I may have misread the situation. I try to

see it from the other person's point of view." (Janet Beck, Brandon, Mississippi)

"Through kindness to them, by not dwelling on it or throwing it up to them. I would just go on and not make a big deal about it." (Kendra Rudek, Burnsville, Minnesota)

"That's a tough one. . . . What helped one time was after I had told them (of my forgiveness), making a point to take the initiative and make contact with them several times, go out to lunch with them. It took several times but we eventually felt comfortable again." (Janet Gottschall, Ottumwa, Iowa)

Lend Us Your Voice

An upcoming edition asks: Tell of a time you were grieving. What support from others aided you most then?

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



Try to forgive the hurt

by Leif Kehring

Jim's high-pressure marketing job requires lots of travel throughout his state. He's often running late.

Returning from a recent road trip, Jim had this conversation with his wife:

"Bad news, Helen. Last night, just outside of Albany, I got a speeding ticket."

"Jim, that's your third this year! Won't it send our insurance through the roof? Why do you always have to hurry?"

Calming down a bit, Helen continued, "It could be worse. At least you're safe."

"I was late for my appointment," Jim responded, "and I missed seeing the first speed-zone sign going into Albany. Anyone could make that mistake. I didn't intend to get a ticket."

"You're right," she murmured. "Everything will be all right. It's all right, Jim. We'll make things work out."

Jim felt relieved. "Things will work out," he mused, feeling pleased with how they talk about unfortunate circumstances.

Yet Helen feels confused, angry, and even a little depressed. "We talked about the problem," she reflected. "He seems happy again. Why do I feel burdened?"

It may sound like Jim's wife forgave him, but actually she only excused his action. Excusing is not the same as forgiving. Excusing tolerates the problem, while forgiving deals with it.

Of course, Jim did not exactly seek forgiveness. He only made an effort to explain what happened.

If someone accidentally bumps you in the supermarket aisle, he or she might say, "Oh, excuse me." Your probable response is, "It's all right." We exonerate excusable actions. They don't require forgiveness.

Yet inexcusable infractions demand forgiveness—like Jim's recent driving habits. It's not all right that he got his third speeding ticket this year; it's not all right that their insurance rates will jump higher.

Too often these behaviors are only excuses. Without seeking genuine forgiveness, there's no chance for reconciliation. You allow yourself to become a doormat, with others stepping on your feelings.

You may think I am getting hung up on words, and that Helen meant "I forgive you" when she said "it's all right."

Could be. But what if it had been a more personal hurt such as squandering family finances, excessive drinking, marital infidelity, or spousal abuse?

What if it's a recurring problem? To then pronounce things "all right" and say, "Everything will be OK," only perpetuates the problem.

Then I don't acknowledge I've been hurt or that a hurt even occurred. I only admit something unfortunate happened. I excuse rather than forgive.

Thus I absorb the hurt and make it my problem. I even take over the burden of finding a resolution.

But the hurt embeds itself in my heart. When we have another conflict, old collected hurts rise up with absorbed pain, making reconciliation more difficult.

By contrast, as a forgiver I acknowledge I've been hurt. While the action is inexcusable, it is forgivable.

As I share my pain and take steps toward my own healing, I can absolve the other's infraction. I resist absorbing the hurt and thus challenge the other to claim responsibility for solving his problem. I don't excuse. I forgive.

As a forgiver, the hurt does not stick to my heart. When we have another conflict, the slate between us is clean. We are free to deal with the issues at hand.

Excusing the excusable is easy, requiring only modest social courtesy. Forgiveness is a bigger challenge, calling for genuine humility, honesty and vulnerability.

But it's healthy and freeing, and that's just how you feel when you've done it.

(Leif Kehring is director of Family Life for the Archdiocese of Portland, Ore.)



FORGIVENESS—Jesus refuses to put any limitation on the number of times one should forgive another. In the Gospel of Matthew (New American Bible translation), Jesus responds to Peter's question about forgiveness, "I tell you, not seven times but 77 times." That is, a person should forgive indefinitely. (CNS calligraphy by Timothy Botts courtesy of Sheed and Ward)



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SECOND SUNDAY OF LENT

The Sunday Readings

Sunday, March 7, 1993

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

by Fr. Owen F. Campion

Again this Lent, the church presents a selection from the Book of Genesis as its first scriptural reading during the liturgy.

Because of the endless demands put upon the Book of Genesis to find within it an authentic scientific account of the beginnings of matter and human life, the religious testimony of the book is all too often overlooked, and its considerable revelation in other matters is frequently ignored. However, Genesis is rich both in its religious message and in the backdrop that it provides for religious faith.

An important figure described by Genesis is Abraham. Over the years, Abraham has been the subject of substantial scholarly research. Most scholars of the Bible believe that indeed he was an actual figure in history, one human being, and not a "symbolic literary figure to represent an entire people or circumstance." Archeology has assisted the study of Abraham over the past 70 years.

It is a good supposition to say that he lived around 1,900 years before Jesus, or 3,800 years ago.

His place in Judaism was, and is, very significant. There is the popular belief that the Jewish people physically descend from Abraham. In the Scriptures, in Jewish lore, Abraham is the father of the Jewish people. For Jews contemporary with Jesus, he was what George Washington is to Americans, St. Patrick to the Irish, and Kemal Ataturk to the Turks.

The emphasis should be placed upon his religious significance for Christians who consider Abraham. He was the great historic figure for belief in the one God. He testified to the God who revealed himself through the prophets, the God who sent Jesus to redeem the fallen world. In this emphasis upon Abraham, Christians find in them their own religious origins. In this, for them, he also is the father.

In this reading, God assures Abraham that his faithfulness will cause his offspring to be God's people, people protected, guided, and rewarded by God.

The First Epistle to Timothy is the source of the second reading. Only occasionally is this epistle read in the liturgy. It is one of the "pastoral epistles," written not to a congregation such as the apostolic community in Corinth, but to an individual.

Timothy was Paul's companion and student. Timothy was half-Jewish, his mother, Eunice, being a Jew. Eunice and her own mother, Lois, became Christians, and the example of his mother and grandmother led Timothy to Christianity. Christian tradition venerates Timothy as the first bishop of Ephesus, since Paul left

him in charge of the Christian congregation there.

There is considerable discussion as to when exactly the First Epistle to Timothy was written. Unfortunately for historians, ancient writings seldom give dates!

As was typical for Christians in the first century, Timothy and his contemporaries found professing their faith in the Lord Jesus less than easy. No one in any age finds Christianity easy, but in the first century there was the added dimension of official persecution, a peril Christian Americans do not face.

The epistle encourages Timothy in his effort to follow the Lord. It urges him to bear his "hardships" cheerfully and confidently. It builds its reassurances upon Jesus himself, who died to redeem all, and who overcame death.

Finally, St. Matthew's Gospel this week-end provides us with its compelling and magnificent story of the Transfiguration. In the story, the Lord climbs a high mountain. With him are Peter, James, and John, three of the 12 apostles. On the mountain's summit, before their very eyes, Jesus is suddenly transformed. The apostles see him in dazzling light. From a cloud above, God's voice identifies him as God's Chosen. Beside Jesus stand Moses and Elijah.

Contemporaries of Jesus associated high mountains with God and revelation. God had revealed himself to Moses on Sinai, for instance. The temple in Jerusalem stood on Mount Zion. Light always had been associated with God in the Scriptures. Moses and Elijah were God's great prophets. Surrounding Jesus with all these symbols undeniably linked him with God.

Reflection

Lent is only 10 days old, but already the church is reminding us that Easter awaits us at the conclusion of Lent. More profoundly, than pointing to a date on the calendar, the church in this liturgy reminds us that God's unsurpassed, eternal reward awaits those who are faithful to him in their walk through the distresses and perplexities of earthly life.

The second reading, from the First Epistle to Timothy, associates us with Jesus. Jesus suffered much in the world. He was scorned, and he was crucified. However, despite any assumption that his sufferings and death meant defeat for him, he was the victor over death. God's own Son, obvious in his glory at the Transfiguration, the event in this week-end's Gospel.

The epistle reminds us that if we too bear our hardships, we will be transfigured. We will join the Lord in his heavenly kingdom. On earth, our goodness will transfigure ourselves, our homes, and all whom we meet.

By bonding themselves with Jesus in faith and obedience to God, Christians become not just a collection of individuals but a mighty force for good, the children of Abraham in this age.

tuted the primacy in the church as "a perpetual and visible principle and foundation for the unity of faith and communion" ("Iumen Gentium," 18). The "Petrine ministry" of the bishop of Rome is meant to enable the College of Bishops and indeed all the faithful to cooperate fruitfully in promoting the church's saving mission. In the exercise of his authority, the successor of Peter is called to imitate the example of Christ, employing his power in a spirit of humble service and striving to build up the church's communion in faith and love.

Today the church celebrates Ash Wednesday, the beginning of Lent. I encourage you to make this holy season a time of genuine spiritual renewal, listening to God's saving word, drawing nearer to the Lord in prayer and penance, and opening your hearts to the needs of the poor and suffering. Upon all of you and your families, I invoke the abundant blessings of God our Father and the Lord Jesus Christ.

Daily Readings — Lent

Monday, March 8
John of God, religious
Deuteronomy 9:4-10
Psalms 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 9
Frances of Rome, religious
Isaiah 11:10, 16-20
Psalms 50:8-9, 16-17, 21, 23
Matthew 23:1-12

Wednesday, March 10
Lenten weekday
Jeremiah 18:18-20
Psalms 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 11
Lenten weekday
Jeremiah 17:5-10
Psalms 114:1-6
Luke 16:19-31

Friday, March 12
Lenten weekday
Genesis 37:3-4, 12-13, 17-28
Psalms 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 13
Lenten weekday
Micah 7:14-15, 18-20
Psalms 103:1-4, 9-12
Luke 15:1-3, 11-32

SAINT OF THE WEEK

St. John of God was known as a patron of hospitals and patients

by John F. Fink

St. John of God's life reads like a novel and it could easily be turned into a movie. The church observes his feast on Monday, March 8.

John Godad was born in 1495 in Montemorello, Portugal, three years after Columbus discovered America and three years before the Portuguese sailor, Vasco da Gama, first sailed around Africa.

