

THE CRITERION

Vol. XXXII, No. 25

Indianapolis, Indiana

50¢

April 2, 1993

Bishops OK limited force in Balkans

by Catholic News Service

WASHINGTON—The Administrative Board of the U.S. Catholic Conference, decriing "the litany of horrors" in the ongoing Balkan war, said in a statement it was "time for religious believers and the international community to act with new resolve" in the conflict.

The statement approved "strictly limited" use of force, a political solution to the war, the creation of a war-crimes tribunal, and help for refugees and nations accepting them.

"The world cannot stand aside as innocent people are destroyed, as aggression shapes a new world, as the hopes of freedom turn into the violence of war," the board said.

The board is made up of about 50 U.S. bishops (including Indianapolis Archbishop Daniel M. Buechlein). It acts on policy decisions between general bishops' meetings.

It also recommended solidarity, reconciliation and interfaith prayer for people of faith.

The statement, "War in the Balkans: Moral Challenges, Policy Choices," was released March 29, shortly after the March 23-25 meeting of the board. It included quotes on the subject from Pope John Paul II and religious leaders in the Balkans.

"We agree with the Islamic, Serbian Orthodox and Roman Catholic leaders in the region who have declared that 'the evil has surpassed all bounds' and that the international community must show more clearly the political will to use 'all morally justifiable means' to stop aggression and 'ethnic cleansing,'" the statement said.

The statement said while no party was blameless in the hostilities between Serbs, Croats and Muslims, "we concur with the view . . . that Serbian military forces bear the greatest responsibility for aggression and abuses."

The USCC supports, as does the Vatican, "timely, measured and firmly executed interventions" in the war, specifically:

- "Full implementation of the ceasefire in Croatia and any political settlement in Bosnia." Serbs had yet to agree to a peace pact already signed by Bosnian Croats and Muslims.

- "Creation of safe havens, if feasible, in Bosnia as a temporary measure to save lives and protect people from further violence and abuse."

- "Measures to ensure the delivery of aid to civilian populations in besieged cities and to protect fleeing refugees."

- "Enforcement of internationally approved economic sanctions."

- "Enforcement of the 'no-fly' zone."

The bishops, calling ethnic cleansing a "despicable practice," noted: "The utter



PAPAL MASS—Bishops from Indiana, Illinois and Wisconsin join Pope John Paul II for Mass in his private chapel during the bishops' ad limina visit. Nearest the pope in the center are Archbishop Rember Weakland of Milwaukee, Archbishop Francis Hurley of Anchorage (who joined the Midwest bishops), Cardinal Joseph

Bernardin of Chicago, and Archbishop Daniel M. Buechlein of Indianapolis. Other Indiana bishops in the photo are at far left: Bishop William Higi of Lafayette, and Bishop Dale Melczek, administrator of Gary. See Archbishop Buechlein's column on page 2. (Photo by Arturo Mari, O'Observatore Romano)

disregard for basic human rights and the laws of war, if not clearly confronted, threaten to undermine the legitimacy of international norms. We welcome the creation of an international war-crimes tribunal, and hope that it will be used

effectively to uphold international norms and to bring to justice those who are so flagrantly violating them."

Any political settlement, the bishops said, "must include replacing virulent nationalisms with a commitment to

democracy and basic human and minority rights."

The U.S. government should help Croatia and other nations "particularly burdened by the enormous refugee crisis created by this war," the bishops said.

"The religious community must remain indelible in promoting personal and social healing in every way possible," according to the statement.

Bishop Steib named to Memphis; will be second black ordinary

by Catholic News Service

WASHINGTON—Pope John Paul II has appointed Auxiliary Bishop J. Terry Steib of St. Louis as bishop of Memphis, Tenn. He succeeds Archbishop Daniel M. Buechlein, who was appointed to Indianapolis last July.

When he is installed May 5, Bishop Steib will be one of only two black bishops heading U.S. dioceses. The other is Bishop Joseph L. Howze of Biloxi, Miss.

Archbishop Buechlein said about the appointment: "I am delighted to hear of the appointment of Bishop Steib. I know him well. We have served together on the Budget Committee for the National Conference of Catholic Bishops and he is a member of the Priestly Formation Committee which I chair. I consider him an outstanding bishop and a good friend."

(see BISHOP STEIB, page 20)



Bishop J. Terry Steib

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

My *ad limina* visit and meeting with the pope

by Archbishop Daniel M. Buechlein

It has been a busy two weeks since I left for the *ad limina* visit to Rome. Most of the 27 bishops of Indiana, Illinois and Wisconsin flew out of New York on the evening of March 12. Three others, who planned to leave the following day had to find a different route because of "the storm of the century." The New York airport closed not long after our flight took off. When we landed in Rome we experienced wonderful spring weather and beautiful sunshine the entire nine days we were there.



The bishops of Indiana and Illinois were housed in a small hotel or boarding house for clergy near the Vatican, which made it convenient to get to all of our appointments and meetings on foot. Part of the customary procedure of the *ad limina* program is visiting the tombs of Sts. Peter and Paul. The first Monday of our visit all of us bishops celebrated together in the crypt of St. Peter's Basilica near the tomb of St. Peter. The following day I was invited to preach the homily for Mass during our visit to the Basilica and tomb of St. Paul.

By the way, on the feast of St. Joseph I was delighted to celebrate Mass in the crypt of St. Peter's with Father Ron Ashmore and a pilgrimage group from our archdiocese, sponsored by St. Charles Parish in Bloomington. I also had the pleasure of visiting with two other Indianapolis priests: Father Jim Bonke, who is studying Canon Law in Rome, and Father Harry Tully, who is on sabbatical at the North American Office.

The highlight of the visit in Rome, as

always, was concelebrating Mass in the early morning with Pope John Paul in his private chapel. Particularly at this Mass, as at all of my Masses, I remembered the intentions of all of you who are the Archdiocese of Indianapolis. It was before this early morning Mass that the Holy Father gave a short reflection and spoke with deep concern and compassion about "our brother (archbishop) in Santa Fe."

On Sunday evening, March 14, I received word that my private audience with Pope John Paul would be the next morning. I was ushered into his library at exactly 11 a.m. and visited for 20 or 25 minutes. He began the visit pointing to a U.S. map and asked for help to locate the boundaries of our archdiocese.

After discussion of statistical data about the church in Indiana we spoke about various topics. I told him that I brought greetings from all of you and especially from our young church. He asked that I convey his blessing to all of you, but to tell you, our younger sisters and brothers, that he sent a special blessing and that he looks forward to World Youth Day in Denver in August. We reflected on the challenges our youth face and we agree that you young folks of today are generous and show signs of a hunger for spiritual and moral meaning in life.

We talked about the importance of the teaching role of bishops and priests and also of parents and religion teachers who share the responsibility of handing on the treasure of our faith. We talked about the challenges that face our church, particularly in the United States. We talked about the moral climate and the weight of materialism, but we also talked about the vitality and deep faith of so many good Catholics.

At the end of the week of visits the pope addressed all of us bishops formally in a group. As reported last week in the press,



The pope greets Archbishop Buechlein. (Photo by Felici)

his allocution featured his emphasis on the teaching role of bishops. He called attention to the universal "Catechism of the Catholic Church" which will soon be published in English. The Holy Father stated that he considers the new catechism to be one of the most significant events of his pontificate.

In this context he also indicated his awareness of a tendency among some U.S. Catholics to pick and choose what they want to accept and what they want to reject in church teaching. In so many words the

pope reminded us that our doctrine is all of a piece. If certain teachings of the church are rejected, like pulling a thread from a garment, the whole body of teaching eventually unravels. He asked us bishops to call for full acceptance of church teaching so that it will "rise above the clash of conflicting opinions with the forcefulness and power of the truth."

Pope John Paul was vigorous, relaxed and in good humor. I found him warm and engaging and inspiring as always. Once again I thanked him for being a good pope!

EDITORIAL COMMENTARY

Killing is wrong no matter what the motivation

by John F. Fink
Editor, The Criterion

The murder of Dr. David Gunn by Michael Griffin in Pensacola, Fla. has set the pro-life movement back immeasurably. It has allowed the pro-abortion forces to blame everyone who wants to stop abortion for the murder. Pro-lifers are again being considered as radicals and fanatics.

The pro-abortion leaders were quick to shout, "They killed him!" thus blaming the atmosphere created by the pro-lifers for pushing Griffin over the edge.

Unfortunately, many in the pro-life movement were slow to condemn the murder, or gave excuses for it. The president of the National Right to Life Committee, while condemning the violence against Gunn, couldn't keep from adding, "as well as the violence of abortion that has killed 30 million unborn children in the last 20 years."

Randall Terry, founder of Operation Rescue, also found it necessary to say, "We must also grieve for the thousands of

children that he (Gunn) has murdered." Another pro-life leader said that some innocent fetal lives were saved after Gunn was killed because the clinic where he performed abortions was closed. The leaders of Rescue America said they would pay for legal counsel for Griffin.

Fortunately, the spokesperson for the Catholic bishops' Secretariat for Pro-Life Activities was unequivocal. Helen Alvare said, "It makes a mockery of the pro-life ethic and the pro-life cause to say that killing can ever be right in its name." She said that Griffin showed that he was "not just out of line but completely in opposition" to the pro-life movement.

The national Catholic weekly *Our Sunday Visitor* reacted to all this in an editorial in its March 28 issue in which it said: "Let us speak clearly: The crime was a horror; some of the pro-life response an abomination. This is not a time for 'but' or

'unfortunate,' or mumbled excuses. Without equivocation, the killing must be condemned.... Killing in the name of the pro-life movement is an intolerable contradiction. This murder was an atrocity."

We haven't editorialized on Gunn's murder earlier because we thought it obvious that it would be condemned by everyone. We did not imagine that Griffin's action would be countenanced (not applauded but accepted or tolerated) by some because it saved some lives.

Why is it so hard to understand that the end doesn't justify the means?

Pro-life activists who feel called upon to block entrances to abortion clinics must take even greater measures to ensure that there will be no more violence. Operation Rescue leaders have always emphasized non-violence, but it is sometimes impossible to control large numbers of people.

The public at large is turned off by some

of the demonstrations at abortion clinics. They perceive a vast difference between peaceful picketing or praying a rosary at a clinic, and harassing the women who enter the clinic, no matter what their motivation.

The RCIA murder should occasion new resolve on the part of pro-life leaders to treat all life as sacred and to convince women that life begins at conception. They should combat the Freedom of Choice Act with cards and letters to members of Congress. They should support the numerous organizations that are doing positive things for pregnant women so they won't think they have to have an abortion. But they must never accept violence as a way to fight the violence of abortion.

RCIA coordinators:

Those who are responsible for RCIA are reminded to send names of those to be baptized and received in the parish programs to *The Criterion* by April 7.

The CRITERION

Official Weekly Newspaper of the
Archdiocese of Indianapolis

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CHORAL TRIBUTE—Members of the Cathedral Choir, directed by Geraldine Miller, sing Bach's cantata "Jesus, My Great Pleasure" during a March 28 concert marking the 100th anniversary of the Blessed Sacrament Chapel adjacent to SS. Peter and Paul Cathedral. (Photo by Charles J. Schisla)



UNITED CATHOLIC APPEAL

Mission educator enjoys helping campaign

by Margaret Nelson

When she was first asked to help the United Catholic Appeal, Maureen Geis Karaba thought, "I don't think I can do this." But Karaba has worked successfully on the family division of the appeal for two



Maureen Geis Karaba

years now. Not only has she enjoyed helping the effort, but she's been able to get to know some of her fellow workers better. Chancellor Suzanne Magnan asked Karaba to approach archdiocesan employees of the Secretariat for Pastoral Services to pledge to the appeal. The mission educator for the Society for the Propagation of the Faith said, "I've never been able to ask people for money. I'm not cut out for this."

"I never considered myself a salesperson," Karaba said. "But I got to thinking about it. It's the same thing as 'selling' people on giving money and food to the missions. We need to support what we believe in," she said.

"It was nice to approach and meet people I didn't know," she said. "It was really neat to get to know the people in the Family Life Office." It happened that she was planning her June 1992 wedding at the same time.

"Some people are working for the church because of their love of the church and their love of God. It makes a completely different approach, when you begin with the Catholic Center family," she said. "That filters on out to the people in the parishes and schools of the archdiocese."

Karaba told the people she approached

that she would answer their questions, but most people she approached understood what UCA was. "This year, the people understood better than last year. I encouraged employees to give one percent of their salaries."

Her boss, Father James Barton, had told her that it would be a good experience for her. "It was. He is always right," she said. "I got to know a new people and I enjoyed sharing my experiences."

This year, Charles Schisla, chairman of the family gifts division, asked Karaba to relate her experiences of last year to the new contact people who were approaching employees.

And Franciscan Sister Catherine Schneider, director of the Office for Pastoral Councils, asked Karaba to help her approach those who work in the secretariat this year.

"It is different to 'sell' something you really believe in with all your heart," she said. Karaba is pleased that her gift to UCA will be larger this year, since her husband's company is going to match the couple's gift. "At least, we'll get more money for the appeal."

"I am encouraged that Archbishop Daniel (Buechlein) is behind it. It made me more excited about what my part of the appeal entailed. It gave me a boost, firing up my talks with people. He said that if the Catholic Center family gives something, it encourages everybody else."

"We set an example here that I hope others will follow," said Maureen Karaba.

The Family Division of the United Catholic Appeal exceeded its \$35,000 goal by reaching \$47,682.12. Employees can designate that their parishes also get credit for their donations.

INDIANA GENERAL ASSEMBLY

Bill to prohibit suicide goes to floor of the House for debate

by Coleen Williams

A bill to prohibit assisted suicide moved one step further through the Indiana General Assembly by passing the House Public Policy, Ethics and Veterans' Affairs Committee last week.