At the age of 8, John ran away from home, in the company, oddly enough, of an itinerant priest. He was trying to get away from abusive parents, he was just searching for adventure.

They traveled into Spain, where John became ill and the priest left him in the care of a shepherd. The shepherd accepted him as part of his family and trained him as a shepherd.

When he was 26 John enlisted as a soldier in the army of Spain's King Charles V, who was fighting the French. John soon became quite the opposite of a saint, indulging in drinking bouts, foul language, gambling and other revelry often associated with soldiers.

Then one day he was thrown from his horse and his head was split open from hitting a rock. When he came to, he experienced a conversion. He reformed his life, left the army and returned to his life as a shepherd. However, when the pope called for a crusade to repel the Muslim Turks who were threatening Austria, John marched with the army into Hungary.

After the Turks were defeated, John returned to his native town in Portugal to see what had happened to his parents. He learned that his brokenhearted mother had died shortly after John had run away, and his father, too, had died a few years later. Feeling now like an ungrateful prodigal son, John again returned to shepherding.

Two years later, though, he decided to go to Morocco and spend his life ransoming Christian captives from the Moors. He could get work only as a construction worker, though, and he soon left Africa for Gibraltar. There he began peddling books in the streets and spent his spare time reading religious books.

In 1536 John left Gibraltar and moved to Granada, Spain, where he opened a small bookshop. One day John was attracted by the preaching of Father John of Avila. While listening to him, John felt a tremendous

feeling of guilt. He destroyed his secular books, gave away his religious ones, and started roaming the streets crying aloud what a great sinner he was. The citizens of Granada had him committed to a ward for the insane in the hospital.

Father John of Avila visited him there and convinced him to tone down his penance. After 40 days of harsh treatment, John was released. However, he didn't leave the hospital. For the next two years he worked at the hospital without pay, caring for the patients.

Finally John, at the age of 45, learned what his true vocation was. He managed to find an empty house that he converted into a "hospital." He went into the slums and found "patients"—the homeless, the hungry and the ill. He brought them into his hospital where he cared for them.

During the day he went through the streets begging for support. His plea was, "Do good for yourselves, brothers! Who wants to do good for himself? For the love of God, do good!"

(Years later, the Brothers of St. John of God in Italy were called the "Ite Bene-Fratelli," the "Do-Good-Brothers.")

During the next 10 years, legends grew up around John—the Archangel Raphael guiding him, Christ himself appearing as a patient. He was called "St. John of God" during his lifetime.

John eventually managed to get another building for repentant prostitutes. He provided a shelter for orphans and other homeless children.

Once the Royal Hospital of Granada caught fire, John rushed to the hospital and began rescuing patients trapped on the top floors. Finally he was seen on the roof swinging an ax to chop away the burning part of the building. The burning wind came crashing down, and John with it. He calmly walked out of the flames.

When he was 55, John realized that he too was very ill. He managed to put the hospital's administrative work in order before he died in 1550.

After his death, his followers founded the Hospital Brothers of St. John of God. John was canonized in 1690. In 1886 Pope Leo XIII declared him the patron of hospitals and their patients.

THE POPE TEACHES

Pope exercises full authority

by Pope John Paul II

Remarks at audience Feb. 24

Continuing our catechesis on the papal ministry, we now consider the authority which the pope, as successor of Peter and Vicar of Christ, freely exercises over the whole church.

According to the First Vatican Council, "full and supreme power of jurisdiction, not only in matters of faith and morals, but also in those which concern the discipline and government of the church dispersed throughout the world" (cf. DS 3064).

Like all power in the church, this power is essentially ministerial and is required for the pope to carry out his mission of service as the supreme shepherd of Christ's flock.

The fullness of power exercised personally by the pope is also enjoyed by the College of Bishops as a whole. The Second Vatican Council teaches that Christ insti-

JOURNEY TO GOD
Edges

We hold the pieces of our lives close to the vest and back away afraid to fill the spaces between us.

Maker of the moment, move the pieces of your puzzle until our edges meet. You cut the pattern, yours is the design by which one life fits into another.

Lord, sometimes we fear to touch the place that would complete a side of us and push instead into a space too tight and tear the edges of two lives.

then pull apart and, slightly ragged, try to find the place which is our own. Smooth our edges, Lord, toward the seams and nudge us toward the places that complete us.

by Sandra M. Rodriguez
Clementine is a member of St. John's.

Entertainment

VIEWING WITH ARNOLD

'Lorenzo's Oil' relates parents' heroic efforts

by James W. Arnold

"Lorenzo's Oil" is the ultimate parents' movie, since it basically describes the indelible heroism of a mom and dad who save their child from death despite overwhelming odds and the lack of help from most of the civilized world.

The culprit in this case happens to be disease, but it could have been anything. From the viewpoint of drama and audience identification, the point is that parents do what they always want to do but seldom can: work a miracle for their child.

In this true story, Nick Nolte and Susan Sarandon play the Odones, Augusto and Michaela, whose five-year-old, Lorenzo, was stricken in 1983 with a rare and cruel genetic disease (ALD). It destroys the brain tissue of little boys and kills them, in a slow process of deterioration, within two years.

The Odones—he is an Italian who works for the World Bank—help Lorenzo beat this dreadful sentence mainly because they are "hellraisers"—impatient folks who refuse to conform to the usual ways of getting things done. There's usually a hellraiser in every parish organization, and they tend to frazzle the nerves of those who follow the established rules and authorities. When they're wrong, they're a colossal pain. But when they're right, well, that's how the world progresses.

Not only were there no cures for the only recently discovered ALD, there were no recommended treatments and no one was working on it. It's too much to say that the parents went from point zero to actually finding a cure, but it's not far off the mark.

They educated themselves in the complexities of genetics, diet acids and fats. They fought the familiar don't-

hurry-us syndrome of the medical and drug research establishments (Peter Ustinov plays a kindly research medic), and generally make a nuisance of themselves testing possible serums that would halt progress of the disease.

At the same time, they were caring at home for their desperately ill son with round-the-clock personal dedication, working their way through a series of burnt-out nurses. They seemed like fanatics who could not face reality. As it turned out, they helped Lorenzo fight to stay alive until something could be invented to save him.

Inspiring is a mild word to describe their victory. Originally told in *Newsweek*, the story makes a riveting film, especially in the hands of a director (also co-writer, co-producer) like Aussie George Miller (who also has an M.D. degree). Miller is famous for the "Mad Max" movies that made Mel Gibson, but his movie skills are immense.

"Lorenzo" is a relentless 135-minute trip with the obsessed Odones through the entire ordeal, from first symptoms to a final montage of images that truly let the spirit of "real" kids free of symptoms because of the Odones' refusal to "accept fate."

Surely, it's demanding on an audience (you're made to endure all the dread, so that the impact of joy will be multiplied). But it's infinitely more endurable because of the ability of Miller and the marvelous cameraman John Seale ("Dead Poets," "Rain Man") to create a sophisticated audio-visual package.

The movie has a special look—low light, extreme high and low angles—and the ominous suspense of a mystery story, even in the music and sound. The mostly classical music, including religious chorals, is exceptional. Looking up stuff in the library isn't photogenic, right? In this film, it's a visual adventure. It's also the first movie ever to have a "paper clip" sequence.

While the Odones, you might say, are focused, they offer career roles for Nolte and Sarandon. The constantly surprising



'LORENZO'S OIL':—Nick Nolte and Susan Sarandon star as parents who successfully battle against time and the medical establishment to save the life of their son Lorenzo, played by Zack O'Malley Greenburg, in "Lorenzo's Oil." The Daughters of St. Paul contributed a song to the true-to-life movie. (CNS photo from Universal)

Nolte uses an Italian accent and seems to me to have been born with it. Sarandon always seems on the brink of losing control, but her intense Irish mum may be the most heroic in recent film history.

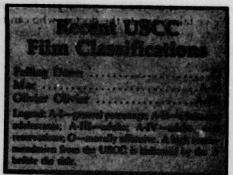
Lots to chew on in "Lorenzo." Besides the perennial issue of following or challenging the medical authorities—even traditional support groups are made to seem like toadies in this movie—there is a challenge to the way religious people often respond to catastrophic disease. Although it mostly happens offstage, Michaela quits her faith when her early prayers for Lorenzo are unanswered.

Science, too, for, he, a god that fails. She ultimately consigns her son's fate to no one but herself. It is a modern person's response. The ideal response? What is the saying? "Pray as if everything depended on God; act as if everything depended on you." Miller's shot of the Michelangelo Sistine Chapel ceiling (behind the closing titles) seems to suggest a divine involvement.

My aged confessor would undoubtedly also note that, because little Lorenzo got his terrible disease, there was a discovery of the saving oil for thousands of others. And it was all because he had the kind of parents few of us have the strength to be.

(Powerful, intense reality drama of family-in-crisis; recommended for mature viewers.)

USCC classification: A-II, adults and adolescents.



Christopher Awards honor 'values of the spirit'

by Catholic News Service

NEW YORK—"Howards End" and "Lorenzo's Oil" are among four movies honored with 1993 Christopher Awards during a Feb. 25 awards ceremony in New York City. Seven television specials, 10 books and two outstanding individual achievement awards also were presented with bronze medallions during the annual event.

The Christopher Awards are given each year to honor producers, directors, writers and illustrators whose work

exemplifies "the highest values of the human spirit," according to the New York-based Christophers.

Father John Catoir, director of The Christophers, in an announcement of this year's awards, praised the winners for using "their creativity and God-given talents to educate and enlighten audiences as well as entertain them."

"Howards End," which has been nominated for an Oscar for best picture, is based on E.M. Forester's novel of class divisions and human bonds. "Lorenzo's Oil" is the story of a mother and father who, through perseverance, help find a treatment for their son diagnosed with a rare and ultimately fatal disease. (See review on this page.)

Also recognized with awards were "Enchanted April," which deals with friendships and the rediscovery of marital love, and the film "Sarafina," based on the hit Broadway musical on South African apartheid.

In the television category, NBC won three awards—including one for "Sister Thea: Her Own Story," a documentary that aired in June 1992 on Franciscan Sister Thea Bowman, who worked for the rights of women and African-Americans until her death from cancer in 1990. It was produced by Oblate Media Communication Corporation and was partially funded by the Catholic Communication Campaign. Other NBC award-winning programs were "A Town Torn Apart" and "Jonathan: The Boy Nobody Wanted."

CBS won two awards for "Miles from Nowhere" and "Against Her Will: An Incident in Baltimore." ABC won for "The Broken Cord," and the Independent Network won an award for "Father/Son."

Book authors honored were Marian Wright Edelman, for "The Measure of Our Success: A Letter to My Children and Yours," and Eric Silver, for "The Book of the Just: The Unsung Heroes who Rescued the Jews from Hitler."

Dr. Vincent Fontana, medical director and chief pediatrician of the New York Foundling Hospital, received the James Keller Youth Award for 30 years of commitment to children and for his pioneering efforts in the advocacy of child abuse prevention. Named for the founder of The Christophers, the award is given to individuals who have made a significant contribution to the well-being of youth.

The Christophers also honored Robert Schwartz, president, CEO and chairman of the board of the Metropolitan Life Insurance Company, with a Life Achievement Award for his corporate leadership and community service.

Father Catoir said he hopes the awards remind the recipients "to keep striving, for excellence" because "the world needs their best efforts."

PBS will unveil 'Iceman' again on 'Nova'

by Henry Herz
Catholic News Service

If you were intrigued by newspaper accounts of the discovery of a perfectly preserved body of a Bronze Age man, a full account of the find is given in the "Nova" documentary "Iceman," being rebroadcast on Tuesday, March 9, from 8 p.m. until 9 p.m. on PBS. (Check local listings to verify program date and time.)

The discovery was made by climbers in the Austrian Alps, who reported the body to the authorities. Thinking it the remains of a lost skier, the body was shipped out of the glacier in which it was found and sent to a forensic laboratory, where its Bronze Age origins were determined. Found with the body were an ax, a flint knife, bow and arrows, and a number of leather artifacts, including clothing and shoes.

For archaeologists, the value of the find is incalculable because of its perfect state of preservation. It is like a time capsule showing how human beings lived in antiquity.

It was conjectured that the man died from hypothermia in a snowstorm which covered his body, hiding it from

attack by flies, birds and ground animals. The wind dried out the body and mummified it, and its position in a small depression in the rocks saved it from being carried away by the movement of the ice glacier.

Based on the artifacts, the dating of Iceman, as the find was called, was placed in the Early Bronze Age, or approximately 2,000 B.C. When fragments of Iceman's body were later subjected to radio-carbon tests, they registered as being some 5,300 years old. This proved that Iceman came from the Stone Age rather than the Bronze. Then metallurgical testing of the ax head revealed it to be made of pure copper rather than bronze alloy, further complicating the dating question because it pre-dates the earliest copper implements ever found.

Archaeologists are now scrambling to accommodate Iceman to their previous discoveries in the development of prehistorical human society. Ending with an "educated guess" about who Iceman was, where he came from, and where he was going on his last journey, the program indicates that the scientific investigation into this unprecedented discovery is just beginning. To the lay viewer, what makes this "Nova" program so compelling is its step-by-step presentation of the evidence being revealed about Iceman.

QUESTION CORNER

Holding hands may accompany prayer

by Fr. John Dietzen

For a long time some of us and our children have held hands during the Our Father at Mass. We thought it helped us to pray and reminded us of what we are praying for. Recently a sister from another parish told one of our groups this practice was not allowed, that it was forbidden by the Vatican about 20 years ago. Is this true? I can't imagine what would be wrong with it. (Ohio)

A To my knowledge there is no rule whatsoever in any church document that would forbid or discourage such a practice.

For one thing, apart from essential, liturgical directives normally do not say a great deal about actions or postures on the part of the assembled faithful. Liturgical customs and practices differ too much from place to place.

The Vatican document to which the sister referred, which has been similarly misunderstood, by the way, more than once, is a response from the Congregation of Rites in 1975.

The congregation was asked whether joining hands during the Our Father could replace the sign of peace. It

replied that the sign of peace is a special and powerful symbol in itself and should not be substituted for in this manner.

The congregation's full response goes this way: "The prolonged holding of hands is of itself a sign of communion rather than of peace. Further, it is a liturgical gesture introduced spontaneously but on personal initiative; it is not in the rubrics.

"Nor is there any clear explanation of why the sign of peace at the invitation, 'Let us offer each other the sign of peace,' should be supplanted in order to bring a different gesture with less meaning into another part of the Mass; the sign of peace is filled with meaning, graciousness and Christian inspiration. Any substitution for it must be repudiated" (Notitiae 1975:226).

It is always important to read such documents carefully and not extend them beyond what they intend.

Clearly this response only intends to say that joining hands during the Lord's Prayer, while it is a sign of communion, does not substitute for the sign of peace.

I've never personally encountered or heard of a situation in which such a substitution took place.

Other practices would receive a similar answer. My people, for instance, extend their hands palms upward in a posture of prayer during the Our Father.

This gesture isn't in the rubrics either, but there's no reason to forbid it.

Q I am a third-grader and want to know what you do at Mass when your mind wanders someplace else. It's like you're singing or praying and you don't even hear it. (Texas)

A You write very well for a third-grade student. I'm glad you want to pray and pay attention at Mass.

But it's not just you. Everybody's mind wanders a lot because we are interested and active in so many things.

Our mind wanders when we talk to our family or friends, so it's no wonder that it happens when we're talking to God.

Just calmly and peacefully let your mind come back to what's happening at Mass. God knows you wouldn't be in church if you didn't want to be there and want to pray. He loves you, and all of us, for that.

(For a free brochure explaining Catholic teaching and practice on annulments, send a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Parents worry about injury-prone teen-ager

by Dr. James and Mary Kenny

Dear Dr. Kenny: My son seems to be injury prone. We call him "Old A and P" (for "aches and pains"). He plays high school freshman sports and is forever twisting or straining or bruising something.

I think he could manage to strain a muscle while sitting in study hall. Sometimes I think he just wants to stay home from school, or maybe it's a partial plea for sympathy.

We've taken him to the doctor, who can find nothing seriously wrong. Yet the complaints keep coming. Any ideas? (Louisiana)

Answer: Your son may be suffering from "growing pains," the possibility that bone and muscle are growing at a slightly uneven rate and are not quite ready for prime-time sports.

More likely, a combination of factors are involved: growing pains plus a fascination with his body and how it feels plus a tendency to exaggerate. He is learning about how his body works and he fastens on each new feeling.

Focusing on minor aches and pains is not a happy approach to life. You are wise to want to minimize this.

For any behavior to continue, including undesirable behavior, there has to be a payoff, some reward to make it worthwhile.

You mention two possible payoffs for complaining about aches and pains: avoiding school and looking for sympathy.

Missing school must not be rewarding. Be sure you get his assignments and that he has the appropriate makeup work to do at home.

Make certain that the homework is done before he can watch television or use the phone. He should not be allowed to go out at all on any day that he stays home from school.

The second payoff, attention for aches and pains, can be prevented with some selective ignoring.

Deal with his complaints as briefly as possible. Listen long enough so that you can make your own judgment about how serious the problem is. Decide quickly what needs to be done. Then talk about something else.

Don't explore the aches and pains in any detail and don't argue with him. The more time you spend on the matter, the more attention he receives for the complaining behavior that you would like to stop.

One good remedy for aches and pains is to "put ice on it." Ice prevents swelling and minimizes pain. It will not aggravate any injury. Ice is standard treatment for most muscular distress. Also it is not that pleasant. It may limit the complaints.

Finally, you might do your best to create a healthy physical self-image in the mind of your son. Complement him on his efforts and sports achievements, especially if they are done without pains. Tell him how well and how smoothly his young body seems to be working.

Further, encourage him to begin an appropriate exercise program to stretch and strengthen his muscles. Get some advice from his coaches. A proper exercise program should help prevent strains and sprains.

Respond as briefly as possible to your son's complaining about minor aches and pains. He has him by ignoring and he mentions them and instead focus on his preventive exercises and positive athletic achievements.

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

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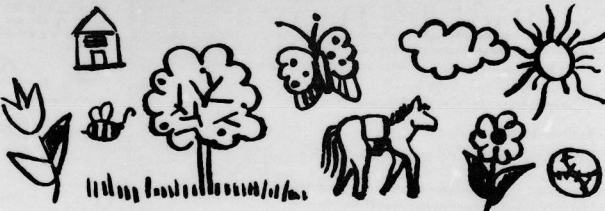
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The Active List

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

March 5

Stations of the Cross and Benediction of the Blessed Sacrament will be held at the Divine Mercy Adoration Chapel, next to Ritter High School, at 2:30 p.m.

☆☆☆

St. Monica Women's Club is sponsoring World Day of Prayer at 7 p.m. in the new church at St. Monica, 6131 N. Michigan Road. The topic will be "People of God, Instruments of Healing."

☆☆☆

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

☆☆☆

St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults \$5, children 5-12 \$2.50, and children under 5 free.

Fried or broiled fish will be available. Following the fish fry, all are invited to attend the adult education series at 7:30 p.m. The topic will be suffering. Baby-sitting will be provided. Call 317-898-1707 for more information.

☆☆☆

St. Simon, 8400 Roy Road, will hold a Lenten devotion at 7 p.m. "Magdalene," a drama of Mary Magdalene. For more information, call 317-898-1707.

☆☆☆

The Social Club of St. Lawrence, 46th and Shadeland Ave., will hold a fish fry tonight from 5:30 p.m. Cost is \$5 for dinner; \$3.50 for sandwiches. For more information, call 317-849-1494.

March 5-7

Kordes Enrichment Center, Ferdinand, presents, "Enhancing Marital Communication II. Love

is Never Enough." For more information, call 812-367-2777.

☆☆☆

Fatima Retreat House, 5353 East 56th Street, will give a Women's Retreat, "Our Garden—Growing in God's Love." For more information, call 317-545-7681.

March 6

The Office of Worship will hold the second installment of its "Music in Catholic Worship Seminar" from 9:30 a.m. to 3:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 206. Cost is \$8. Call 317-236-1843 for reservations.