In a 12-0 vote, the committee moved SB 477, in amended form, to the House floor for debate. The bill, authored by Sen. Joseph C. Zakas (R-Granger), passed the Senate 41-9 in early March.

House members responded to testimony spanning the legal, ethical, and public policy dimensions of the assisted suicide issue, including testimony gathered by the Indiana Catholic Conference (ICC).

"We must seek solutions to the problems of terminally-ill patients and their families that respect the inherent worth of all human beings, especially those in need of our love and assistance," said the ICC statement to the committee.

Two representatives of hospice programs testified in support of the ban, emphasizing the need of public awareness of hospice care as a viable alternative to assisted suicide.

The "greatest danger of Dr. Kevorkian" is the idea given to the terminally-ill that assisted suicide is the only way, said Sharon O'Morrow, executive director of the Indiana Association of Hospices.

There are more than 45 hospice programs in Indiana that treat terminally-ill patients in a comfortable environment—at home, if possible—and care for the needs of their families, she said.

Elisa Fox, a hospice volunteer in Bloomington, talked about her experience of caring for a woman during the last six months of her life. The patient had experienced abuse. After she was diagnosed with terminal cancer, she was treated by hospice professionals and cared for by trained volunteers.

Early in her care, the woman requested

to die. This is contrary to the entire hospice purpose, Fox said. Instead, the woman was surrounded by care, love, and support which turned the life of the patient from desperation to reconciliation with her family, faith and death.

"Had we acted to hasten her death," she would not have been reconciled with her family or at peace with herself, Fox said.

A former Indianapolis resident sent a letter to the committee, through ICC, that praised hospice care. Regularly prescribed pain medication and home care was given to his wife as she was dying from cancer.

"To experience this in a community setting, rather than go through this alone, truly eased the burden, physically and emotionally," the widower wrote.

The Indiana Civil Liberties Union raised opposition to the language of the bill. It noted the need for personal autonomy, especially in exceptional cases, such as an aged person who assists the death of a terminal spouse with "good intentions."

"SB 477 addresses a vacuum in Indiana law," said Rep. Michael A. Dvorak (D-Carmel). More than the question of ethics or type of terminal care, is the lack of public policy to prevent a Dr. Kevorkian from coming to Indiana and assisting a suicide, he said.

Rep. Chester F. Dobis (D-Merrillville) said that the full House should debate the bill as the Senate has done. And he said that the courts, not the legislature, should determine the constitutionality of the bill.

The House committee amended the bill by including an interim study commission to report to the legislature by the end of the year, especially on the "hard cases."

Provisions that will remain in the bill include a Class C felony for assisting suicide, exceptions to licensure for health care providers who administer pain medication that might hasten death, and legal health care directives.

57th Good Friday Way of Cross, other observances are scheduled

The 57th annual Outdoor Way of the Cross will be held at 12:15 on Good Friday, April 9, at the American Legion Plaza in downtown Indianapolis.

Archbishop Daniel M. Buechlein, OSB, will be the principal celebrant for the Christ Mass and other Holy Week liturgical events at SS. Peter and Paul Cathedral.

The Christ Mass will begin at 7:30 p.m. Tuesday, April 6. Benedictine Archabbot Timothy Sweeney of St. Meinrad Seminary and the priests serving the Archdiocese of Indianapolis will celebrate the Mass. Afterwards, a reception will be held at the Catholic Center Assembly Hall.

Other liturgies the archbishop will celebrate at the cathedral include the 10:30 a.m. Palm Sunday Mass April 4; 6:30 p.m.

Holy Thursday Mass of Our Lord's Supper; Good Friday Service at 1 p.m.; Easter Vigil at 8 p.m. on April 10; and Easter Sunday Mass at 10:30 a.m.

The Good Friday Outdoor Way of the Cross is sponsored each year by the Indianapolis area Knights of Columbus. Father Mark A. Svarczkopf, pastor of St. Lawrence Parish in Indianapolis, will preside. He is chaplain for St. Joseph Council.

Combined choirs which will provide music for the stations include the Ambassadors of Magr. Downey Council and the Columbians of Mater Dei Council.

Bishop Chatard Assembly of the Fourth Degree Knights of Columbus and the Fourth Degree Knights of St. Peter Claver will provide the honor guard.



DRILL TEAM—St. Rita Church in Indianapolis has formed a drill team as part of its CYO program. With the goals of teaching religion, respect, responsibility and resourcefulness, the children perform for gatherings of senior citizens, schools and churches in the community. They participated in the parish Black History program and the annual Archdiocesan Black Catholics Concerned gospel concert. (Photo by Curtis Guynn)

Bill Yeardon was SvDP president

W. Bill Yeardon, member of St. Joan of Arc Parish, Indianapolis, died on Friday, March 26. His funeral Mass was held Monday, March 29, in the church.

Yeardon was president of the Indianapolis St. Vincent de Paul Society. He was past president of the St. Joan of Arc parish council and served on the board of the Holy Family Shelter.

In 1991, Bill Yeardon and his wife received the Spirit of Indy award from Catholic Social Services for sharing their "gifts, talent, and time with those less fortunate." They took 16 children into their home in addition to their own 15.

The couple also worked with the Office of Evangelization to plan diocesan and

national events. And they were active in the Cursillo movement.

At Thanksgiving and Easter, the Yeardons coordinated Masses and dinners for residents of Barton Apartments.

Survivors include his wife Delores Blanchard Yeardon; daughters Carol McGuire, Mary Therese Jardina, Mary Frances Mahin, Jennifer, Sister Kathleen, Margaret, Nancy, Patricia, and Suzanne Yeardon; sons John, Joseph, Mark, Michael, Timothy and William; 15 foster children; brother A.J. Cayer; sister Ruth Sandquist; and 21 grandchildren.

Memorial contributions may be made to the St. Vincent de Paul Society or St. Joan of Arc Memorial Fund.

Colbert named new CSS director



Thomas A. Colbert

Thomas A. Colbert has been selected as the new executive director for Catholic Social Services (CSS) of Indianapolis, effective April 5.

Colbert has been area director of Catholic Family Service in the Diocese of Saginaw, Michigan, a position he has held since 1985. During this time, he was director of child welfare for the diocese.

He holds a degree from the University of Illinois Graduate School of Social Work in Urbana, and a bachelor's degree in biology and chemistry from Millikin University, Decatur, Illinois.

Prior to his work for the Saginaw Diocese, Colbert served on community mental health boards in two Michigan counties, and as supervisor of the Illinois Department of Mental Health.

Colbert was born in Shelbyville. His grandfather (and namesake) is former chief of police in Indianapolis. He is married and the father of three children.

FROM THE EDITOR

Maintaining the shrines in the Holy Land

by John F. Fink

St. Francis of Assisi had a great devotion to the homeland of Jesus—what we know today as the Holy Land. He himself traveled through Palestine, Egypt and Syria at the end of 1219 and the beginning of 1220, after first getting permission from the Sultan of Egypt, Melek el-Kamel. The first Franciscan friars were sent to the Holy Land even earlier, in 1217.

It wouldn't be accurate to say that they have been there ever since because they were expelled in 1291 when the Muslims captured Acre, the last Christian stronghold in Palestine. But they weren't gone long. By 1333, the Franciscans managed to obtain the Cenacle (site of the Last Supper and Pentecost) from the Sultan of Egypt and soon thereafter they were back in the Basilica of the Holy Sepulchre.

Pope Clement VI appointed the Franciscans as the official guardians of the Holy Places on behalf of all of Christendom in 1342. For the past 650 years it is the Franciscans who have maintained Catholicism's sacred places in the face of severe obstacles. For example, in the 16th century, the Ottoman Turks expelled them from Mount Zion, including from the Cenacle, which was made into a mosque.

DURING ONE OF MY visits to Jerusalem, I got to know the assistant to the Custos (custodian) of the Holy Land, Franciscan Father D.-M. A. Jaeger, an Englishman, spent an hour and a half with some of us one morning and then had breakfast with us another day. We met with him at St. Saviour, the headquarters for the Custody of the Holy Land, a large compound just inside the New Gate in the Christian sector of the Old City of Jerusalem.



Today there are more than 300 Franciscan priests and brothers, together with 130 sisters, who minister where Jesus was born, died and rose again. They come from 22 countries. Father Jaeger said that lately there have been more than the usual number of vocations among the Palestinians, Jordanians and Egyptians.

ANYONE WHO HAS BEEN to the Holy Land can immediately tell which Christian shrines are being cared for solely by the Franciscans because they are so tastefully done. In my opinion, the most attractive churches are the Basilica of the Annunciation in Nazareth, the Church of All Nations at Gethsemane, and St. Peter in Gallicantu ("where the cock crowed"). There are many other very attractive churches; these just happen to be my personal favorites. All of them are Franciscan churches.

Many shrines are shared by Christian faiths. In these cases, it is easy to see what parts of the shrines are cared for by the Franciscans. This is most notable in the Basilica of the Holy Sepulchre where the Catholic altar is at the site where Jesus was stripped of his garments and nailed to the cross and a Greek Orthodox altar is at the site of the crucifixion.

Another example is in the cave where Jesus was born. It is now under the main altar in the Church of the Nativity in Bethlehem. The Greek Orthodox have a shrine where it is believed that Jesus was born while the Catholics have a shrine where Jesus was laid in the manger and visited by the shepherds. I prefer the latter.

The Custody of the Holy Land includes more than the shrines in what is now Israel and the West Bank. The friars live and work also in Jordan, Egypt, Syria, Lebanon, Cyprus and Rhodes. The Franciscans care for 74 shrines, five basilicas, 64 churches and 35 parishes in these countries. They also conduct the International Seraphic College in the Holy Land and staff the Holy Land Delegation in Rome.

They also have 69 information offices, called com-

missariats of the Holy Land, around the world. In the United States, the Commissariat of the Holy Land is at the Franciscan Monastery-Mt. St. Sepulchre in Washington, D.C. As of last year, there were 11 priests, 14 brothers, 14 solemnly professed, and four postulants located there. Twenty-four missionaries from this commissariat were working in the Holy Land and two were in Rome.

The custody of the Holy Land does much more than maintain shrines and churches, though. Father Jaeger emphasized that they are not interested in the holy places just as museums but want to give pastoral service to the people of the Holy Land.

The Franciscans are in charge of 22 schools, eight catechetical centers, two vocational schools for boys, five domestic schools for girls, seven workshops and training centers, a publishing house in Jerusalem, three homes for the aged, two summer camps, 10 medical dispensaries, three orphanages, and 20 centers for special assistance to the Coptic Church. They also provide housing for 500 families in Jerusalem.

Beyond a doubt the Franciscan friars of the Custody of the Holy Land are doing their part to try to keep a Christian presence in the land made holy by Jesus, as they have done for seven centuries. There has been an uphill battle in recent years since all the Christians in Israel and the occupied territories on the West Bank are Palestinians and Israel has encouraged them to migrate elsewhere.

ONCE A YEAR, CATHOLICS all around the world are asked to contribute toward the upkeep of the holy places by supporting the work of the Franciscans. That collection is on Good Friday. It's a pontifical collection, requested specifically by the Holy Father. In Pope John Paul's latest appeal, he included this sentence: "For the Christian community in the Holy Land to survive, Christians throughout the whole world must show their generosity and make them feel the warmth of their solidarity." I hope you will do your part.

THE HUMAN SIDE

Lay volunteerism by young people is alive and growing

by Fr. Eugene Henrick

Between 1986 and 1993, the International Liaison of Lay Volunteers in Mission reports its membership has grown from 1,043 to 4,943, a 400 percent increase.

Lay volunteers are young people, most between 21 and 25, who dedicate two or three years of their lives to serving others in the United States or other countries.

They participate in programs such as Volunteers for Educational and Social Services, which ministers to the needs of economically disadvantaged parishes, agencies and schools in Texas, the Red Cloud Volunteers, which dedicates itself to the education of Native American children in South Dakota, or the Jesuit Volunteer Corps, which offers people an opportunity

to work full time for justice and peace by serving the poor directly.

All the programs are Catholic-affiliated. However, not all volunteers are Catholic. Being a Catholic is not a requirement for involvement in Catholic programs.

When asked why they volunteer, "helping others" was the most frequent reply. Other top motivations included "direct exposure to the plight of the poor," "experiencing different cultures and lifestyles," "developing useful skills," "good job experience" and "living in a new city or country."

Some volunteers use the time as a period for deciding on a permanent career, or they want to experience community living.

When asked, "What was your friends' reaction to your decision?" 75 percent of those responding described their friends' reactions as "supportive from the beginning."

When discussing frustrations, one lay volunteer said that living on a limited budget is frustrating when looking around at the lifestyles of friends earning salaries.

Another said that after experiencing poverty "you just don't feel good ever again about having material possessions."

Some volunteers said their parents at first were concerned about their working in an inner city, or working with drug and alcohol addicts, many of whom had recently been released from prison.

However, once parents better understood the services their concern gave way to support.

In many ways lay volunteers are like Peace Corp workers or Papal Volunteers, young people volunteering valuable time to help others, living in community and giving up the security of a paying job.

They are propelled by a selfless idealism which puts aside concern for self-security in order to make others feel more secure. They represent the best of youthful energies and dreams aimed at making this world just a little better.

Community living replaces individualism, and working for God replaces working for self interests.

But dangers abound. There is the

danger of rough neighborhoods, contracting diseases and worst of all, becoming disillusioned by so much destitution.

There is the danger of being so service oriented that anyone not so prone to service is frowned upon. There is also the danger of becoming so social justice oriented that this is seen as life's only issue. One could become single-issue oriented and lose a sense of balance.