☆☆☆

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

☆☆☆

St. Gabriel, 6000 W. 34th St., will hold the third of its series for married or engaged couples who wish to learn Natural Family Planning from 7-9:30 p.m. For more information, call 317-247-5847.

☆☆☆

The Catholic Alumni Club of Indianapolis will celebrate Mass

together at Our Lady of Lourdes, 5333 E. Washington St., for 5 p.m. Mass. Meet at the front of the church before and after Mass. They will go to the Anchor Inn, E. 16th St. and N. Arlington, for dinner. Call 317-255-8441 for more information.

March 7

The Terre Haute Deanery Center will sponsor Deanery Gathering '93. Putting Children and Families First. A Christian Response to Facing America's Children, at St. Margaret Mary Church, Terre Haute, from 2:30-4:00 p.m. Please bring a non-perishable food item for Catholic Charities as your admission cost.

☆☆☆

The Northside In-Betweeners will meet for brunch at Sahm's (11th and Allison Rd.) at 12 noon.

☆☆☆

St. Anthony Youth Group will sponsor a Euchare party at 2:30 p.m. in Ryan Hall, 379 N. Warman. Entry fee \$3, includes door prizes and refreshments.

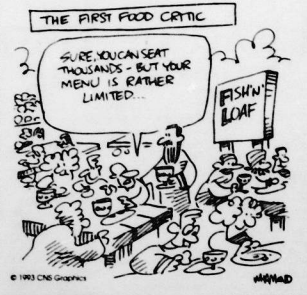
☆☆☆

St. John, 126 West Georgia St., presents, Leonore Hatfield, former violinist of the Cincinnati and Indianapolis Symphony Orchestras, and Catherine Ann Smith, pianist and distinguished professor emerita at Southern Illinois University, featured in St. John's Lenten Concert Series at 4 p.m. Free will offering.

March 8

St. Luke, 7575 Holiday Dr. E., will hold the third part of its Parish Winter Scripture Study from 7-9 p.m. in the reception room. Kevin DelPrey, director of Fatima Retreat House, will speak on suffering. Free will dona-

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tion. For more information, call 317-259-4373.

☆☆☆

Holy Name of Jesus, Beech Grove, will present a new series on Spirituality and Prayer throughout Lent. The topic will be "Spiritual Healing: Soothing the Pains of Your Life," from 7-8 p.m. in the church. Free and open to the public. For more information, call 317-784-5454.

March 9

The St. Pius X Adult Formation Series will present Providence Sister Barbara Dougherty, president of St. Mary of the Woods College, "Why Be Catholic?" at 7:30 p.m. in the church, 7200 Sario Drive. Call 317-255-4534 for more information.

☆☆☆

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Spiritual Direction Open House from 7:30-9 p.m. There is no charge for this evening. For more information, call 317-788-7581.

☆☆☆

The Centering Prayer Support Group of Beech Grove Benedictine Center will meet from 6:30 to 8 p.m. at the Center, 1402 Southern Ave. Call 317-788-7581 for more information.

☆☆☆

The Ava Marie Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove. After dessert and coffee a business meeting will be held.

☆☆☆

St. Paul the Apostle, Greencastle, will present "Blessed are

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Thursday, March 11

5:30-8:30 pm

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Join us for a casual evening of traditional and contemporary Irish music by The Irish Ais and special Irish fare in The Museum Cafe.

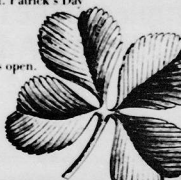
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you - Faith and self-esteem." For more information, call 317-658-4555 or 317-653-9273.

March 10

Fatima Retreat House, 5353 East 56th St., will hold an Over-50 Day, "The Sandwich Generation." For more information, call 317-545-7681.

☆ ☆ ☆
Mt. St. Francis Retreat Center, Mt. St. Francis, will present "Amos & Micah: The Call to Justice," as part of its Lenten series on the prophets. Call 812-923-8617 for more information.

March 11

St. Vincent Hospital Guild, Inc., will hold a Founders' Day Luncheon/Fashion Show at the Radisson Hotel, Keystone at the Crossing. The luncheon will begin at 12 noon; fashion show at 1:30 p.m. Tickets are \$18. For ticket information, call 317-846-1166.

☆ ☆ ☆
The third quarterly meeting of the Indianapolis Diocese of the National Council of Catholic Women will be held at St. Malachy, Brownsburg. Registration starts at 9 a.m. Sister Ann Michele Kiefer, associate of pastoral care at the Damien Center, is featured speaker. Cost is \$7. For reservation information, call 317-241-3582 or 317-852-8324.

March 12

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

☆ ☆ ☆
St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults \$5, children 5-12 \$2.50, and children under 5 free. Fried or broiled fish will be available. Following the fish fry, all are invited to attend the adult education series at 7:30 p.m. The topic will be good and

evil. Baby-sitting will be provided. Call 317-898-1707 for more information.

☆ ☆ ☆
St. Simon, 8400 Roy Road, will hold a Lenten devotion at 7 p.m., "His Last Days," a way of the cross incorporating the music of Dallas Holmes. For more information, call 317-898-1707.

☆ ☆ ☆
St. Paul School Booster Club will hold a Lenten Fish Dinner at Father Walsh Hall, Yorkville, from 4-7:30 p.m. Adults \$4.25; children ten and under \$2. For more information, call 812-623-2631.

☆ ☆ ☆
St. Benedict, Terre Haute, will hold a Jonah Fish Fry from 4-7:30 p.m., at the Parish Center, 9th and Walnut Sts. Adults \$5; kids under 16 \$2.50. Tickets available at St. Benedict for ticket information, call 812-232-8421.

March 12-13

St. Nicholas, Sunman, will present a S.A.C.R.E.D. Retreat from 6:30 to 10 p.m., on Friday and from 8:45 a.m. to 8 p.m. on Saturday. For more information, call 812-933-0310.

March 12-14

Fatima Retreat House, 5353 East 56th St., will offer a Tobit Weekend to engaged couples for marriage preparation. Call 317-545-7681 for registration information.

March 13

Beech Grove Benedictine Center, 402 Southern Ave., will hold a Craft Fair from 9 a.m. to 4 p.m. Over 40 exhibitors. For more information, call 317-788-7581.

☆ ☆ ☆
The Life Issues Committee of Mary, Queen of Peace, Danville, will host a Community Open Forum from 1-4 p.m., there will be a panel that will address the needs of the sick, with a question

and answer period after the panel discussion of community services and resources.

☆ ☆ ☆
The Young Widowed Group will celebrate St. Patrick's Day at Carolyn's house in Westfield. A map will be provided. Call 317-862-3433.

☆ ☆ ☆
The Northside In-Betweeners will gather at Crackers Comedy Club, Keystone at the Crossing. Reservations to Kathy 317-842-2748 by March 6.

☆ ☆ ☆
Right to Life of Southern Indiana will sponsor a "Life Activist Seminar" featuring Mark Crutcher speaking on "How to Sell the Pro-Life Position." Cost is \$30, includes materials and lunch. For more information, call 812-282-2677.

March 14

The Kevin Barry Div. of A.O.H. St. Patrick's Day Celebration will be held by celebrating Mass at St. John, 126 W. Georgia St., and breakfast at the Hilton on the Circle with the Barley Brees musical group from Ireland. For more information, call 317-885-0674.

☆ ☆ ☆
The Catholic Widowed Organization will gather to go to Beef 'n Boards, 9001 N. Michigan Rd., to see "Phantom, the Musical." Call 317-399-8620 for registration information and details.

☆ ☆ ☆
St. John, 126 W. Georgia St., will celebrate a Tridentine Mass at 11 a.m.

☆ ☆ ☆
The Archdiocesan Black Catholics Concerned will sponsor the 9th Annual Concert of Sacred Music at 7 p.m., at St. Rita, 1733 Dr. Andrew J. Brown Ave. The program will feature ap-

proximately six choirs. Free will offering.

☆ ☆ ☆
St. John, 126 West Georgia St., presents David Edward Collins, violinist and member of the Indianapolis Symphony Orchestra, featured at St. John's Lenten Concert Series, at 4 p.m. Free will offering.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 7 p.m.; TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 437, 1305 N. Delaware, 4:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m.

THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.; SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m.; SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

Number of diocesan priests falls only in No. America and Europe

VATICAN CITY (CNS)—North America and Europe are the only regions in the world where the number of diocesan priests continues to fall. The number of priests in the world increased in 1991 for the first time since 1978.

This information is included in the 1993 "Anuario Pontificio," the Vatican yearbook and directory of dioceses and Curia offices. The first copy was presented to the pope Feb. 22.

A general overview of the book said that at the end of 1991 there were 404,031

Catholic priests in the world, 64 percent of whom were diocesan clergy and 36 percent of whom were members of religious orders. The statistics for the year ending 1990 showed 403,178 priests.

The overall growth is due to an increase in the number of diocesan priests, the number of religious-order priests continued to decline, the Vatican said.

The overview said that with the exception of North America and Oceania, the number of seminarians in philosophy and theology studies continues to grow.

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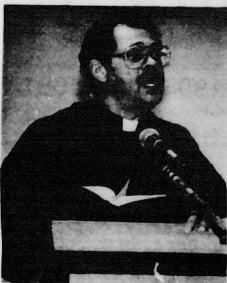
Teens should focus on developing spirituality

by Mary Ann Wyand

"Whoever drinks the water that I will give will never be thirsty again. The water that I will give will become a spring which will provide life-giving water and will give eternal life." (John 4:14)

"Taken from the fourth chapter of the Gospel according to John, this story is one that we commonly know as 'The Woman at the Well.'" Father Clarence Waldon told teen-agers participating in "The Wellspring of Life" youth rally on Feb. 28 at Little Flower Parish in Indianapolis.

"I find this Samaritan woman interesting because she is a lot like each and every one of us," the pastor of Holy Angels Parish in Indianapolis explained.



KEYNOTE SPEAKER—Father Clarence Waldon tells teen-agers to develop their spirituality. (Photos by Mary Ann Wyand)

"She is a rather open and honest woman, and it would be really neat if all of us could be as open and as honest as she was. However, what we also know about her is that she had the very same kind of problem that each and every one of us has, and that is that she was so immersed in material things that she could not see or think or understand the spiritual talk that Jesus was telling her."

Jesus asked her for a drink. Father Waldon explained, then he said that if she knew who was speaking to her she would have asked for and received living water. But instead the woman wondered how Jesus could give her any water since he didn't have a bucket.

"Jesus was speaking to her on a spiritual level," he said, "and she was hearing him on a material level. We human beings are both spiritual beings and material beings. We are made in the image and the likeness of God. Materially speaking, God doesn't look like any one of us. But spiritually, God looks exactly like each and every one of us. The problem is that we get so caught up in the material things in life that we become much more interested in what's on a person's head rather than what's in a person's head."

In daily life, he said, "the lights get so bright and the noise gets so loud that it drowns out the spiritual reality and all we can see is the material. A human being is a spiritual being living in a material plane, not a material being living in a spiritual plane. That's what separates us from animals. But many times we get so caught up in the material that we never get to the spiritual. Many times human beings live on a purely material level. We're led by our appetites and our desires, which determine what we do and where we go. It has nothing to do with our mind. It's all our



CHRISTIAN MUSICIAN—Vocalist Tony Avellana performs during "The Wellspring of Life" youth rally on Feb. 28 at Little Flower Parish. Teens also enjoyed a performance by the Jumping Mouse Players from the Christian Theological Seminary.

appetites and our desires. Many times we're controlled by anger and violence. We try to settle our problems by fighting. We give our lives over to addictions, whether it's money, alcohol, drugs, or sex. We let those things guide us. So many times we allow things to determine us rather than us determining things."

A number of lottery winners have had their lives ruined because they became millionaires, he said, and a number of those people who won large amounts of money had to file for bankruptcy.

That is pitiful," he said, "but it's not any more pitiful than an athlete who is making a million dollars a year getting strung out on drugs. It doesn't make any sense. But what's happened is, people have gotten the money, they've gotten the addiction, they've put the two together, and it's ruined their lives. And it happens all of the time. People let material things take over their lives."

Real happiness results when people get a good education, he said, pursue productive lives, and develop spiritual relationships with God and with others.

"But for so many, that never happens," he said. "As long as we are simply worried about material things like how we look, we're going to mess up because the real stuff is in the area of the spiritual."

Oftentimes, he said, young people

don't take the time to build a spiritual relationship with another person before beginning an intimate relationship. And that can lead to unhappiness.

"When two people get into a sexual relationship," he said, "they forget about the spiritual. They never really develop a spiritual relationship. They get so caught up in sex that they never really get to know the other person. And that's the reason why half of the marriages today don't last. People are actually getting married to people they don't know."

Dating should not involve sex, he said. "Dating is about getting to know another person to find out if that's the person you want to live with for the rest of your life. And as soon as sex comes into the picture, it blots out and blurs up everything else."

Material attributes like good looks and athletic ability are not going to last, Father Waldon said. "The only thing that is going to last is what's inside. The only thing that is going to bring happiness is what's inside. Be sure you develop your spiritual attributes. Get a good education, but not so you can get a job. Get a good education so you can develop what's inside, so that you can be an intelligent human being. The more you understand about reality, about life, about the world in which you live, the more enjoyment, the more happiness you will have as a person."

21 basketball teams win annual CYO competitions

Twenty-one teams finished the Catholic Youth Organization's 1992-93 Boys' Basketball League and Tournament Competitions with first-place trophies.

"This year, 250 teams were entered in the program and over 2,500 boys in grades 5 through 12 participated," Edward Tindler, CYO executive director, explained. "By the conclusion of the season, over 2,000 basketball games were played throughout the Indianapolis metropolitan area. CYO congratulates these fine representatives and members of all the teams

that participated in the tournament and league playoffs."

Final results of both tournament and league play are listed by division as follows with the parish names of the championship and runner-up teams.

Cadet A, Archdiocesan—St. Pius X Parish, Indianapolis, first; Shawe Memorial Junior High School, Madison, second.

Cadet A, National Deane—Little Flower Parish, Indianapolis, first; St. Michael Parish, Indianapolis, second.

Cadet A, American Deane—St. Pius X

Parish, Indianapolis, first; St. Monica Parish, Indianapolis, second.

Cadet A League—St. Pius X Parish, Indianapolis, first; Christ the King Parish, Indianapolis, second.

Cadet B League—St. Pius X Parish G, Indianapolis, first; St. Matthew Parish, Indianapolis, second.

Cadet B Tournament—St. Pius X Parish G, Indianapolis, first; St. Pius X Parish P, Indianapolis, second.

Cadet C League—St. Luke Parish B, Indianapolis, first; Our Lady of Mount Carmel Parish G, Carmel, second.

Cadet C Tournament—Our Lady of Mount Carmel Parish G, Carmel, first; St. Jude Parish, Indianapolis, second.

56 A League—St. Pius X Parish, Indianapolis, first; Our Lady of the Greenwood Parish, Greenwood, second.

56 A Tournament—St. Barnabas Parish, Indianapolis, first; St. Pius X Parish, Indianapolis, second.

56 B League—St. Barnabas Parish M, Indianapolis, first; Our Lady of the Greenwood Parish B, Greenwood, second.

56 B Tournament—St. Barnabas Parish M, Indianapolis, first; Holy Spirit Parish, Indianapolis, second.

56 C League—St. Luke Parish B, Indianapolis, first; Our Lady of the Greenwood Parish, Greenwood, second.

56 C Tournament—St. Luke Parish B, Indianapolis, first; St. Pius X Parish W, Indianapolis, second.

Junior Archdiocesan—St. Joe Hill Parish, New Albany Deane, first; Our Lady of Mount Carmel Parish G, Carmel, second.

Junior-Senior A, Deane—Our Lady of Mount Carmel Parish G, Carmel, first; Our Lady of Lourdes Parish, Indianapolis, second.

Junior-Senior B, Deane—St. Thomas

Aquinas Parish, Indianapolis, first; Little Flower Parish, Indianapolis, second.

Junior-Senior League—Our Lady of Mount Carmel Parish G, Carmel, first; St. Lawrence Parish W, Indianapolis, second.

Freshman-Sophomore League—Holy Cross Parish, Indianapolis, first; Our Lady of Mount Carmel Parish B, Carmel, second.

Freshman-Sophomore Tournament—Holy Cross Parish, Indianapolis, first; Immaculate Heart of Mary Parish A, Indianapolis, second.

High School League—Holy Name Parish J, Beech Grove, first.

Breebeu Preparatory School graduate Molly Brady of St. Thomas Aquinas Parish in Indianapolis has been recognized by the White House and the United States Department of Education as a National Science Scholar.

Brady was graduated from Breebeu last year and now attends the College of William and Mary in Williamsburg, Va.

The National Science Scholars Program recognizes student excellence and achievement in the physical, life and computer sciences as well as mathematics and engineering by providing scholarships to outstanding high school graduates for use in their collegiate studies. Congress appropriated \$4.5 million for the National Science Scholars Program in 1992.

Upcoming Catholic Youth Organization activities for the month of March include the CYO Science Fair at 11 a.m. on March 6 at the CYO Youth Center in Indianapolis and the CYO One-Act Play Contest at 1 p.m. on March 14 at St. Catherine Parish in Indianapolis.

For additional information about either event, contact the CYO Youth Center office at 317-632-9311.



"THE CURIOUS SAVAGE"—Breebeu Preparatory School students (from left) Jennifer Davis as Florence, Amy Ballinger as Fairy, and Sarah Ferguson-Wagstaffe as Ethel Savage entertain the audience during a Feb. 26 performance of the sentimental comedy "The Curious Savage" at the Jesuit college preparatory school in Indianapolis. Jesuit regent Ross Pribyl directed the play. (Photo by Mary Ann Wyand)

Campus Corner

Marian youth manages school, job, volunteering

by Elizabeth Bruns

Nicole Rizzo, a freshman social work major at Marian College, disproves the idea of the irresponsible, lazy college student.

She has dreams and aspirations for her future—a well-thought-out future dedicated to helping others. Some people think that today's young adults are reckless and unreliable. The same people may mutter something about how the pressures of the times make it difficult for college-age youth to have the ability to decipher right from wrong.

Then there are the young adults, like Nicole Rizzo, who are remarkable individuals; those who achieve a great deal in so few years. They are considered exceptions to that "theory," undeniably proving it incorrect.

The St. Roch parishioner (and long-time altar server for liturgies) not only carries a normal course-load at Marian (15 credit hours), but she works at the Shelby branch of the public library and finds time to volunteer at the Family Support Center.

Rizzo says that volunteering at the Family Support Center has opened her eyes a bit and that, "Reality hits you, big time." She volunteers on the weekends through a social work field study class offered at Marian College.

The Family Support Center offers help by providing a variety of services to families whose children, up to age 18, may be at risk of abuse/neglect.

Rizzo works directly with children in the Home Education And Respite Team (H.E.A.R.T.), who provide intensive home-based counseling services, educational oversight and respite care for families who are at risk of having their children placed in long term, out-of-home care.

She also works with the children in Adolescent Development And Primary Treatment Shelter (A.D.A.P.T.S.), which is a program designed to provide short term residential and treatment services to children in transition from one out-of-home placement to another. It is tailored to fit the need for a safe, constructive, structured, caring environment for "hard-to-place" wards of the county departments of public welfare.

Rizzo had never even heard of the Family Support Center before she began volunteering there. She has no formal training, but learned that there would be instances where kids would lash out and rebel.

"The first day of volunteering, there was a child who did show an extreme amount of anger. He used foul language and was kicking and screaming. It was sad. I really want to be there for these kids, especially after witnessing that scene."

"Some of the kids are full of anger and very hateful," said Rizzo. "They are very defensive of everything that is said or done concerning them."

"There are other children who practically jump in your arms when you walk in the room. They are usually the younger



COMMITTED—Nicole Rizzo is a Marian College freshman social work major who manages her course-load, a job at the Shelby branch library, and volunteering at Family Support Center. (Photo by Elizabeth Bruns.)

children, the ones starved for affection because they have been severely neglected," said Rizzo.

Marian College was the only school that Rizzo applied to, because she liked what she saw when she visited the campus during her senior year at Roncalli High School. "Not only is it close to home, but it has the small family atmosphere that I was used to."