There is the danger of seeing the work only as just one of many adventures a person wants to experience, and not entering into its true seriousness.

Given all the pros and cons, the greatest claim to fame for lay volunteerism is that it reflects the life of Christ. One abandons self to serve the poor and destitute, teaching and reflecting the kingdom of God here on earth.

(For further information contact International Liaison of Lay Volunteers in Mission, 4121 Harewood Road NE, Washington D.C. 20017, or the Ballotti Center, Box 893 Cardinal Station, Washington, D.C. 20064.)

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THE BOTTOM LINE

'The oneness on earth is the same as our oneness with God'

by Antoinette Bosco

A lot of attention is being given to the 50th anniversary of "Oklahoma," the musical that signaled the beginning of a collaboration between two musical geniuses—Richard Rogers and Oscar Hammerstein II.

The famed team went on to give Broadway eight more shows, including "Carousel," "The Sound of Music," "South Pacific," "The King and I" and "Flower Drum Song."

These musicals were so memorable because they had real stories. The music was classy and a joy to listen to. The on-stage visuals were riveting. And the lyrics spoke of matters emerging from the heart.

Recently I had the privilege of interviewing Oscar Hammerstein's son William, who willingly spoke to me at length about his father, who died 33 years ago.

"He was a very positive person," the 74-year-old Hammerstein said of his father. "He taught me about honesty and the importance about being straightforward. He taught me to respect women."

Oscar Hammerstein's mother died when the future lyricist was 12. She represented to him "all that was good in life," said William Hammerstein, who believes that the "strong dignified" mother superior in "The Sound of Music" was a tribute to the elder Hammerstein's mother.

The words written by Hammerstein have been given labels. Some call them a social catechism.

As a New York Times writer put it, the Rogers and Hammerstein songs are "secular hymns" that "sweetly but firmly instructed people on the rules of behavior in a world where America knew best, and good triumphed over evil."

William Hammerstein says it was his father's "infectious optimism" that was so attractive. He says his father believed that the "g" to love God was to love others.

"We belong to one another," William Hammerstein recalled his father saying,

"the oneness on earth is the same as our oneness with God."

No wonder the lyricist could write so powerfully about prejudice, as he did in "South Pacific" with the memorable "You Have to Be Carefully Taught" to hate.

A recent New York Times article about the 50th anniversary looked back nostalgically at the heyday of musicals that were "America's Happy Talk."

The writer concluded: "The America of Rogers and Hammerstein—where the good guys won, love conquered all and progress was taken for granted—was itself a dream, a golden bubble of postwar hope and confidence that evaporated more than it burst."

Wouldn't it be great if we could return to the optimism of Oscar Hammerstein, instead of having to listen to lyrics that tout brutality, soulless sex and despair, as is the case with so much music today?

Maybe the best reason for the 50th-anniversary celebration of this composing team's first collaboration is simply to be reminded of the beautifully simple truth that there is a better way to live. It's called reaching out in love—or "You'll Never Walk Alone."

There was one last characteristic of his

father that William Hammerstein wanted to call to my attention, one worth thinking about. "For my father," he said, "faith was always more of a verb than a noun."

© 1993 by Catholic News Service



1400 North Meridian Street
P.O. Box 171
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570
50¢ per copy

Price: \$20.00 per year
\$2.00 per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Daniel M. Buehlein
Bishop

John F. Fink
editor-in-chief

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1177, Indianapolis, IN 46206

To the Editor

St. Turibius and the Benedictines

I enjoyed your article on St. Turibius in the "Saint of the Week" column in the March 19 *Criterion*. I have often visited the altar in the Lima Cathedral dedicated to him. He has been made the patron of Latin American bishops by our present Holy Father.

Our Benedictine monastery in Peru was in Huaraz, at 10,000 feet above sea level. St. Turibius visited Huaraz several times during his administration as Archbishop of Lima. You have to go over 12,500 feet above sea level to get there and he was said to have gone on foot a lot of the time.

There was another saint in Lima just a little after the death of Turibius. He is St. John Macías ("The Catholic Almanac" gives it as Massias in English). He was a lay brother in a different Dominican friary in Lima but at the same time as St. Martín de Porres. St. John was beatified the same time as St. Martín but only canonized in 1975.

It must have been a great time in Lima during that time.

Fr. Bonaventure Knaebel, OSB

Beech Grove

Preserving beauty and holding hands

A recent column quoted a missionary friend of the writer who criticized the beautiful green lawns of this country as an indication of selfish, indulgent luxury ("Are You Living the Gospel? Take a Good Look at Your Lawn," by Lou Jacquet, March 5 issue).

I felt that the analogy was very poorly chosen. Where God has blessed the inhabitants with beauty in the form of flowers, trees, or grass, they would be ingrates not to enjoy it and to do their best to preserve it. Nor are people who have these things to blame because other parts of the world are arid and unproductive.

LIGHT ONE CANDLE

Prayer made simple

by Fr. John Catoir
Director, The Christophers

Writer James Thurber was a master of the brief but telling comment. Once he and a friend attended a play that was a bore from the opening curtain through the final scene.

On leaving the theater, the friend began to criticize the production. He concluded by saying, "That was the dumbest, dreariest and shoddiest play I ever saw. What did you think of it?"

"Well," said Thurber, "I didn't think it was that good."

Thurber often used understatement to make a point. He knew that it's not the number of words you string together that makes a comment memorable, it's more a matter of how effectively you get your idea across.

Understatement, without a doubt, is an effective literary tool that can be used in spiritual writing as well. In the realm of supernatural mystery, overstatement tends to obscure rather than clarify meaning. The following points on prayer have been adapted from the works of one of my favorite spiritual masters, Abbot John Chapman (1862-1932). He was one of the most sought-after retreat masters of his day, and here are just a few of his ideas.

Prayer is giving yourself to God. The less you pray the worse things get. There is really no best way to pray.

I would also like to comment on the comparatively new trend among some churchgoers to hold hands during the Lord's Prayer at Mass. By no means does everyone wish to adopt this custom. Almost a year ago I was tapped on the shoulder by a man in the pew behind me. He smiled and gestured. I had been trying to meditate and was bewildered as to what he wanted. I thought he must have dropped something, but couldn't see anything to retrieve and return. At my apologetic gesture, he grabbed my arm impatiently and yanked it back at an uncomfortable angle. At the same time, a woman I did not know moved over several places and snatched my other hand. I found it impossible to pray or meditate. They may have meant well, but their actions were intrusive and a marked violation of privacy.

I suggest that the hand-holders do so with their friends and family, or with parishioners they know wish to participate, but that in consideration for those who may not, they refrain from thrusting the "newfangled" custom on others. In the "olden days," Mass was a time to commune with God, to the best of one's ability, excluding all else. Most of us are so easily distracted (even St. Catherine was distracted from a vision of Christ when her brother rose quietly and left the church) that we need all the help we can get to concentrate on worship.

Anne-Margaret O'Sullivan
Indianapolis

Prayer can defeat sexual revolution

Please publish these thoughts from John Kippley, founder of the Couple to Couple League:

It took approximately 70 years from the publication of Marx's "Communist Manifesto" in 1848 until it was acted out in the Russian revolution of 1917. It took roughly another 70 years of acting out for the communist revolution to fall apart. It took approximately 70 years from the

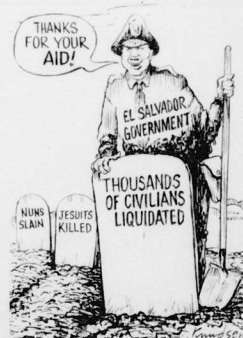
neo-Malthusian advocacy of contraception in 1860 (which is the best date for the start of the sexual revolution) until the contraceptive sexual revolution was formally adopted by Americans in 1931. Just after the next turn of the century, we will have had 70 years of acting out the sexual revolution.

Is there some natural hope that the fully institutionalized sexual revolution may be ready to crumble? Well, you can see some parallels to the fall of communism if you look hard enough. The Soviet economy was in shambles; the fruits of the sexual revolution are epidemic levels of sexually transmitted diseases, adultery, teen fornication and pregnancy, sodomy, pornography, and abortion.

It has been estimated that there are 1 to 1.5 million clinical abortions per year in this country alone. But equally disturbing, it is also estimated that there are 1.5 to 2 million unrecognized chemical abortions occurring each year from women who use the birth control pill as a contraceptive. Yet those who continue to support the sexual revolution keep promising us a better tomorrow through more of the same immorality, just like the part bosses in the Kremlin did for 70 years.

However, I don't think the communist grip just crumbled from natural causes. After all, when was the communist economy NOT in very bad shape? I think it was the power of prayer and sacrifice. Millions and millions of rosaries were prayed for the conversion of Russia in response to the request of Our Lady of Fatima in 1917.

I don't think the sexual revolution will just crumble and die of natural causes



either. We are reminded of the words of Jesus: "As for this kind of devil, it is cast out only by prayer and fasting." We can pray for an end to abortion and for a rebirth of chastity especially by praying the rosary. Fasting can take many forms, but each of us can find a way to practice some extra self-denial that will not interfere with our health or our ability to work. If prayer and penance brought down the mighty communist regime, that same prayer and penance can bring down the fully entrenched sexual revolution.

Submitted by Charles Strickland

Lebanon

Point of View

People had priority for Father Petrone

by Sister Mary Cecile Deken, OSB
Pastoral associate, St. Lawrence, Lawrenceburg

On Thursday, March 11, Father Carmine Petrone entered eternal life. At age 44, he died of a heart attack in the early morning hours. Men from the parish found him when he did not come for 7:15 a.m. Mass.

The 750 families in St. Lawrence Parish in Lawrenceburg are in shock and mourning. We remember Father Petrone as a loving, caring, faith-filled pastor.

Parishioners' comments were: "Father Carmine helped me (and they added the occasion) and touched so many lives."

"I feel as if we lost a member of our family."

"I know Father Carmine is in heaven. I have been praying to him."

Father Petrone's last day was typical of his pastoral style. At 8 a.m., he brought the fourth-grade class to the rectory living room. He was preparing them for their first reconciliation, which was to be the next Saturday. After that, he had a staff meeting with his pastoral associate and the principal. Next, he led one of the adult faith-sharing groups in reflections on the Gospel of Matthew.

At noon, he had lunch with the sisters reminiscing about his early days in the priesthood at St. Matthew (Indianapolis). Afterwards, he returned to the rectory for some office work.

Then he told his secretary, "I'm going upstairs to my chapel to pray a little." At 7 p.m., he celebrated Mass in the church. At 7:45 p.m., he spoke to the fourth-grade religious education children about the sacrament of reconciliation, concluding, "See you Saturday and don't be afraid."

Next, Father Petrone met with the liturgy committee to prepare for Holy Week and Easter Season. In a humorous tone, he said, "At my funeral, don't sing those sad songs, Sing alleluia and 'Alleluia, let the Holy Anthem Rise.'" He left the meeting at 10:15 p.m. Less than six hours later, Father Petrone left the rectory for heaven.

An excellent teacher, Father Carmine spoke of Christ's presence in the Eucharist at the Masses, to the school children, to the religious education classes, to the three Rite of Christian Initiation of Adults classes, and to the two classes of teens preparing for confirmation.

Father had a special devotion to Mary, and sang a deep Italian "Ave Maria" after Communion at every Mass.

After baptizing a baby, Father Petrone always held it in his arms and said, "What a beautiful new Catholic we have."

The little children loved him and his bird, "Bubba." Some of those who had hugged him after Mass the week before left notes and drawings under his picture at the funeral. One read: "You are my favorite priest. I love you."

His last weekend was spent at a retreat with 70 teens from St. Lawrence and Yorkville. He was happy that the young people participated so enthusiastically in the program of prayer and reconciliation.

Helping people was one of his joys. Because he was warm and kind, people trusted him, many coming a distance for confession and counseling. It "made his day" when an inactive Catholic returned to the church.

Since St. Lawrence is on the highway, Father Petrone gave his own money to travelers who asked for food, gas, or medicine and he lent money to parishioners. When he was robbed at knife-point in the rectory, the police said it was fortunate someone had repaid a \$200 loan that day.

Father Petrone had a regular Mass schedule in three nursing homes and an apartment unit for the elderly. He was a weekly visitor at Dearborn County Hospital and was often called to respond to emergencies there.

"Pastoring people, not paper" was his priority. When a parishioner's house was burning, when there was a suicide, when there was an accident, or when someone was dying of cancer, Father Petrone was present with the families.

One of his big goals was to remodel St. Lawrence Church. Now a memorial to his leadership, the work was finished for the Sequential Mass that the archbishop celebrated on Nov. 1, 1992. The \$400,000 fundraising campaign netted \$600,000, so the church was remodeled and a connecting building, including a reconciliation room, an elevator, and rest rooms.

Father Petrone's team style of leadership is even more apparent after his death. The finance committee is completing the 1993-94 budget for the parish and planning the United Catholic Appeal campaign. The building and grounds committee is following its plans. The liturgy committee has planned the Easter season. The work of the parish goes on through the pastoral council and board of total Catholic education. Father Nicholas Dant is temporary administrator.

CORNUCOPIA

It's goals, not expectations

by Cynthia Dewes

Toby is goal-oriented. His aim is to make the new baby so unhappy she'll go back to wherever she came from. Forever.

Once again, Toby wants to be the angel child who is seized and smothered with kisses by grandparents and visitors the moment they enter the door. He wants peace and quiet, not infant bawling at all hours of the day or night. And most of all he wants Dad and Mom restored to their former behavior, feeding him bits of cake frosting, reading him stories upon request, listening seriously to his every notion.