Rizzo is contemplating the idea of earning a minor in theology or psychology. After she earns her bachelor's degree in social work at Marian, she has plans to earn a master's in social work at Indiana University. She aspires to be a counselor at a professional office.

"When I was a student at St. Roch, they (teachers) always stressed helping others. I was involved in many organizations at Roncalli. I see working at the Family Support Center as a way of compensating for the various things I did that I can't be involved in anymore," said Rizzo. "I really want to help these kids by just being there."

Currently, Rizzo is a commuter student but plans to live on campus next semester so that she can be more involved. She was a frequent participant in the music program and plays—on and off-stage—at Roncalli. She plans to participate as a group leader in the Christian Awakening Retreat for Roncalli seniors this spring.

SMWC youth take 'plunge'

Ten students from St. Mary of the Woods College (SMWC), and one student from Indiana State University, and on SMWC staff member will make the second annual Urban Plunge trip to inner-city Chicago during spring break at SMWC to give aid to the urban poor. SMWC students Jennifer Allen, Gabrielle Hartley, DeAnna Richardson, Ruth Kleiser, Meg Garrison, Laura Jo Swartley, Rebecca Blankenship, Mimi Acton, and Queenie Yang, as well as Rob Cotnar, an ISU student, will participate in this year's Urban Plunge trip. Dorothy Brown, SMWC Providence volunteer, is also accompanying the students on the trip.

Ruth Kleiser, a sophomore in the Women's External Degree (WED) program at The Woods, participated in the Urban Plunge last year and says she gained a greater awareness of the world around her. "I realize I'm really blessed. It helped me to realize there's a lot of problems out there that you don't know about," she commented. "You find there are people out there who had a home six months ago and had so much food they threw some away."

The group will leave for Chicago on March 6 and will return on March 12. Last year some of the students worked with the elderly and battered women, some worked in soup kitchens and others worked in a homeless shelter.

Judy Conover, campus minister at The Woods, will supervise the group of students headed to Chicago for Urban Plunge, which is set up through the Midwest Mission Task Force, a group of religious women, men and lay volunteers, who through their various activities hope to raise the consciousness of the conditions to millions in the world.

☆☆☆

Marian College held dedication ceremonies for the newly completed Christel DeHaan Language Center on March 2, 1993. Phase II of the Foreign Language Center, funded by Christel DeHaan, president and CEO of Condominiums International, provides a variety of enhanced teaching modes to students enrolled in a foreign language course. DeHaan will be present for the ceremony which will recognize her continuing support for excellence in education.

Since Marian's foreign language laboratory system was installed in the mid-1960's technology used in language teaching has changed greatly. Through the gift from Christel DeHaan, the new language center can now integrate audio and video tapes, video disk, computer assisted learning, and real-time satellite broadcasts to provide a variety of teaching modes for each student.

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Pressures increase on U.S. policy about Haiti

by Catholic News Service

WASHINGTON—Pressure on the United States to address its policy toward Haiti increased from several directions as February drew to a close.

The prospects for President Clinton to respond to those pressures seemed to improve as he scheduled a meeting with ousted President Jean-Bertrand Aristide for the first week of March.

The Supreme Court prepared to take on the questioned legality of the U.S. policy of returning boatloads of fleeing Haitians to their homeland before they reach U.S. territorial waters and a chance to apply for asylum as political refugees.

In New York, Cardinal John J. O'Connor and the head of the U.S. bishops' Office of Migration and Refugee Services spoke up for more than 250 Haitians who have been held at the U.S. naval base in Guantanamo Bay, Cuba, for more than a year because they or their relatives are infected with HIV, the virus that causes AIDS.

The situation for Haitian refugees affected by HIV who are held in Guantanamo Bay "is becoming more intolerable by the hour," said Jesuit Father Richard Ryscavage in asking President Clinton to admit them to the United States.

"I urge the administration to resolve this matter quickly before it becomes an even greater national embarrassment," said Father Ryscavage, who visited the camp. He called the conditions shocking.

"As a priest I was moved by the psychological pain of the detainees," he said. Cardinal O'Connor Feb. 28 condemned

the "disgraceful treatment" of HIV-affected Haitians, and said it "borders on the grossest kind of injustice" to single them out because of a fear of AIDS.

In a homily given to Black History Month, the cardinal told the congregation at New York's St. Patrick's Cathedral that the detained Haitians all had credible fears of persecution if they were returned to Haiti.

He said the U.S. Catholic Conference had a practical plan for resettlement and offered the help of the Archdiocese of New York.

The Supreme Court was set to hear legal arguments over a second aspect of U.S. policy toward Haitians on March 2.

Under a Bush administration policy, the U.S. Coast Guard turns back boatloads of Haitians fleeing their country before they reach U.S. territorial waters, when they would have to be allowed to make claims for asylum as political refugees.

Despite a campaign vow to end the policy, Clinton once in office said he feared thousands of Haitians would die trying to reach the United States and allowed the patrols to continue. Clinton has stepped up efforts to process asylum claims at the U.S. Embassy in Port-au-Prince and dispatched observers to try to negotiate a return to democracy.

Secretary of State Warren Christopher said Clinton would meet with the exiled Haitian president during the first week of March.

"On several fronts we're moving to restore democracy" in Haiti, Christopher said. Appearing Feb. 28 on NBC's "Meet the Press," Christopher said the adminis-

tration was about to authorize \$5 million more to speed processing of asylum claims.

Several days earlier, U.N. observers and diplomats rescued a Haitian bishop being beaten by a mob of attackers as he left a Mass that turned into a demonstration for Father Aristide.

The assault on Bishop Willy Romelus of Jeremie on Feb. 25 was the worst attack on a churchman since the bloody 1991 military coup that overthrew democratically elected Father Aristide, a populist priest whose parishioners were shot and stabbed during a 1988 Mass.

Bishop Romelus was shaken and bruised but not badly hurt. He was taken in a diplomatic limousine to an unidentified embassy and then to a home used to shelter church personnel in danger.

Bishop Romelus had just given a homily about the 600 to 900 people who

died when the overloaded Neptune ferry sank the previous week. Many of the victims lived in Jeremie.

During the funeral, the bishop called for democracy and blamed the government for lax safety standards that contributed to the ferry disaster.

He told Reuters, the British news agency, that repression since the coup had taken on dimensions not seen even under the late dictator Francois Duvalier.

"It is different this time because priests are being attacked. Even under Duvalier the church was left alone," Bishop Romelus said.

The violence at the cathedral came as a U.N. report issued in Geneva described a dismal human rights record under the current Haitian regime—including murders, torture and extortion. It said restoration of democracy would be the only remedy.

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OUTSPOKEN BISHOP—Bishop Willy Romelus of Jeremie, Haiti, an outspoken critic of the current Haitian government, speaks Feb. 25 after a funeral Mass for the 600 to 900 victims of a ferry sinking. The bishop was beaten by a mob of 40 attackers as he left the Mass, but was rescued by U.N. observers and diplomats. (CNS photo from Reuters)

Committee urges action to recall the Vatican's nuncio from Haiti

by John E. Fink

A committee at St. Thomas Aquinas Parish in Indianapolis is urging parishioners to protest the Vatican's recognition of the present government of Haiti and to ask the Holy See to recall its nuncio from Haiti.

Last Sunday the Haiti Committee distributed copies of a leaflet that called the appointment of a Vatican nuncio in Haiti "a scandal of international dimensions." The leaflet was published by an organization that calls itself Catholics Speak Out with headquarters in Hyattsville, Md.

The leaflet asks Catholics to write to the apostolic pro-nuncio to the United States, Archbishop Agostino Cacciavillan, urging him "to move the Vatican to withdraw its nuncio—and thus its recognition—from Haiti immediately."

The leaflet claims that only the Vatican recognizes the present government of Haiti. "It did so on March 30, 1992 when the nuncio, Msgr. Lorenzo Baldissini,

presented coup leaders with his diplomatic credentials," it says.

"Since he presented credentials the nuncio has been silent in the face of brutal human rights violations," the leaflet says.

The leaflet also claims that "only one bishop in the country, Bishop Willy Romelus of Jeremie, is recognized as standing with the poor." Bishop Romelus, shown in the photo above this article, was beaten Feb. 25 by a mob.

A sample letter to Archbishop Cacciavillan includes this paragraph: "In concert with Haitian church leaders such as Bishop Willy Romelus of Jeremie, I strongly protest continued recognition of the illegal Haitian government, and urge that the Vatican nuncio in Haiti be withdrawn immediately. In addition, I urge the Vatican to condemn the human rights violations that have taken place under the coup, embrace democratic values and call for the restoration of President (Jean-Bertrand) Aristide."

Catechism can impact the homily, expert says

by Jerry Filleau
Catholic News Service

WASHINGTON—If there is a single place where the new "Catechism of the Catholic Church" might make a major difference in U.S. church life, it is in the Sunday homily, says one of the top U.S. experts in catechetics.

"That is where we're losing it," said Conventual Franciscan Father Berard L. Marthaler. "What this catechism might do is impact on the Sunday homily."

Father Marthaler has taught in the Department of Religion and Religious Education of The Catholic University of America for 30 years and has been editor for the past 20 years of *The Living Light*, the U.S. Catholic Conference quarterly review of religious education, catechetics and pastoral ministry.

In Father Marthaler's view:

► U.S. culture and the media are the biggest obstacles to catechetics today.

► The new catechism is aimed at bishops, publishers and teachers of teachers, "not at the average adult Catholic or volunteer catechist."

► The new catechism is no magic answer to the real problem areas in U.S. catechetics today, which are cultural issues and practical problems, not flawed texts or catechetical theories.

A consultant to the editorial committee overseeing the English translation of the new catechism, Father Marthaler was interviewed by Catholic News Service in late February, as the English version was going through its final editorial revisions before going to the printer for publication this spring.

The original French text of the catechism, the first in more

than 400 years to be produced by Rome for the whole church, appeared last fall.

One area where Father Marthaler predicted no major changes as a result of the new catechism is in U.S. catechetical texts. "The strength of catechetics in the United States today is the textbook series put out by the mainline publishers," he said.