So he gets in her face and yells, "HI, BABY!" puts her so hard she walls, and grabs her tattle away. Toby hasn't thought far enough ahead to have expectations for success or failure in achieving his goal. He's just going at it.

When we get older, we form expectations. By the time he's 15, Toby will probably expect to drive the family car, eat only the vegetables he likes, and get through school, if only by the determined use of personal charm. Conditioned by the culture of today, he may also expect to be hip, cool, financially worry-free, and able to have sexual relationships

whenever, and with whom, he likes. He expects to live an exciting and gratifying life in return for the least possible amounts of physical, intellectual or emotional effort.

Notice that goals don't seem to be included here. Of course Toby's original goal of eliminating his baby sister was unrealistic and abandoned long ago, but in the natural order of things it would have been replaced gradually by other, more adult, goals. These might be modest or grandiose, achievable or not, depending (as they had in childhood) on how realistic they were. But they could draw an invaluable map for a satisfying life's journey.

It used to be that teenagers' expectations chiefly covered the less complicated things like driving, eating and graduating from high school. But kids also developed goals, spoken or sometimes unspoken, which required more mature expectations. They aimed to become a priest, or make a happy marriage, or be the best tool-and-dye maker in the company, or travel across Europe one day, and they knew those things took careful planning, analysis, and faithful commitments of time, money and effort.

Somewhere along the way, goals have become unfashionable or even sinister in the popular mind. The lifelong marriage or vocation to religious life, the determination to study and do good work, the steady dedication to our dreams, now seem impossible or even undesirable

ambitions. Nevertheless, we expect to live easy, fulfilling lives.

Sorry, guys, we can't have it both ways. We need to have goals on our journey. And we must expect that it takes personal effort to reach them.

check-it-out...



St. Vincent Hospital Guild, Inc., will present, "A Dazzling Night of Cars," on April 20 at Royce, Inc., 6565 Coffman Rd. The event will begin at 6:30 p.m. with a social hour; dinner will be served at 7 p.m. Tickets are \$100 and include two prime rib dinners and cocktails. It also allows one chance in the drawing for the Plymouth Laser or \$10,000 cash. For more information, call 317-846-6239. Ann Bolin and Katie Conner will be co-hosts of this major fund raiser for St. Vincent Hospital Guild, Inc. Proceeds will benefit the St. Vincent Hospital Guild Nursing Scholarship Program.

Members of the newly formed Archdiocesan Parish Secretary Support Group will meet for lunch at the Marriott, 7202 East 21st St. (just east of Shadeland Ave.) on April 16 at noon. All parish secretaries are invited to share solutions to problems, exchange ideas and offer support to each other. Call Jen at 317-353-9404 for information and reservations.

The eighth annual Monte Casino Hill Climb in the town of St. Meinrad will be held on April 3 at 10 a.m. (EST). Registration begins at 9 a.m. The 8K race will begin at the Monte Casino Shrine, one half mile east of St. Meinrad on State Road 62, and cover every available hill in and around the town of St. Meinrad. The total elevation will increase by 520 feet during the Hill Climb. Volunteers will be on hand to time runners after each mile and provide aid at the start, halfway point and finish of the Hill Climb. Awards will be given for overall and top men and women finishers, as well as for the winners and runner-ups in 12 age-group divisions of men and women. For more information, call 812-357-6501.

The Network for Information and Referral has a serious shortage of volunteers. The Network operates HELPLINE, 317-926-4357, which reaches out to persons who can't read, abused children, troubled parents, and persons with disabilities. If you are interested in becoming a HELPLINE volunteer, call 317-921-1307. It is a United Way agency.

Family Hospice of Memorial Hospital, a free service dedicated to helping terminally ill patients and their families, has cooked up a very special fund-raising project. The public is invited to submit favorite family recipes in honor, in memory or in celebration of a loved one for a cookbook to be produced by Family Hospice. The cookbooks will be sold this summer with all proceeds benefiting this service. Recipes and the category into which they fall (breads, desserts, vegetables, etc.) should be sent to: Family Hospice of Memorial Hospital, 721 W. 13th St., Jasper, Ind., 47546. Be sure to

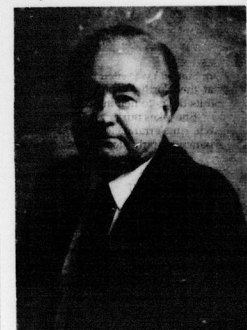
include your name and address and the name of the person you wish to honor. Recipes must be received by May 15. For more information, call 812-482-0234.

The Damien Center is holding four fundraisers this spring. Cut Off AIDS is an educational campaign targeted at the hair care industry and its clients. This year's campaign will be held at Indiana University, Ball State University and Earlham College. Students and community members will be able to get haircuts for \$10. The proceeds will go to the Damien Center. The Indiana Pacers and the Damien Center will join forces to Slam Dunk AIDS. On April 21, the Pacers will play the Cleveland Cavaliers and \$4 of each ticket will go to the Damien Center. Indianapolis will join 65 other cities participating in Aerobics Against AIDS, which will take place from 10 a.m. to noon at the National Institute for Fitness and Sport on the Indiana University/Purdue University at Indianapolis campus. Proceeds will benefit the City of Hope in Los Angeles. And on May 3, at 7:30 p.m., the American Cabaret Theatre will sponsor May Day, Mayday, an AIDS benefit. The evening will feature a variety show. For information on any of these events, call 317-632-0123.

The Medjugorje Network will present Jesuit Father Richard Foley speaking about Medjugorje and Russia at St. Roch Parish, 3600 S. Pennsylvania St., on April 3 at 7:30 p.m. and April 4 at 2 p.m. Father Foley's talk, "Why the Virgin Mary is Pleading for Russia," will focus on the conversion of Russia. The public is welcome and the talk is free.

A videocassette containing two hours of WRTV's "Blacks & Whites: Can We All Get Along?" series of investigative reports is now available for home video libraries. The reports reveal community attitudes on race relations and how these impressions affect our daily activities. The videocassette offering is the outgrowth of a public opinion poll conducted by WRTV 6 News and The Indianapolis Star. The results of the research study were divided into black and white attitudes and featured during the month of February in a special series of reports. For more information, call 317-635-9788.

vips...



Dr. Al Giordano, professor emeritus from Monterey Peninsula College in California has been appointed to research and write the history of Serra International. Giordano holds degrees from four universities, among them, a master of science in Business Administration from Indiana University. He has taught at Indiana and Butler universities. During most of his teaching career, he served as faculty advisor to Newman Centers for Catholic students on campus.

Secena Memorial High School baseball coach Duffy Hagist of Indianapolis was recently honored by the Indiana Baseball Coaches Association for attaining his 100th win. In his time at Secena, his teams have won one city tournament, two sectional tournaments, and one regional tournament.

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Volunteers learn how to visit inactive Catholics

by Margaret Nelson

"What is important for us is that we allow God to work through us to extend the invitation," Father Clarence Waldon told 50 volunteers who will visit non-practicing Catholics.

It is hoped that many of these inactive Catholics will attend a June 2 Homecoming at the cathedral, sponsored by the Urban Parish Cooperative (UPC). Father Patrick Brennan, director of the Office of Evangelization of Chicago, will speak.

On Saturday, Father Waldon was leading the first training session for those who will talk with people about the reasons they are at odds with their church or parishes. The names have been suggested by concerned parishioners.

Father Waldon told the volunteers that they may have wondered why they were there. "You are here because God wanted you to be here," he said. "He said that 'stop worrying about what you're going to do and what you're going to say,' that they are God's instruments."

He said that the training was "not just for the homecoming, but for the rest of your lives." There are many, many different ways to visit, there are many, many different ways to approach people—especially when you talk about their faith," Father Waldon said.

"It was the decision of the Urban Parish Cooperative Evangelization Committee to follow the approach of Father Brennan," he said. It is an approach that focuses on "reconciling the person, ministering to the person, and healing the person."

Father said, "The people we will be visiting are already baptized Catholics. They are at different levels of commit-

ment. Many have been hurt in one way or another. They do not feel that what is offered in our church is a real help to them."

Because "it's possible to do more harm than good if a person goes in there to do 'their thing' rather than to do God's things," Father Waldon hopes no one will do the visiting without the training.

The pastors will send letters about the homecoming event before the trained volunteers approach. Later, the visitors should tell the staff what needs the non-practicing Catholic expressed.

Before making their visits, they should get in touch with their own faith and be able to articulate it, Father Waldon said. "You are there to listen," he said. But he warned the visitors to keep the confidence of those they visit, limiting their reporting to staff members who can fulfill the inactive Catholics' needs.

"You are there to let them know that the parish they are in cares about them and misses them," he said.

Father Waldon said that some non-practicing Catholics may need updated information about the church. Those who accept the invitation may be reconciled. And some of the visitors may wish to "sponsor" them or follow-up some of their church-related needs, like rides to church.

The Director of Evangelization for the Indianapolis Archdiocese, Father Waldon said that the success of the visits will not be measured by how many attend the homecoming. "It's the overall ministry. Actual results are not the most important thing that happens," he said.

Father Waldon will lead a second training session at St. Bridget Church at 6:30 p.m. on April 12. Those who wish to attend may call the UPC office at 317-283-6179.



TRAINER—Father Clarence Waldon, director of the Evangelization Office, teaches volunteers how to visit inactive Catholics and invite them to a June 2 Urban Parish Cooperative Homecoming at SS. Peter and Paul Cathedral. (Photo by Margaret Nelson)

Four receive community awards

The Indianapolis Star offered the 1993 Indiana Jefferson Awards as "an effort to recognize people who shun the public spotlight, yet whose efforts for a good cause are a source of inspiration to others." At least four of this year's winners are members of the archdiocese.

Coria Einterz is a member of St. Matthew. Helen Kuzel attends St. Andrew. And Mary Oglesby goes to St. Thomas Aquinas Church. All three parishes are in Indianapolis.

Clara Staublin is a member of St. Mary (Nativity of the Blessed Virgin Mary) Church in North Vernon. People in the area call her "The Mother Teresa of Jennings County."

Clara Staublin was cited for carrying her work at the North Vernon welfare office beyond its doors to helping people in their homes. "She takes nursing home residents to church, runs errands for the elderly and visits patients at the local mental health center," among many other practical deeds. She works with her parish St. Vincent de Paul group.

Coria Einterz helps at the library of the elementary public school, visits parents in the Riley Hospital for Children, waiting room and helps by rocking or feeding the babies in the hospital. As a member of the guild, she does laundry and plays cards or

bingo with the residents at St. Augustine Home for the Aged. She is a eucharistic minister and chairs the Spiritual Life Commission for St. Matthew.

Helen Kuzel has served as a full-time volunteer librarian in St. Andrew School for 15 years. A former public-school teacher, she was instrumental in bringing the library to an organized 15,000 volume facility. She assists the center-city students with research projects, reports and extracredit assignments. Principal Ivy Menken said that children sometimes forfeit their recess time to go to the library.

Mary Oglesby "feeds the hungry, gives blood to the sick, and teaches teen-agers how to drive," the Star said. For three days a week, she teaches driving at Broad Ripple High School. On Saturdays, she picks up extra bread products at a Northside bakery for the Cathedral Soup Kitchen dinners every Sunday. And in the spring and summer, she gets fresh produce from local farmers.

Oglesby helps prepare, serve and clean up after the full meal is offered to as many as 200 destitute people. On Mondays, she delivers the leftovers to other shelters and service centers. Not only is she a blood donor, but she drives other blood donors from Fort Benjamin Harrison to the donation center in Indianapolis.



PROVIDER—Mary Oglesby (left, in photo at left) prepares food for the Cathedral Soup Kitchen. For this and other volunteer services, she received the 1993 Jefferson Award. Sandy Montie also volunteers at her side. (Photo by Mary Ann Wyand)



LIBRARIAN—Helen Kuzel (left, in right photo) earned the Jefferson Award for 15 years volunteer service as St. Andrew School full-time librarian. With her is another long-time volunteer, Patricia Hebenstreit. (Photo by Margaret Nelson)

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John Scully tells about walk across America

by Mary Ann Wyand

A year ago this week, Dr. John Scully of Galway, Ireland, arrived in Indianapolis on foot midway through his 5,000-mile fundraising trek across the United States.

As part of "Walk Across America: Give A Child A Chance," the Irishman walked from southern California to northern Maine to raise money for underprivileged children and increase awareness about the plight of youngsters living in poverty.

"I loved the walk," he said. "People are so friendly. I found nothing but friends all the way across the country."

Scully, a widower who organized the Pamela Scully Memorial Foundation in his late wife's name and then set out to raise funds for needy children throughout the world, visited Indianapolis again in March to talk with local volunteers about the possibility of a second fund-raising walk across the country next year.

If his plans work out, Scully will leave

Miami on his 67th birthday in February of 1994 and walk northwest to Seattle.

During his visit to the archdiocese last month, Scully shared memories of the people and the places he encountered while walking across America.

"The day I walked onto the bridge between the United States and Canada up at Calais in Maine, I had completed 5,000 miles from the day I walked out of Dublin, Ireland," he said. "I walked an average of 25 miles a day all the way across America. I started out on Nov. 4, 1991, in San Diego and finished exactly at noon—on schedule—at the bridge in Calais on July 11, 1992."

From San Diego, Scully said he walked east to Yuma, Ariz., and from there north to Phoenix. His route took him along the Apache Trail, then south to Tucson.

"We spent a few days in Tombstone, then I went from there down to Las Cruces in New Mexico," he said. "Then I walked north to Mesalero, where there is an Apache Reservation. We're helping to educate one of the Native American kids

there. The (foundation) trustees have donated \$10,000 to educate a child at St. Catherine's School in Santa Fe."

From there, Scully walked south to Carlsbad, then across New Mexico into Texas. His longest daily walk was a 33-mile trek into Waco, where he was marooned for a week due to flooding.

"I was way ahead of schedule at that point," he said. "I had miles to spare. We did a big loop in Texas on purpose, way off the route. I walked 1,300 miles in Texas in two months, down to Houston—we spent Christmas in Houston—and from there down to Corpus Christi, over to San Antonio, back up to Austin, and north to Waco again. The reason I did that big loop was to avoid the Midwest winter. In Austin, Bishop John McCarthy walked with me. His ancestors came from my hometown in Ireland."

Leaving Texas, Scully walked to Oklahoma City and spent his birthday there on Feb. 17. Moving northeast, he walked to Tulsa, Kansas City, St. Louis, through southern Illinois, and north to Chicago. That part of his journey included walks in St. Patrick's Day parades in Kansas City and St. Louis.

Scully arrived in Indianapolis on the first weekend of April, where he was met by a good-sized crowd of walkers who had collected pledges to benefit needy children. Leaving Indianapolis, he walked east through Richmond to Columbus, Ohio, arriving there during Holy Week.

Walking on through Pennsylvania, he spent Easter weekend at a Benedictine Abbey in Latrobe. From there, his route passed through Pittsburgh and on to the historic cities of Gettysburg and Harrisburg.

Crossing the mountains, he walked into Allentown and was joined by Bishop Thomas Welsh for part of his journey. Next he walked to Philadelphia on May 16 and continued northeast through western New Jersey. Passing through Andover, he crossed New York State and walked over the George Washington Bridge.

At the coast, his route followed Highway 1 north to New Haven, Conn.; then to Newport, R.I., and on through Boston to New Hampshire. Nearing the end of his journey, he passed through Maine, stopped briefly in Portland, and then ended the walk in Calais.

"That was a lovely walk all of the way up the coast," he said. "The coastline is beautiful."

If he had chosen the shortest possible route from San Diego to Maine, Scully said, he would have walked 3,250 miles. He chose to walk 5,000 miles. His friend, Dennis Trumpe, accompanied him on the trip as a driver.

During his walk through the West and Midwest, Scully said people continually offered him rides. He declined them, of course. But once he arrived in the Northeast, motorists just offered him rides.

"I was amazed at how few people actually walk places," he said. "The sight of somebody like me walking out in the middle of nowhere must have struck



Dr. John Scully

people very strangely. Four or five times every day, people would stop and ask me if I was in trouble and offer to drop me off somewhere. That really impressed me how people wanted to help."

Reflecting on the walk, Scully said a conversation with a young Native American boy in Arizona made the project worthwhile. When he heard about Scully's plans to help impoverished children of all races, the boy told him, "I want to thank you for helping my people."

And that, Scully said, "meant more to me than if he had come up and given me a thousand dollars."

On another part of his journey, he encountered a man along the road who was carrying a sign which read, "I am out of work. I haven't eaten in two days."

Scully offered him a few dollars, and the man thanked him profusely. "Then he dropped the placard and said, 'Now I can eat.' And he literally ran from there. That man is really hungry." The incident brought to him the fact that there is so much poverty in this country too.

After speaking at a Catholic church in Maine, Scully said many of the parishioners gave him money. One man offered \$5 along with an apology. "I'm sorry I can't give you more," the man said, "but I haven't worked in 10 months."

The spirit of wanderlust and the loss of his wife Pamela prompted him to set out on his unusual journey, Scully said, and the walk was a good way for him to deal with his grief while helping others.

"I've always liked walking," he said, "but I've never attempted something like this before. Before the walk started, I said I was going to do this thing once. Then when it was all over, there was a tremendous letdown. Suddenly it was all over, and I found it difficult to adjust to the situation. I didn't have to walk 25 miles a day anymore. But when I realized I was looking forward to coming home, so I came back to Ireland. But I think having done something like this, there is the yearning to get out and do it again."



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Rev. James D. Barton, Archdiocesan Director



LENTEN KINDNESS TREE—Fifth-grader Tyler McNamar (from left), second-grader Charlie Griswold, third-grader Emily Kugler and fourth-grader Katrina Madden tie green lengths of yarn to a tree in the lobby of Pope John XIII Elementary School in Madison. Each bit of yarn represents a student's kindness that has been reported by someone else. During Holy Week, they will use gold yarn. (Photo by Don Wood)

ANNUAL MESSAGE TO PRIESTS

Pope focuses on new catechism and celibacy

by Cindy Wooden
Catholic News Service

VATICAN CITY—Along with a letter to priests focusing on the new "Catechism of the Catholic Church," Pope John Paul II has reassured a reflection on the continuing value of celibacy for Latin-rite priests.

The papal statement on celibacy and a prayer for vocations was originally published during the pope's December 1992 meeting with the presidents of European bishops' conferences.

"As the Gospel presents it, celibacy is a gift for the individual and, in him and through him, a gift for the church," the pope said.

The pope's annual letter to priests for Holy Thursday marks Christ's institution of the Eucharist and of the priesthood at the Last Supper.

The letter for Holy Thursday, dated April 8, was released March 25 at the Vatican.

This year, the pope said, it is fitting for priests to give thanks for the "Catechism of the Catholic Church" and the help it will provide in teaching the faith.

"This text is a response to the mission which the Lord has entrusted to his church: to guard the deposit of the faith and to hand it down intact, with authority and

loving concern, to coming generations," the letter said.

Archbishop Crescenzo Sepe, secretary of the Vatican Congregation for the Clergy, said the pope wants a deeper study and understanding of all the problems facing priests, particularly those connected to the identity, spirituality and formation of priests today.

The two themes presented by the pope to priests for reflection this year—the catechism and celibacy—should be seen in that context, Archbishop Sepe said at the press conference.

The papal reflection, he said, highlights celibacy as a gift for the individual and for the church. "It is, therefore, an expression of the total gift of self in and with Christ to the church," he said.

The papal reflection said that the celibacy requirement for Latin-rite priests was reaffirmed by the Second Vatican Council and by members of the Synod of Bishops in 1990.

Christ, who has given the gift of celibacy to individuals for the good of the church, will continue sending his Holy Spirit to help priests be faithful to that gift, the pope said.

Christ, through the Holy Spirit, he wrote, "makes it possible to overcome the spirit of this world and to see celibacy for the sake of the Kingdom of God as a choice

of life, against all human weakness and human strategies."

The papal statement expressed esteem for the tradition of married clergy in Eastern churches, but said that the Latin-rite church "wishes to remain faithful to the charism which she has received and embraced as a gift from her Lord and Master."

Archbishop Sepe said, "the Latin church respects the tradition of other churches, but it also wants its tradition to be respected."

The papal prayer following the reflection offers specific intentions for vocations in "those societies dominated by a climate of secularization, in which the spirit of this world hinders the action of the Holy Spirit so that the seed sown in the hearts of the young either does not take root or does not grow."

The pope prayed that Latin-rite priests and faithful "may not fall into doubt or sow

doubts in others or become—God forbid!—supporters of different choices and of a different kind of spirituality for the priestly life and ministry."

Archbishop Sepe said the Vatican has seen a steady decrease in the number of requests by priests seeking dispensations from the obligation of celibacy.

The number of such requests was 482 in 1991 and 444 in 1992, he said.

At the same time, the number of men who had earlier been granted such dispensations and now are requesting reintegration into the priesthood is increasing, he said.

Cardinal Jose T. Sanchez, prefect of the clergy congregation, told journalists at the press conference that Holy Thursday is a day when all priests give thanks for their priesthood and for the special assistance of the Holy Spirit in their lives.

Lenten penance services

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

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

Indianapolis North Deanery

April 4, 3:00 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

April 4, 2:00 p.m., St. Anthony.

Indianapolis South Deanery

April 4, 4:00 p.m., Holy Rosary.
April 5, 7:00 p.m., St. Jude.

Batesville Deanery

April 4, 2:00 p.m., St. Louis, Batesville.

Connorsville Deanery

April 3, 12:05 p.m., St. Mary, Richmond.
April 5, 7:00 p.m., St. Andrew, Richmond.



PATRON—Students in St. Patrick's Terre Haute kindergarten learn about St. Patrick by reading and making puppets. They are (from left): Patrick Hancewicz, Patrick Anderson, John Moenter, Ashley Behringer, Peter Walker, Scott Bauer, Daniel Hellmann, Tony McElroy, J.R. Wickware, Sarah Kelly, Melissa Maher, Jenny Decker, Dale Smeltzer and Raymond McKean, Jr. (Photo by John Fuller)




TROUBADOURS—Providence Sister Ann Patricia Kelly (center), a native of Galway in Ireland, listens to Galway Bay. She is among 140 sisters at St. Mary of the Woods enjoying a St. Patrick's Day songfest. The Troubadours Band of Terre Haute led the Irish songs, while the nuns served green shamrock cookies and punch. They are (from left): Jan McConkey, David Delaney, Janette Weaver, Patricia McGregor, Jack Barnett, (not shown) Bill Stanton and Ruth Erickson.

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A DREAM STILL OUT OF REACH

Martin Luther King shot 25 years ago Sunday

by Laurie Hansen
Catholic News Service

WASHINGTON—A quarter of a century ago the nation was jolted out of its complacency by the assassination of a black man who many consider a modern-day prophet.

The Rev. Martin Luther King Jr., an eloquent preacher and civil rights leader who became the conscience of the nation on issues of race, was shot dead by an assassin's bullet April 4, 1968, in Memphis, Tenn.

Dr. King was mourned worldwide. Pope Paul VI on Palm Sunday that year assailed the "cowardly and atrocious killing" of the minister, linking it to the "tragic story of the passion of Christ."

The visibly shaken pontiff ended his sermon by calling the slain civil rights leader a "Christian preacher who taught the human and civil promotion of his Negro people on American soil." Pope Paul prayed that Dr. King's death not be in vain.

Twenty-five years later, Dr. King is remembered with a national holiday. Parents of all races recount for their children the story of his life and the tragedy of his death.

In classrooms nationwide, construction paper silhouettes of Dr. King's face are tacked to bulletin boards. His serious eyes stare out at students from the pages of their U.S. history textbooks.

Bishop J. Terry Steib, auxiliary bishop of St. Louis who was recently appointed

bishop of Memphis, cites Dr. King's "philosophy of being nonviolent" as his greatest legacy.

The slain civil rights leader's dream of a colorblind society required a change in "our attitudes, our words and our actions, how I treat people and how I talk with people," said Bishop Steib, chairman of the U.S. bishops' Committee on Black Catholics.

Today, the dismantling of racism "begins with each one of us," said Bishop Steib. Too often instead, he told Catholic News Service, individuals abandon personal responsibility and look to institutions, the church or government offices "to do for us" when it comes to racial harmony.

John A. McDermott, founder of the *Chicago Reporter*, a weekly newspaper on race based in Chicago, told CNS that Dr. King understood clearly that the fight for racial justice was a struggle for the nation's soul.

Dr. King "came to the fight" from a Christian perspective, he points out. He did not hate white people. He could distinguish between the sin and the sinner, as we Catholics like to say. He sought to bring about reconciliation," said McDermott.

McDermott, executive director of the Catholic Interracial Council of Chicago during the 1960s, said Dr. King linked the causes of racial justice and equal opportunity "to the deepest values of the American people," making them hallmarks of decency and good citizenship.

In this way, he said, he captured the support of the vast majority of Americans. Had the struggle instead been made into an "all-out battle of power" it would have failed because blacks made up only 12 percent of the populace, said McDermott.

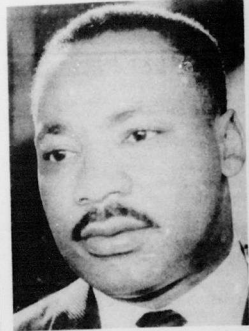
The Chicagoan says the civil rights struggle has been long and hard, from the mid-19th century agitation of the New England Protestant abolitionists to the Civil War and the Emancipation Proclamation. It dates from the rise of Jim Crow and the doctrine of separate-but-equal to the 1954 Brown vs. Board of Education school desegregation decision by the Supreme Court.

"It has been a battle against ignorance, fear and hate and there have been many casualties and setbacks, but overall there was progress," said McDermott.

Racial equality has not been achieved, but many doors of opportunity have opened and a new black middle class has emerged, he said. Yet, largely due to the impatience with the pace of change, the civil rights community has abandoned Dr. King's values, he maintains.

McDermott said prevalent today is a "much more pessimistic and cynical view of the American character and of white people."

He claims many civil right proponents are trying to achieve racial justice by inciting guilt and preaching retribution. And affirmative action programs—initi-



Rev. Martin Luther King Jr.

ally "a way of helping people to qualify for opportunities based on need, not on the group to which you belong"—have turned into a "system of special preference that goes against the grain of American ideals," said McDermott.

Bishop Steib agreed, saying that "instead of looking at the person, we started to play the numbers game, setting up quotas" of minority employees and students. This he said produced a backlash among whites whose reaction was: "You've got your numbers, what are my numbers."

As a result, McDermott said, the civil rights struggle has transformed into "a bitter quarrel."

The United States—in his view the world's greatest multiethnic society—"cannot afford this," said McDermott.

He says if a person's status is based not on his or her individual qualities or achievements but on the group to which he or she belongs, loyalty to group will become predominant and a sense of alienation from the larger society will grow.

New affirmative action programs must be designed that help "poor whites, poor Italians," as well as blacks and anyone else previously excluded from access to full rights, he maintains. They should focus on "poverty and need, not on group membership," he said, offering "special help in terms of job preparation," for example, but not enabling anyone to get a job automatically.