These texts have been shaped around the so-called "four pillars" for a long time," he said, referring to the new catechism's four-part division into sections on creed, sacraments, Christian life and morality, and prayer.

The mainline publishers have combined attentiveness to Catholic teachings and traditions with educational professionalism to produce sound catechetical texts well adapted to the various age levels, he said.

The internal problems confronting catechetics today, according to Father Marthaler, are more mundane things such as lack of time, lack of interest, getting children to classes, and overcoming the pressures that put religious education on the fringes of life.

He said the major challenges to formation in the Catholic faith today come from the outside, however, from changes in American society since World War II. Traditional structures reinforcing faith and values—small rural communities or urban ethnic neighborhoods, family life, Catholic schools, parishes as a primary social center—have given way to high mobility and sprawling suburbs.

As Catholics moved into the newly formed suburbs, he said, "they had to start building community from scratch."

Another major new challenge to religious values is television, he said.

The media are presenting an alternative set of values to those coming from the family, church and school," he said. Before television's pervasive influence, "parents could keep things (they opposed) outside the home. They could monitor a child's circle of friends."

"Now the violence we deplore in the inner cities is in our living rooms," he said. "The values we decry are carried into the home. This has negated the valiant efforts of parents and catechists."

Referring to poor homilies as one of the chief catechetical problems in the United States today, Father Marthaler said he regularly attends parish liturgies on Sundays in his travels around the country, and he rarely hears a good homily. A typical Sunday homily, he said, is a four-minute talk "that repeats the Gospel or Epistle more poorly than the Gospel or Epistle itself said it."

He said the homily should be based on the Sunday readings, and it would be a mistake to return to the systematic series of instructions, independent of the liturgy, that often served as a model for Catholic sermons before the Second Vatican Council.

But he argued that more attention is needed to the catechetical function of a homily—the homily's role as a bridge between the proclamation of God's word and its application to what Catholics believe and how they should live.

Asked to compare the new catechism with adult catechisms recently published by some bishops' conferences in Europe, Father Marthaler said, "This is a book of reference. They are more catechetical; this is more doctrinal. The emphasis in this is more on content, in those it is more on the way faith is lived."

"I think what will hurt the new catechism most is if people have unrealistic expectations of it," he said. "It's not going to get people to (religious education classes), it's not going to automatically improve homilies."

What the catechism is for, he said, is "help call us back to a patterned presentation of the faith," showing how Catholic belief, worship and life are integrated.

Catholics, Lutherans settle dialogue future

WASHINGTON (CNS)—Top Catholic and Lutheran theologians and church officials from the United States and Europe met recently in Florida to decide the future directions of Catholic-Lutheran dialogue.

They agreed that a primary task is for their churches to set up a process by which they might declare that some Reformation-era condemnations are not applicable today.

They said 1997 might be a target date for setting aside the condemnations. It will be the 450th anniversary of the Council of Trent's condemnation of Martin Luther's teachings on justification.

The Lutheran World Federation will hold its ninth worldwide assembly in 1997. The federation and the Vatican's Council for Christian Unity are co-sponsors of the international Catholic-Lutheran dialogue.

The U.S. Catholic-Lutheran dialogue is now 27 years old and recently completed its eighth round of consultation with an agreement on Scripture and tradition. The Florida consultation group recommended planning for some sort of "public affirmation of the goal of full communion" to witness the progress made so far and the commitment to continuing the work.

For the new round of U.S. dialogue, the consultation recommended as a topic "the understanding and practice of the church as communion/koinonia with a focus on the steps required for the realization of full communion between us."

"Koinonia," a Greek word meaning "communion," has emerged increasingly in recent years as an explicit topic or theme of ecumenical discussion.



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BOOK REVIEW

Father McBrien book released

REPORT ON THE CHURCH. CATHOLICISM AFTER VATICAN II. By Father Richard P. McBrien. HarperCollins (New York, 1992). 263 pp. \$19.00.

Reviewed by Jon Nelson

"Report on the Church" is a selection of 138 weekly columns from the hundreds Father Richard McBrien has written in the quarter-century since Vatican II. They are grouped by topics, many of which have sparked heated controversies in the post-conciliar church: authority, ministry, conflict, women in the church, the church and politics, etc. The book's usefulness is enhanced by an index of names and by photographs.

Its title is misleading insofar as its focus is the church in the United States. Some of the major events and developments in other parts of the world are alluded to but not fully discussed. There are no analyses of the assassinations of Archbishop Oscar Romero and the El Salvador Jesuits, the emergence of liberation theology in Latin America, the burgeoning

Catholicism of Africa, and the underground church in China and Eastern Europe. There are occasional statements that may pass muster for a newspaper column but lack theological qualification and nuance. But these are quibbles.

The Rev. Martin Marty, the historian whose introduction is a model of wit and precision, is exactly right: Father McBrien's vocation is to interpret and mediate professional theology to a wider audience, the People of God, who need it

to live out more fully their post-conciliar responsibilities and dignity. These columns show how intelligently and faithfully he has done this. Only a minuscule amount of material here could be termed "dated."

While Father McBrien has been a favorite whipping boy of some Catholics, his book cements his claim to belonging to the broad center of contemporary Catholicism in the United States. His analyses and arguments are most often grounded on the documents of Vatican II and major post-conciliar initiatives. True, he has little sympathy for the right wing of the church and he takes it to task quite often for its brand of "pick and choose Catholicism." But the left too comes in for its share of his critique when it ignores the Catholic imperative to be faithful to the wisdom, resources and authority of its own tradition.

† Rest in Peace

(The Criterion requests death notices from parishes and individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the

archdiocese or have other connections to it.)

† **BERLIDE, Helen W.**, 91, St. Andrew, Richmond, Feb. 14.

† **BROWN, Agnes "Jean" Tenis**, 76, St. Paul the Apostle, Greencastle, Feb. 19.

† **BRUEGGE, Mary M.**, 100, St. John, Gosport, Feb. 23. Mother of Daniel P., Francis J. and William L., grandmother of ten; great-grandmother of 19.

† **DENKER, Pauline A.**, 83, Holy Father, Oldenburg, Feb. 10. Mother of Paul and Nancy Kalm, grandmother of two.

† **GEIS, Mary R.**, 67, St. Michael, Brookville, Feb. 6. Mother of David Geis and Melanie R. Lowry, sister of Ed Schlichte and Rose Ellen Stenard, grandmother of two.

† **GISSLER, Walter J.**, 86, Little Flower, Indianapolis, Feb. 17. Husband of Mary, father of Jeanne E. Steinfield, grandfather of two.

† **GOLD, Joseph C.**, 88, St. Lawrence, Indianapolis, Feb. 12. Father of Joseph N., son of William and Mildred, brother of Janet Gold and Carl Taylor.

† **GRANT, Rita C.**, 67, St. Mary, New Albany, Feb. 19. Sister of Vincent Grant, Gertha Bortoff, Sister Rose Geneva, Sister Carmella, Clara Quinkert and Frances Day.

† **HERCULES, M. Eileen**, 84, St. Mary, Richmond, Feb. 4. Mother of R. James Hercules and Marjorie E. Flore, grandmother of six; great-grandmother of seven.

† **JENNINGS, Pamela Ann**, 67, St. Mary, Richmond, Jan. 26. Wife of David; mother of Michael, Patrick, Dennis, Christopher, Robert, Sandra Ryan and Pamela Reece; step-mother of Kristina Jennings and Patricia Tegeler, sister of Michael Bignall and Betty Henry, grandmother of 13; great-grandmother of 60.

† **LAPINSKI, Alexander F.**, 60, St. Mary, Greensburg, Feb. 27. Husband of Anne, father of John and Linda Holstein.

† **MACC, Elizabeth "Betty" C. Goette**, 82, St. Philip Neri, Feb. 20. Mother of Charles E., Mary C. Tierney, Berta Hammenstein, Dorothy Mack, Eileen Detweiler and Suzanne Strby, sister of Mary Rascher and James Goette; grandmother of 25; great-grandmother of none.

† **MALONEY, Odella**, 69, St. Malachy, Brownsburg, Feb. 15. Wife of John, mother of Jack, Joe, Vince, Kay Wright and Theresa Brown, step-daughter of Taylor, sister of Ruth Russell, grandmother of seven.

† **MATTHEWS, Helen S.**, 82, St. Malachy, Brownsburg, Feb. 15.

† **MCCANN, Loretta R.**, 82, St. John the Baptist, Dover, Feb. 15. Wife of Roy, mother of Russell, Thomas, Vernon, Edith, Baxter, Sister Rose Marie, Anne Fischer, Patricia, Schuman, Linda, Kath and Carol Niese, sister of Charles Vogelkamp, Margaret Knecht as a Anisette Blach, grandmother of 38; great-grandmother of 49.

† **MICHAUD, Roland J.**, 72, Little Flower, Indianapolis, Feb. 16. Husband of Isabel, father of Matthew J., grandfather of two.

† **MILLER, Katharine K.**, 87, Annunciation, Brazil, Feb. 17.

† **MODROWSKI, Harry J.**, 84, Holy Family, Richmond, Feb. 24. Father of Mary Lou Hite, Roseanne Szlak and Kathleen Modrowski, brother of Mary

Frances Foreman, grandfather of eight; great-grandfather of three.

† **MOHR, Helen Patricia**, 82, Our Lady of the Greenwood, Greenwood, Feb. 16. Mother of Patricia M. Cleary and William F. Mohr, Jr., grandmother of four; great-grandmother of one.

† **NEFF, Ruth B.**, 89, St. Mary, Aurora, Feb. 15. Mother of Helen Pearson, sister of Julius Brown, grandmother of two; great-grandmother of four; great-grandfather of one.

† **NITZSCHER, Harry E.**, 85, St. Andrew, Richmond, Feb. 14. Father of Mary Ellen Williams and Rita Mae Widman.

† **OPALAK, John**, 80, St. Paul the Apostle, Greencastle, Jan. 29. Husband of Elizabeth, father of John D. and Michelle Cooke; brother of Steve, Anthony, Michael and Paul; grandfather of two.

† **OVERHOLSER, Jayne Curren**, 78, St. Mary, New Albany, Feb. 20. Wife of C. Daniel, mother of C. Daniel, Jr. and D. Kent, sister of Ruth Stoy, grandmother of two.