McDermott says polls still show the vast majority of whites in the United States support racial justice and equal opportunity. He argues that the cause of civil rights must be turned once more into "a noble effort to uplift American life and character."

In his view that's the best way to bring into reach Dr. King's dream of a nation where a person is "judged on the basis of the content of his character rather than the color of his skin."

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Pope says multinational control puts farm life in grave danger

by Agostino Bono
Catholic News Service

VESCOVIO, Italy—Farm life is in grave danger because of fluctuating world market conditions controlled by multinational companies, said Pope John Paul II.

"Farm work, despite its unarguable and vital importance, risks becoming increasingly marginal," he said March 19 to about 5,000 people.

The pope traveled to the farming community of Vescovio, in the Sabine Hills about 35 miles northeast of Rome, March 19 to commemorate the Feast of St. Joseph, foster father of Jesus.

St. Joseph is also the patron saint of workers, and the pope normally travels to a different part of Italy each year to address labor groups.

Farm work is undergoing a "difficult crisis" because of the mechanisms of "a world market where the choices of major

economic and financial multinational groups, often guided by a purely profit motive, seem not to assure to the farmer opportunities for development and stability," the pope said.

Speaking in an open field surrounded by newly planted hillsides, he noted that much of Italian agricultural production is done on family farms, which face "a loss in competitiveness" causing economic problems for the country and a drop of living conditions on the farm.

Italian farmers are also adversely affected by new economic rules of the European Common Market, he said.

The new rules assign national quotas on farm products in an effort to maintain certain price levels. Italian farmers have complained that these quotas mean they have to lower production on many traditional products, cutting into farm income.

Social ethics require that economic and political planners develop adequate policies to meet farm problems, said the pope.

Faith Alive!

A supplement to Catholic news-
papers published by Catholic News
Service, 3211 Fourth Street, N.E.,
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Mourners wonder how to accept empty spaces

by Br. Cyprian L. Rowe, FMS

Mourning accompanies the loss of
anything that was valued.

Maezie lost a job and mourned.

Shuster leaves summer camp and
mourns.

Politicians mourn lost elections.

Families mourn houses they have
moved from.

Each is a death and wounds the spirit in
its own way.

Some cultures understand that mourn-
ing connects with rage.

Why me? Why now? Why ever? Why
this unfairness?

The question is, "What do you do with
an empty space?"

The one who mourns doesn't know
how to replace the smile, the laugh or the
frown that has been lost.

There is the reality of the missing bark of
the dog, the favorite chair now empty, and
the favorite dish uncooked.

Aren't these the empty spaces?

Humans mourn the empty spaces
because at a profound level the empty
space is inside themselves. Their balance is
gone and they are not quite the persons we
knew before.

Those who mourn need different things
from us because, in a real sense, mourning
is the period during which a person begins
to live with loss and, in some cases, thinks
that living down with grief can help fill in
the spaces.

So the mourner resists the new shape of
the world.

The mourner resists the reality that a
loved one's death ultimately will challenge
us to redesign our universe and, while not
abandoning the one who is gone, seek a
new expression of what being together
means.

As one writer put it, the mourner
screams: "Roll back the universe and give
me yesterday!"

Most people don't recognize the extent
of human losses, identifying only the most
dramatic of them. Most of us, therefore,
don't attend to the smaller mournings. So
when the larger mournings come, we are
terrified by our ignorance of how to relate
to it, including how to relate to another
person who is experiencing a loss.

The support we must give to such a
person takes the form of our presence: an
informed, receptive, undemanding, empa-
thetic presence.

To be present to someone who mourns,
we need to be prepared for the variations of
sadness and rage: unpredictable anger,
inappropriate laughter, impenetrable
silence, undirected jabbering, mania, and
deadeness/patience.

The jumble is confusing. You don't
know how long it will last. "Is this it
forever?" becomes the question. It is this
inability to predict the course of the
mourning that is the most unsettling.

It costs! In consoling another, you may

well feel as though all your emotional
resources are being drawn upon or
squeezed out of you.

That's why the person who would
console another must also have someone
they trust to talk with in order to share their
feelings.

And those who attend the mourner
must resist the temptation to feel guilty. For
without knowing it, the mourner will want
the helpers to make it all feel different—a
process that inevitably must take place
inside the mourner.

Never must the helper take another's
mourning on his or her own. To do so is
to begin to feel responsible for lifting the
cloud.

Understand that the period of grief will
work itself through slowly or quickly, and
the helper cannot control it. Any attempt to
do so will be counterproductive.

Only if you take care of yourself will real
substance infuse the compassion you hope
to offer the person who mourns. I'm
talking about the kind of compassion
recognizable for its truth, its disinterest (the
"for-the-other" and "not-for-myself" qua-
lity).

The stuff of real compassion includes
humility—the recognition of another's
integrity, the realization that ultimately
each of us is blessed and cursed with being
"alone together."

We cannot establish the limits of sorrow
for another person.

It is always possible that the person who
consols another will grow angry at some
point.

When you have done all that you can do
and nothing changes, there is rage.

When you feel that total responsibility
has been passed to you for filling up the
mourner's emptiness, there is rage.

But the helper's rage is often misiden-
tified, since rage is not seen as virtuous
when magnanimity is expected.

If the rage is not attended to, however,
anger both at oneself and the mourner will
arise, unspoken and unnamed, but with
crippling effects.

Mary and Martha were so busy tending
Jesus about their loss that he had to insist
that they hear that he was eternal life—a
truth more significant and universal than
the raising of their individual brother.

So, ultimately, one must support the
mourner by being "real."

To console another, we need to know
that life is refined in pain and joy together,
and that it finds its fullness not only in the
acceptance of losses but in discovering
what we can do about the empty spaces
that accompany them.

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



GRIEF-STRICKEN—Mourning accompanies the loss of anything that was valued. For
grief-stricken people, there is a painful empty space in their lives that cannot be ignored.
When that happens, the support we must give to bereaved persons takes the form of our
presence—an informed, receptive, undemanding, and empathetic presence. (CNS
illustration by Caole Lowry)

Grieving is unsettling experience

by David Gibson

For starters, what is unsettling about
the grief process is the feeling that you
are disconnected from life as you knew
it—that it is difficult to make good
"connections" with your work, leisure
time, home, and even with God. Your
new "terrain" is unfamiliar.

Unsettling too is the sense that no one
else really understands your feelings or
where you stand in your recovery from a
great shock.

Then there is the unsettling suspicion—
sometimes incorrect—that others think you
are taking too much time to get over your
loss, as if you were violating some

timetable. You might be your own worst
critic here!

A sense of being out of synch in a world
of situation comedies can be unsettling for
those who grieve.

Then there is the sense of being
abandoned by others. Six months or a year
after a death, this feeling sometimes seems
justified.

And one who grieves may feel like a
failure over an inability to find meaning in
what has happened.

To support those who grieve, it helps to
offer them—not impose upon them—the
opportunity to express such feelings and to
listen well when they do so.

(David Gibson is the editor of Faith Alive)

DISCUSSION POINT

Mourners appreciate friends' help

This Week's Question

Tell of a time you were grieving. What support from
others aided you most then?

"A lot of times people don't feel they have the right words
to say. But . . . they show concern just by their presence. The
worst thing is when they withdraw because they don't know
what to say." (Joanne Dickinson, Yankton, S.D.)

"They helped me through cards. The messages they
wrote and their visits—just their caring for me through the
whole situation. Visits by people in my parish meant a
lot." (Betty Walton, Rock Hill, S.C.)

"Just people being with me, crying with me when I'm
crying." (Annelies Gendron, Dumfries, Va.)

"I was going through a separation and eventual divorce
. . . and I talked with a friend of mine. . . . One Sunday, I

was having a tough time. He invited me . . . to come to his
Wednesday night Cursillo support group. I started going
and cried and talked every Wednesday night for a long
time. . . . It's been a continuing support for me." (Joe
Scherrer, Indianapolis, Ind.)

"Someone gave me a book (she found helpful). I really
was mad at her because she was touching too close to my
personal life—some inner struggles that I kept putting on
the back burner. But I read that book twice. It really ended
up helping." (Delores Martinez, Greenville, S.C.)

Lead Us Your Voice

An upcoming edition asks: What strategy or what
change in attitude brought new life to your marriage?

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



Dealing with loss is an inevitable part of life

by Mary Ann Wyand

Grief has the power to transform people. Rev. James Miller, a Methodist minister and nationally recognized bereavement counselor from Fort Wayne, assures persons dealing with losses in their lives.

But transformation and healing are not easy, he told participants attending an Indianapolis conference on grief.

Grief-stricken people must face "the mystery of receiving a thunderstroke and living, the shock of having our lives jolted, uprooted, blown apart... and surviving," he said. "Not just surviving, but blossoming somehow."

Rev. Miller believes that at one time or another "we all find our lives torn apart, torn open. And for some, life then declines. For some, life is re-established with as little change as possible. For some, life is transformed. A new dimension is added, a new maturity is achieved, a new self-understanding takes hold."

While transformation does not occur quickly or easily, he said something happens in these people's lives and however much they have grieved against their loss "still they know they have grown."

Rev. Miller said he has learned from others who experienced grief and been transformed that "little griefs do not lead to big changes, which is what a transformation is. When you've lost what you think you could never live without, and then somehow you learn to live without it and you learn what you are capable of, you're a candidate for transformation, for a new way of living. You don't run from the pain. You face the blackness and the bleakness."

Transformation happens "only on the far side of bottoming out," Rev. Miller said.

"As long as you feel bad, there's hope. And when you finally begin to feel better, there's more hope."

People can increase their chances of transformation if they keep in mind that:

► "A transformation does not just occur. You have to help make it happen."

Transformation will come only if you do for yourself what no one else can do for you, he said. "Only you can face your fears. Only you can own your past. Only you can accept forgiveness for yourself."

► "There can be no transformation without courage."

The greater the loss, the greater the courage required. "Real courage is going where you don't want to go," he explained, "even where you're afraid to go."

► "Transformation requires you to surrender, and surrendering may be one of the most courageous things you do."

A bereaved person has to let go of the person who died, he said, and the life and the dreams you had together. And letting go hurts.

► Grief-stricken people must "find ways to give themselves respite" from the hard work of grief.

"They find ways to be kind to themselves, to nurture their bodies and their minds and their souls," he said. "They give themselves something to look forward to many times a day."

► For transformation to occur, the grief journey must engage one's faith, one's spirituality.

It is necessary to look deep inside one's soul, Rev. Miller said. "The search is a difficult one. In the process, your beliefs may be shaken. Your life cannot be transformed unless your soul is."

► Individual transformation is a commu-



TRANSFORMATION—Grief has the power to transform people. When you've lost what you think you could never live without and then somehow learn to live without it, you are a candidate for transformation and a new way of living. Transformation does not occur quickly or easily. But however much you have grieved against your loss, still you know you have grown. (CNS photo from Cleo Freelance Photo)

nity affair. To recover from thunderstorms, people need love and support from others.

Companions "help us do what we cannot do alone," he said, and "believe in us when we cannot believe on our own."

► Finally, to be transformed a grieving person has to look backward and remem-

ber. The task is not to forget the past, he said, but "to take from the past what will always be significant and make it so much a part of ourselves that we cannot leave it behind."

(Mary Ann Wyand is an assistant editor of The Criterion, the diocesan newspaper for the Archdiocese of Indianapolis.)

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PASSION (PALM) SUNDAY

The Sunday Readings

Sunday, April 4, 1993

Matthew 21:1-11 — Isaiah 50:4-7 — Philippians 2:6-11 — Matthew 26:14 - 27:66

by Fr. Owen F. Cammon

This weekend, the church celebrates Passion Sunday, or Palm Sunday as it is probably better known. The liturgy is called "Passion Sunday" since the liturgy also commemorates the triumphant arrival of the Lord in Jerusalem shortly before he was taken prisoner, convicted on phony charges, and crucified by Roman authorities.



Ceremonies begin with a blessing of palm branches. The palms recall the custom in the time in which Jesus lived of festooning streets with palms and flowers to decorate the way trod by an important person. People waved palms to salute and delight. It was a custom that lingers today, when wedding guests scatter flowers on the ground for the bride and groom.

The liturgy for Palm Sunday is stately and compelling. After palms are blessed, they are distributed to the people. There is a procession, and the Gospel of St. Matthew is read. It is the story of the original celebration of the palms, the Lord's entrance into Jerusalem.

In the Gospel, Jesus makes his entrance into Jerusalem, the holy city, the great city of God, via the gate that faces the Mount of Olives. It was through this gate that the messiah was expected to come. He comes as if he were a military conqueror, a victor in battle. He rides an animal identified with the prophets and with great figures in the history of salvation. The Jews greet him as the "son of David," the heir to David's rights and privileges. Each of these symbols has a great message in itself. Jesus is the king, the lord, the victor. He was foretold by the prophets. He will reign in Jerusalem. He possesses the rights conferred by God upon David long before.

As the Liturgy of the Word begins, after the procession and after the celebrant's greeting, there is a reading from the Book of Isaiah. It is one of the lovely songs of the Suffering Servant. The identity of this literary figure still is not known for certainty. Perhaps it was the prophet, or a

literary figure to represent Israel. Whatever may have been the author's intent, Christians for centuries have seen in the Servant a representation of Jesus.

Then the second reading in the Liturgy of the Word is proclaimed. It is a hymn also, a tribute to Jesus from the Epistle to the Philippians. Eloquent and excited, it presents the Lord as king and redeemer. The readings so far, including the reading at the time of the procession, bring a bittersweet taste to the liturgy of Palm Sunday. There is the excitement and praise of the entry into Jerusalem, and the warning that force will mount against the messiah in the Suffering Servant song. There is the reminder in the Epistle that Jesus humbled himself even until death, but that splendidly, victoriously, he is king.