† **STINGER, Ralph, Sr.**, 67, St. John the Baptist, Dover, Feb. 25. Husband of Audrey, father of Mary Fawcett, Ralph Jr., Peter, Richard and Howard; brother of Edmund Leo, Clara Hackman and Catherine Sewert, grandfather of nine.

† **TROU, John F.**, 97, St. Mary, New Albany, Feb. 21. Father of Benedette, Sister Corda Trou and Kathleen M. Trou.

† **WATT, Eva Mae Lombard**, 80, St. Gabriel, Indianapolis, Feb. 20. Mother of P. Nicholas, Michael R., D. Anthony and Angela T. Rees, grandmother of 14; great-grandmother of nine.

† **WILLIAMS, Robert E.**, 38, Our Lady of the Greenwood, Greenwood, Feb. 14. Husband of John Kreutzjans, father of Nathaniel and Rachel; son of John Williams; step-son of Judith M. Williams, brother of Rick and Mich.

† **WUESTFELD, Elmer M.**, 79, St. John the Baptist, Dover, Feb. 25. Husband of Margaret, father of Elaine Hartman, Sue Van Slyk-Hawk, Rosalind Ferry, Margaret Buse, Joseph, John and Francis; step-father of Albert Hartman, James C. Hartman, Carol Clawson, David Hartman and Dorothy Hellegrat, grandfather of 19; step-grandfather of 14.

Franciscan Sister Louise M. Walters dies at age 96

A Memorial Mass was celebrated at the Motherhouse in Oldenburg, Indiana, for Franciscan Sister Louise M. Walters, 96, who died on Feb. 24, at the age of 96.

Born in Cincinnati, Ohio, sister Louise Marie entered the Oldenburg Franciscan Community in 1922 and professed her final vows in 1927.

Sister Louise Marie was a primary teacher almost all of her life. She taught at St. Ann, Hamburg, St. Vincent de Paul, Bedford, Oldenburg Academy, Oldenburg, St. Lawrence, Lawrenceburg, St. Mary, Rushville, and St. Vincent Home, Vincennes. Sister also taught in schools in Ohio. Sister Louise Marie retired to the Motherhouse in 1972.

She is survived by her step-sister Florence Christiansen and step-brother Carl Erkenbrecher. Memorials may be made to Sisters of St. Francis, Oldenburg.

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Pope affirms U.S. delegates for 1994 synod

by Jerry Fitteau
Catholic News Service

WASHINGTON—Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, will lead the NCCB delegation to the fall 1994 world Synod of Bishops in Rome.

The monthlong synod will discuss the future of religious life. The NCCB delegation includes some of the U.S. bishops most actively engaged in issues of religious life in recent years.

Names of the four NCCB delegates and two alternates were released in Washington Feb. 24 following word from Rome that Pope John Paul II had approved the list.

Chosen as N.C.B. delegates in addition to Archbishop Keeler were Cardinal Joseph L. Bernardini of Chicago, Cardinal James A. Hickey of Washington, and Archbishop John R. Quinn of San Francisco. Alternates, who will attend the synod only if needed to replace a delegate who cannot make it, are Archbishop Thomas C. Kelly of Louisville, Ky. and Auxiliary Bishop Carlos A. Sevilla of San Francisco.

Archbishop Kelly is a Dominican and Bishop Sevilla is a Jesuit.

The bishops elected their delegates and alternates last Nov. 17 during their national meeting in Washington. They conducted the elections during an executive session, closed to the press, and did not announce the names at the time because they were still subject to papal approval.

The Synod of Bishops was established by Pope Paul VI in 1965 to bring two, three or four years to advise the pope on major issues of church life.

Since the synod's first assembly in 1967, the U.S. bishops have always elected their conference president as leader of the U.S. delegation, and they continued that practice with their election of Archbishop Keeler.

Cardinal Bernardini, a former NCCB president, has been a delegate to every synod since they were begun in 1974 and served from 1974 to 1990 on the synod council, a 15-bishop body that meets between synods to follow up on the work of the previous synod and plan the next one.

Cardinal Hickey is currently in his second term as Vatican liaison, with U.S. women religious whose superiors are not members of the Leadership Conference of Women Religious. He played a key role last year in the formation of the Council of Major Superiors of Women Religious, a second canonical organization in the United States for leaders of women's orders. Cardinal Hickey attended his first synod in 1990 and at the end of that meeting was elected to the synod council.

Archbishop Quinn, also a former NCCB president and veteran of several synods, headed a papal commission to study religious life in the United States in the 1980s. The

commission is credited with significantly improving communication and mutual understanding between bishops and religious. The archbishop is also a consultant to the NCCB Committee on Religious Life and Ministry, which was formed as a result of the commission study.

Archbishop Kelly was a member of the Quinn commission. He was also first chairman of the Committee on Religious Life and Ministry and is currently a consultant to the committee.

Bishop Sevilla is the current chairman of the Committee on Religious Life and Ministry.

More than 150 members of the Synod of Bishops are elected delegates from bishops' conferences around the world. Each conference gets from one to four delegates, based on the size of the conference.

General superiors of the world's male religious orders are allowed to elect 10 synod delegates. Women religious have no comparable delegation because ordination is a prerequisite for synod membership.

The heads of more than 20 major departments of the Roman Curia are automatically members of the synod.

Also holding automatic membership are the patriarch or other chief bishop of each Eastern Catholic Church and all the Eastern-rite metropolitan archbishops who govern outside the home territory of their rite. In the United States there are two such Eastern metropolitans, Ukrainian Archbishop Stephen Sulyk of Philadelphia and Byzantine Archbishop Thomas V. Dolan of Pittsburgh.

Finally the pope is free to appoint personally about 30 members of the hierarchy from around the world.

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St. Patrick's Day Parade can bar gay groups

by Tracy Early
Catholic News Service

NEW YORK—A federal judge ruled Feb. 26 that the Ancient Order of Hibernians has the right to hold its traditional St. Patrick's Day Parade up New York's Fifth Avenue again this year and to exclude homosexual organizations.

Parades are "a pristine form of speech" and are protected by the First Amendment, said Judge Kevin Thomas Duffy of the Southern District of New York, adopting a position advocated by the New York Civil Liberties Union. He did not rule on whether freedom of religion and assembly were involved.

Cardinal John J. O'Connor of New York, who reviews the parade from the steps of St. Patrick's Cathedral, said the court acted "justly and in the best interest of society."

In a statement read at his regular Sunday Mass at the cathedral Feb. 28, the cardinal also warned Catholics against feeling "triumphant" or indulging in hatred against those with whom they disagree.

He said he was considering the possibility of a "day of prayer and reparation in the cathedral, apart from St. Patrick's Day itself, to ask God's mercy and forgiveness for all sins of bitterness and hatred and his help in achieving charity and peace in this sadly divided city."

Mayor David N. Dinkins, who had pushed strongly for inclusion of the Irish Lesbian and Gay Organization in the parade, said, "I had hoped that the court would rule that the parade would be inclusive. The court has determined otherwise, and I will go along with the law."

Leaders of the gay group were quoted as voicing

disappointment but indicating they would have some kind of presence on Fifth Avenue during the parade.

A city lawyer indicated that the decision would not be appealed. However, the ruling applied only to 1993, and a parade coordinator was quoted as saying he would return to court March 18 to seek a permanent decision.

Ernest L. Mathews Jr., a lawyer for the Hibernians, acknowledged to Judge Duffy that the organization initially attempted to "defuse the situation" by saying it was putting the gay and lesbian organization on a waiting list. But the group would never have been accepted, Mathews said. Judge Duffy overturned an Oct. 27 decision by the New York City Human Rights Commission that said the parade fell in the category of public accommodations, like a hotel or restaurant, and discrimination violated the city's Human Rights Law.

The October action had reversed an earlier decision by

the commission's own chief administrative law judge, Rosemarie Maldonado, allowing the Hibernians to exclude the gay group from the 1992 parade.

Dinkins, who is running for re-election this year, first sought to get the Irish Lesbian and Gay Organization included in 1991. When it was refused permission to march under its own banner, he got it accepted into a unit of the Manhattan County Hibernians, and endured massive boos as he marched with the group's members. In 1992, he and a number of other officials boycotted the parade.

Without naming Dinkins, Cardinal O'Connor's Feb. 28 statement condemned political "exploitation" of the parade issue.

The cardinal also said Judge Duffy's decision made it clear parade sponsors never discriminated against homosexuals as individuals.

Pope urges care for Bosnian rape victims

by John Thattis
Catholic News Service

VATICAN CITY—Pope John Paul II urged compassion for rape victims in war-ravaged Bosnia-Herzegovina and said the babies that result from the assaults also deserve respect and love.

The world needs to help the women who have been raped to transform an act of violence into an act of love, the pope said in a letter to Archbishop Vinko Puljic of Sarajevo. The letter asked pastors to give urgent aid to "the mothers, wives and young girls who, through a venting of racial hatred or brutal lust, have suffered violence."

The pope has frequently urged an end to the bloody fighting in Bosnia. Dated Feb. 2, the new message was published across the front page of the Vatican newspaper, *L'Osservatore Romano*, on Feb. 26.

Reports from Bosnia have said thousands of women, particularly Muslims, have been raped by Serbian soldiers. Many were said to have become pregnant after being raped repeatedly.

The pope said such violence represented a particularly savage form of aggression. The rape victims should be able to count on the sympathy and understanding of their own communities, he said.

But any pregnancy must also be respected, he said. "Even in such a painful situation, (these women) must be

helped to distinguish between an act of deplorable violence perpetrated by men lost in reason and conscience, and the reality of new human beings that consequently come to life," he said.

"As images of God, these new creatures must be respected and loved no differently than any other member of the human family," he said.

The pope said he wanted to emphasize that "the unborn, having no responsibility for the deplorable act that occurred, is innocent and therefore cannot in any way be considered an aggressor."

"The whole community must draw close to these women who have been so painfully offended and to their families, to help them transform an act of violence into an act of love and welcome," he said.

The pope said he was also concerned about the fate of babies orphaned or abandoned, and expressed appreciation to those working for adoption of the children.

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