Now the Liturgy of the Word proceeds to its revelation of the Lord's death. In this reading, we are brought into contact with all the intrigue and cowardice that surrounded Jesus in his moment of crisis. We also are brought into contact with his own obedience and goodness. No other New Testament readings are as powerful as the readings from the Gospels giving us the details of the Lord's arrest, conviction, and execution, and of the reactions of bystanders and his disciples as events unfold.

The Gospel's very precision, and the precision of the other Gospels as they tell the story of the Passion, testify to the intensity with which the early Christians considered the Passion. Every detail is painstakingly recorded and written. The generation that left us the Gospels obviously thought every detail was important.

Reflection

The drama of the procession of the palms and of the reading of the Passion Narrative transports us across all the centuries to that day in Jerusalem when Jesus actually made his entry into the city amid the delight and excitement of his people. Considering that day brings us fully into the realization that the Lord was indeed the promised of the prophets, the answer to human yearnings, the redeemer, the kingly son of David.

While we must concentrate upon events long ago in the life of Jesus, we cannot allow ourselves to miss the message of these readings. Jesus passed through extraordinary pain and—through the pain of rejection—through death itself. Life will be no more kind to us. We will be brokenhearted, perplexed in being mis-

solemn definitions in matters of faith and morals. This infallibility is a personal prerogative belonging to the successor of Peter by virtue of his office. It extends to all those truths which must be deposited of faith and to principles of reason closely connected to them.

According to the teachings of the First and Second Vatican Councils, the pope enjoys the charism of infallibility when, as supreme pastor and teacher of all the faithful, he proclaims a doctrine pertaining to faith or morals in terms which clearly manifest his intention to define a certain truth and to demand its definitive acceptance by all the faithful.

In exercising this "extraordinary magistrature," as well as his permanent "ordinary magistrature," the pope receives "the assistance of the Holy Spirit promised to him in the person of blessed Peter himself" ("Lumen Gentium," 25).

In fulfilling his teaching office, the pope has a serious obligation to seek out the church's faith and to give proper expression to its contents.

His magistrature thus contributes to the development and enrichment of the church's doctrine and life. The papal teaching office also involves promoting the study of theology and doctrine, spirituality and pastoral ministry. In all these ways of exercising his ministry of teaching and governing, the pope appears as the successor of St. Peter, the "rock" on whom Christ built his church.

Daily Readings — Lent

Monday, April 5
Monday of Holy Week
Isaiah 42:1-7
Psalms 27:1-3, 13-14
John 12:1-11

Tuesday, April 6
Tuesday of Holy Week
Isaiah 49:1-6
Psalms 71:1-6, 15, 17
John 12:21-33, 36-38

Wednesday, April 7
Wednesday of Holy Week
Isaiah 50:4-9
Psalms 69:8-10, 21-22, 31, 33-34
Matthew 26:14-25

Thursday, April 8
Holy Thursday
Isaiah 61:1-3, 6, 8-9
Psalms 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Holy Thursday Evening
Exodus 12:1-8, 11-14
Psalms 116:12-13, 15-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 9
Good Friday
Celebration of the Lord's Passion

Isaiah 52:13 - 53:12
Psalms 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:6, 7, 9
John 18:1 - 19:42

Saturday, April 10
Holy Saturday Night
The Vigil of Easter
Genesis 1:1 - 2:2 or 1:1, 26-31
Psalms 104:1-2, 5-6, 10, 12-14, 24, 35

or Psalms 33:4-7, 12-13, 20-22
Genesis 22:1-18 or 22:1-2, 9, 10-13, 15-18

Isaiah 16:5, 8-11
Exodus 14:15 - 15:1
(Psalms) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalms 30:2, 4, 6, 11-13
Isaiah 55:1-11
(Psalms) Isaiah 12:2-6
Baruch 3:9-15, 32 - 4:4
Psalms 19:8-11
Ezekiel 36:16-17a, 18-28
Psalms 42:3, 5; 43:4-6
or, when baptism is celebrated
(Psalms) Isaiah 12:2-6 or
Psalms 51:12-15, 18-19
Romans 6:3-11
Psalms 118:1-2, 16-17, 22-23
Matthew 28:1-10

treated, and we will die. We will be well-received by some, scorned later. We will suffer.

We celebrate this liturgy in retrospect of history. We salute Jesus with our palms because he offered himself as sacrifice for our sins, because he rose victoriously. He is

our model, our guide, our inspiration, our king and savior. Before glory, however, there was the cross. We will carry our crosses. However, if we carry our crosses as if we truly were carrying the cross of Christ, we will rise. In the Lord is true life and eternal life.

SAINT OF THE WEEK

Ferrer lived during Great Schism

by John F. Fink

St. Vincent Ferrer, whose feast is commemorated next Monday, April 5, was a Dominican priest. Appropriately for a member of the Order of Preachers, he was known as an eloquent preacher. He was, however, also caught up in the tremendous split within the church of his day.

Vincent Ferrer was born in Spain in 1350. He joined the Dominicans when he was 19 and was ordained by Cardinal Pedro de Luna, who was to be a prominent, and tragic, figure in his life. Vincent was a good Dominican. He was chosen prior of his monastery in Valencia shortly after his ordination.

Then came the defining time of his life—the Great Western Schism, generally dated from 1378 to 1417. It occurred immediately after the return of the papacy to Rome after almost 70 years in Avignon. Avignon was the residence of seven popes from 1309 to 1377, when Pope Gregory XI returned to Italy. He died the following year.

After Gregory's death, the Romans were so afraid that another French pope would be elected that they hurriedly elected an Italian, who took the name Urban VI. So, though, the cardinals realized that they had made a mistake. They met at Anagni, Italy and published a declaration that the pope's election was invalid. They then elected another pope, who took the name Clement VII.

There were now two popes, each recognized as legitimate by parts of the Christian world. Urban fled from Rome while Clement moved to Avignon. Vincent Ferrer was convinced that Clement was the true pope and tried to persuade Spaniards to follow him.

When Clement died in 1394, Cardinal Pedro de Luna, who had ordained Vincent, was elected pope and took the name Benedict XIII. Vincent moved with him to Avignon and served as apostolic penitentiary and Master of the Sacred Palace.

Soon, however, Vincent grew disillusioned.

He was elected pope. Before he was elected pope, Cardinal de Luna—along with all other candidates at the conclave—had sworn to resign as pope so that the schism could be resolved. Once elected, though, he refused to resign. Despite being deserted by the French king and most of the cardinals who elected him, Benedict continued to insist that he was the rightful pope. Meanwhile, in Rome, Urban VI had died and was succeeded by Boniface IX.

Vincent Ferrer left the court of the man who ordained him and spent the final 20 years of his life preaching. He became known as "the angel of judgment" because of his emphasis on the need for repentance and the fear of the coming judgment. He preached not only in his native Spain but in France, Switzerland, the Low Countries, and Lombardy.

In 1409 the Council of Pisa was convened to try to settle the issue of two popes. The council found both Benedict XIII and Gregory XII, who was reigning in Rome at the time, guilty on 30-odd charges of schism and heresy, deposed both of them, and elected a new pope—Alexander V. The result, of course, was that now three men claimed to be the true pope. Alexander died in 1410 and was succeeded by John XXIII.

In 1415, Vincent Ferrer preached a sermon before an assembly at which Benedict XIII was presiding. Vincent vigorously denounced the man he had followed earlier. Benedict fled to a castle in Valencia, where he continued to claim the papacy.

The schism was finally ended by the Council of Constance (1414-1418). The council deposed John XXIII, allowed the Roman Pope Gregory XII to abdicate, and dismissed the claims of Benedict XIII. It then elected Pope Martin V in 1417 to end the most difficult period in the history of the papacy. For 36 years the church had had two men claiming to be pope, and for eight years three men claimed the papal throne.

St. Vincent Ferrer died in 1419.

THE POPE TEACHES

Papal infallibility protects faith

by Pope John Paul II

Remarks at audience March 24

Continuing our catechesis on the papal magistrature, we are now dealing with the infallibility enjoyed by the pope in making

MY JOURNEY TO GOD A Lenten Meditation

Winter skies are bleak—
overcast, white, ashen-gray—
portent of what is to come.
Despair and darkness
in the garden, all alone.
Abandonment on the cross.

My soul reaches out
to comfort and remind me
that this, too, will pass.
Bright skies will return
if I but follow his way
unto the Resurrection.

— by Arlene Locke

(Arlene Locke is a member of St. Gabriel Parish in Indianapolis.)

Entertainment

VIEWING WITH ARNOLD

'Falling Down' portrays sad state of life in '90s

by James W. Arnold

How bad is life in the 1990s? Let's hope it's not quite as bad as it's portrayed in "Falling Down," the latest movie to exploit the "I'm mad as hell and I'm not going to take it any more" syndrome.

In "Down," Michael Douglas—who has an uncanny knack for picking roles on the social cutting edge—plays an anonymous middle class icon (crew cut, horn rims, pen-in-breast-pocket, briefcase, white shirt and tie) with a chip on his shoulder. Waiting in a hot, endless Los Angeles traffic jam, he abruptly leaves his car.

"I'm going home," he tells the complaining motorist to the rear.

Thus begins an improbable odyssey (on foot) from the gangland of East L.A. to the pier at Venice. En route, the guy has multiple confrontations—some funny, some horrifying, many violent—that typify the irritations and dangers of modern urban life.

The film's trick is that Douglas looks like a meek, polite victim. But in fact, mind



has snapped. Why? Oh, a few important reasons, like he's just been divorced and he can't vest his little girl on her birthday, and he's lost his job at a defense plant. So his madness empowers him to turn on the people who torment him.

E.g., he asks at a Korean grocery for change for the phone. Uh, uh. No change unless he buys something. A can of soda? It costs 85 cents. He goes berserk and trashes the place with a baseball bat the proprietor tried to hit him with.

Problems escalate. Douglas is threatened by Latino gang punks who think he's an easy mark. After he discourages them with the bat, they return in force in a drive-by shooting that misses Douglas but messes up half a city block. When their car crashes, Douglas gloats over the dead and wounded and then walks away with their gym bag full of loaded guns and assault rifles.

Obviously, he's now equipped to do a lot of damage. And he does, mostly to property, as he walks his way toward the beach cottage of his estranged ex-wife (Barbara Hershey). The police are alerted but puzzled, except for a canny but shy veteran. Prendergast (Robert Duvall), who is also something of a victim.

Meanwhile, the wandering middle-class avenger is enraged at the smug lack of service at a fast food joint, and blows up a street paving job that seems to be making no progress. As he reaches posher neighborhoods, he turns his resentment against the rich, e.g., a pair of elderly duffers try to chase him off their golf course.

The fact that the guy is nuts is a legalism, we pretty much enjoy it when (waving an AK-47) he scares these varied malefactors or tells them off, which he always does.

What's going on? Another semi-fascist vigilante fantasy, aimed mainly at minorities, the homeless, beggars and panhandlers? But writer Ebbe Roe Smith and director Joel Schumacher try to cut off this objective. Douglas's major victim (indeed, the only one he actually kills) is a Nazi sleaze (Frederic Forrest) who runs



'SWING KIDS'—Rebellious German youths watch Robert Sean Leonard (left) as Peter and Tushka Bergen as Evey express their defiance of the political tide of the 1930s on the dance floor in "Swing Kids." The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Hollywood Pictures Company)

an army surplus store and cackles like a nightmarish Archie Bunker in an equal opportunity hatefest. (It's the least impressive sequence.)

This is one of those violent films against violence. Its problem is not too much violence, although the taste of it lingers. The problem is just plain misanthropy and misery. In one graphic image, Schumacher says it all: Douglas, looking through the hole in his shoe, frames smuggy L.A. in black.

"Down" provides a real feeling of the city as a hell of mixed races, anger, hostility, decadence. People don't like or trust each other. It is no longer in any sense a "community."

The contrast with last year's "Grand Canyon," which dealt with almost exactly the same situation, is virtually perpendicular, especially in terms of humanity and the possibilities for communication, grace and change.

"Down" has several redeeming characteristics, including a dozen small

character parts deftly written and acted—so well, in fact, that the general cynicism about people is undermined. It also leaves its wry bitterness with humor and wit, and earns intelligent interest to its final ironic image.

Duvall's beautifully acted Prendergast is honest and decent, and claims to love the slatternly wife who runs his life (a touching cameo by Tuesday Weld). As a sympathetic detective who works with him, Rachel Tichot is warm, positive and professional.

The movie tries seriously to understand and not ridicule or demonize the hero, whose virtues once made him an ideal citizen. It will score with audiences because amid all the broken glass, there are shards of truth. In one scene, Douglas wants to fire a shoulder-mounted, heat-seeking missile. He's cheerfully instructed by a boy who says he learned from watching TV.

(Bitter vision of urban USA; surprising, funny and scary; language, violence; OK for adults.)

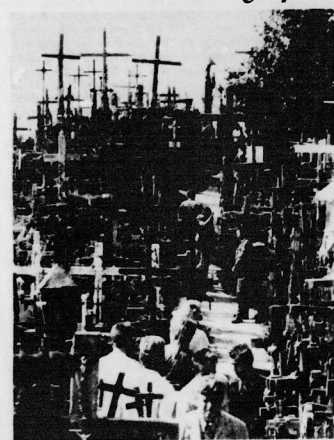
USCC classification: O, morally offensive.

Recent USCC Film Classification

Born Yesterday A-II
Lake Water for Chocolate A
Misals O
Teenage Mutant Ninja Turtles III A
The Turtles are Back... In Time... A-II

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

Documentary profiles believers in Eastern Europe



'A TIME TO BUILD'—The Lithuanian Hill of Crosses, featured in a documentary on PBS, stands as a dramatic symbol of the Catholic Church's endurance through decades of Soviet persecution. Each time the Soviets bulldozed the crosses, more crosses were erected on the hill. (CNS photo)

By day, he was Jan Korzec, an elevator repairman. By night, he was Most Reverend Jan Korzec, a Catholic bishop who trained and ordained young men to the priesthood in secret. Today, after the fall of communism, Jan Korzec is a cardinal and is openly hailed as a patriot.

This and other dramatic stories of faith and survival of the church in Eastern Europe are profiled in "A Time to Build," a one-hour documentary that will be aired by WFYI, the PBS station in Indianapolis, on Good Friday, April 9, at 10 p.m. Evansville-area viewers will be able to watch the religious special on April 4 at 3 p.m. on WVIN.

First shown on ABC in 1991, "A Time to Build" visits Poland, Lithuania, Slovakia and Hungary to show how Catholic life survived more than 40 years of repression under communism.

Once the bulwark against communist excesses, the church in Poland today seeks to find its role in a new democratic society. Polish Bishop Jozef Zycinski of Tarnow comments, "Many changes must be introduced in the church because the way in which we were active was not normal for a long time."

That time of abnormality began with the communist takeover in the late 1940s and continued until martial law late 1980s. Under the leadership of Cardinal Stefan Wyszyński, the church resisted and became a symbol of the Polish people's long struggle for independence.

The experience in Lithuania was different. Occupied by the Soviet Union at the start of the Second World War, the country was annexed and the church ruthlessly suppressed.

Among those profiled is Sister Nijole Sadunaitė, who makes light of her six years in Siberia for her part in documenting human rights violations.

"There was a time when the KGB considered me the most dangerous person in Lithuania," Sister Nijole said, "and that makes me very optimistic." Now she works with Caritas, a Catholic social services network.

A symbol of the link between Lithuanian nationalism and Catholicism is seen in the 19th-century Hill of Crosses,

commemorating those who felt fighting for the nation's independence from Czarist Russia.

The 1940 Soviet occupation gave the site a more immediate significance. Each time it was leveled by Soviet tanks, Lithuanians returned by night to erect new crosses that stand in mute testimony to the nation and its faith.

The segment ends with ailing 71-year-old Cardinal Vincentas Sladkevicius, who, after being held more than 20 years in Soviet detention, can still say, "Forgiveness must be our first word in our life of independence."

Catholics in communist Czechoslovakia, which split into Slovakia and the Czech Republic, lived in a much more ambiguous situation with two churches—one licensed but restricted by the state and the other forced to operate underground because its ties with Rome were illegal.

Hungary's population is two-thirds Catholic but only 13 percent actively practice their faith. Under the communist regime, the church was severely restricted to only administering the sacraments. During this time, lay Catholics formed underground groups of believers. Father Laszlo Lukacs, citing the shortage of clergy and vocations, sees base communities as important in achieving the church's renewal.

"A Time to Build" ends with Pope John Paul II addressing the participants in the sixth World Youth Day at the monastery of Jasna Gora, Poland. "You are the church of tomorrow," the pope tells the youth, "the church of hope."

This optimism is appropriate. Harsh realities face Catholics in Eastern Europe, but their strength sustained them during years of persecution and current struggles to replace the communist economic system and renew the church.

"A Time to Build" is a production of the U.S. Catholic Conference, with partial funding from the Catholic Communication Campaign. Executive producer is Ellen McCloskey of the USCC. Martin Dobmire of Journey Communications is producer and writer. The program is the second in a four-part ecumenical series, "Visions and Values," presented by the Interfaith Broadcasting Commission.

QUESTION CORNER

Spirit guided selection of Scriptures

by Fr. John Dietzen

QIn the early years of Christianity, along with the books in our New Testament, there were many Scriptures which are called non-canonical and are not in our Bible. We would like to know who decided, and when, which books were to be in the New Testament Bible?

AWho divided the New Testament into chapters and verses? (New York)

AYou ask a huge question. Theoretically, the answer is clear and relatively simple.

We believe that, under the inspiration and guidance of the Holy Spirit, the living church gradually discovered which of the many sacred writings of very early Christianity were to be in the "canon."

The Greek word canon, in this context, means a norm or standard. The biblical canon, then, constitutes those books which were inspired by God, and which were believed to constitute the norm or rule for Christian faith and moral life. Many letters, Gospels and other writings circulated among the early churches. Various lists or canons surfaced, and Christians eventually recognized certain Scriptures as normative, that is reflecting Christian faith and presenting a model or guiding standard for any authentic Christian church.

By about the year 400, popes and councils had endorsed a basic list. Certain confusions remained, however, all the way up to the Council of Trent which, in 1546, finally defined those books to be recognized as the church's sacred, canonical Scriptures.

It sounds easy. In reality the process was not at all so simple and neat.

FAMILY TALK

Plan special event for wedding anniversary

by Dr. James and Mary Kenny

Dear Mary: During a marriage enrichment weekend, my husband and I decided to celebrate our anniversary. We realize it is the least-celebrated event in our family. Sometimes we go out to dinner, and sometimes we don't even do that. How do other couples celebrate anniversaries? (Ohio)

Answer: If your anniversary seems to be overlooked, you are not alone. Being an enthusiastic student of traditions, I began looking into the subject. Anniversaries are the least-celebrated family events.

"Reader's Digest Family Traditions" by Elizabeth Berg (N.Y., Reader's Digest Association, 1992) offers many delightful suggestions for family celebrations but does not even mention wedding anniversaries.

Susan Abel Lieberman, in her book "New Traditions, Redefining Celebrations for Today's Family" (N.Y., The Noonday Press, 1991), devotes a chapter to "Birthdays, Anniversaries and Other Rites of Passage."

Unlike holidays we celebrate with family and friends, birthdays and anniversaries mark our personal moving forward—our change and growth—and deserve celebration. After interviewing many married persons, Lieberman concludes that most couples either go out to dinner alone or with friends or let the occasion slip by. Original or new traditions are scarce.

Nevertheless, some families have anniversary traditions. Both Lieberman and our own book, "Making the Family Matter" (Ohio, St. Anthony Messenger Press, 1980), offer ideas gathered from families. Here are some from "Making the Family Matter":

"Our children prepare an anniversary meal of their choice. They set the table and do everything. A typical anniversary meal is mashed potatoes, rice, Jello, hot dogs, rolls, and cake."

"Anniversaries are the time to get out old pictures. We tell the history of our family."

"We did not simply celebrate our 10th wedding anniversary, we got remarried. We exchanged new vows, reflecting the changes in our lives and the insights we had gained over 10 years. Afterward we had a reception and went on a honeymoon."

"I am divorced, but I still celebrate my wedding anniversary by taking my children out to dinner. This helps them realize that I'm glad they were born, and it helps me with a 'down' day."

One couple told Lieberman they have a travel fund, and contribute money to it during the year. It can be used annually or saved for more than a year. The idea includes nice aspects of a long-term marriage: sharing and enduring in good times and bad as well as planning for the future.

Another couple re-enacts their first date each year by going to the restaurant where they went on their first date.

(Address questions to the Kennys, 219 W. Harrison St., Remscheid, Ind. 47978.)

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For one thing, a number of supposedly important books were just "lost." The letter of his own that Paul mentions in 1 Corinthians 5:3, and a document containing quotations from Jesus in Aramaic, supposedly written by the apostle Matthew, simply disappeared somewhere along the line.

Others encountered much opposition, partly because some sort of origin or presumed connection with the apostles was considered essential for acceptance.

Even way back then, leading Christian scholars questioned whether Hebrews and Revelation were really written by Paul and John respectively, thus casting doubt on their apostolic origin.

Complicating things further was the fact that numerous changes and additions were made after the original forms of the Gospels were written. Sometimes these came from sayings of Jesus that were passed down orally well into the second century.

The story of the woman taken in adultery (John 8), for example, was inserted into the fourth Gospel about 100 years after the Gospel was first composed, in other words, not too much before the year 200.

No wonder some of the great early fathers of the church

differed among themselves about which books should be in the canonical list.

There were letters from Clement of Rome (one of the early successors of Peter as bishop of Rome), the "Didache or Teaching of the Twelve Apostles," at least one of several non-canonical Gospels, a document known as "Shepherd of Hermas," and more.

Over several centuries, at one time or another, major Christian scholars and centers of learning considered these and other honored writings to be canonical Scriptures, until church authorities decided the issues.

Your second question is far simpler. The division of the Bible into chapters was, as far as we know, the work of Stephen Langton (died 1228), a professor at the University of Paris and later archbishop of Canterbury.

Old Testament verses were numbered by a Dominican priest, Sanctus Pagnini, in 1528, and New Testament verses by a Parisian printer, Robert Etienne, in 1555.

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

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The Indianapolis Chapter Knights of Columbus invites all Christians to participate in the 57th annual way of the cross. This event following the steps of Christ will be held on Good Friday, April 9th at 12:15 p.m. on the American Legion Plaza located between Meridian and Pennsylvania Streets at North Street in downtown Indianapolis.

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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.

April 2

St. Michael, 3354 W. 30th St., will hold a fish fry in the school cafeteria from 5:30 p.m. Dining-in or carry-out. Call 317-926-0516 to place orders or for more information.

☆☆

The Catholic Alumni Club of Indianapolis will meet at the Aristocrat Pub and Restaurant, 5215 N. College, at 8 p.m. for more information, call 317-255-3841.

☆☆

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. All are invited to attend the adult education series at 7:30 p.m. The topic will be Issues of Medical Ethics. Baby-sitting will be provided. Call 317-898-1707 for more information.

☆☆

Sacred Heart Church, 1530 Union St., will host Monte Carlo Night from 7 p.m. to 1 a.m. It will be held at the Msgr. Downey Knight of Columbus Council Hall, 511 E. Thompson Rd. Admission is \$3 including free beer and snacks. For more information, call 317-638-5551.

April 2-4

Mt. St. Francis Retreat Center will hold a "Women's Retreat: Stories of Faith," examining how the great stories of Scripture are

told again within our own stories. For more information, call 812-923-8817.

☆☆

Fatima Retreat House, 5353 East 56th St., will hold a Total Weekend to prepare engaged couples for marriage. For more information, call 317-545-7681.

April 3

The Young Widowed Group will dine at the Windmill Cafe, 4833 W. 106th St., at 7 p.m. Call 317-862-3433 for details.

☆☆

St. Mary's Parent Teacher Association of Rushville will sponsor a Spring Craft Bazaar at the school, 5th and Perkins St. from 9 a.m. to 3 p.m. Child care provided. For more information, call 317-932-3639.

☆☆

"Breakfast with the Easter Bunny" will be held at St. Rita Church, 1733 Dr. Andrew Brown St., in the cafeteria from 8:30-11:30 a.m. Adults, \$3.50; children under 12, \$2. The event is sponsored by the CVO program and proceeds will support the youth organization at St. Rita.

Children will have a chance to have their picture taken with the Easter Bunny from 10-11:30 a.m. For more information, call 317-926-8759.

April 3-4

St. Joseph's Alter Society, Terre Haute, will hold an Easter Boutique from 8:30 a.m. to 6 p.m. on Sat. and 8:30 a.m. to 12 noon on Sun. Homemade baked goods, crafts, raffle. For more information, call 812-232-7011.

☆☆

St. Bernadette, 4826 Fletcher Ave., will hold an Easter Boutique in the Church Hall on Sat. from 10 a.m. to 7 p.m. and Sun. from 8 a.m. to 1 p.m. Easter crafts, baskets, baked goods. For more information, call 317-359-2282 or 317-359-2768.

April 4

The Apostolate for Family Consecration will hold a Divine Mercy Lenten Preparation from 7-8 p.m. at St. Anthony, Clarksview. For more information, call 812-948-2003.

☆☆

Holy Spirit, 7243 East 10th St., will present Tazewell Evening Prayer by the music ministers and the high school youth of Holy Spirit Parish at 7 p.m. in the church. All are welcome. For more information, call 317-353-9404.

☆☆

Father Elmer Burwinkel will pre-

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sent "Making the Kingdom Happen," at Our Lady of Schoenstatt Center, Reville (810 of a mile east of 421 south on 925 south), at 2:30 p.m. Mass will follow at 4 p.m. For more information, call 812-623-3670.

☆☆

The Catholic Alumni Club of Indianapolis will venture outdoors to Eagle Creek for an afternoon of kite flying. Meet at the Warfle House at 56th and Georgetown Rd. at 1:30 p.m. Call 317-255-3841 or 317-842-0855 for more information.

☆☆

St. Nicholas Parish Transportation Fund, Sunman, will sponsor a Pancake and Sausage Breakfast from 7-11:30 a.m. at St. Nicholas Hall. For more information, call 812-623-2964.

☆☆

St. Simon's adult choir, 8400 Roy Road, will present "Dallas Holme's musical interpretation of (continued on page 17)

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Cardinal says shooting requires self-analysis

by Catholic News Service

BOSTON—Boston Cardinal Bernard F. Law said the shooting death of a Florida doctor who performed abortions should bring the nation to a self-examination about such topics as gun control, pregnant women's needs and abortion itself.

Writing in the March 26 issue of *The Pilot*, Boston archdiocesan newspaper, Cardinal Law said the March 10 murder of Dr. David Gunn in front of a Pensacola, Fla.,

abortion clinic was "the decision of one man, the choice of one individual to take the life of another."

"The fabric of society is rent when the life of one is at the mercy of the choice of another," he added.

Michael Frederick Griffin, a 31-year-old resident of Pensacola, surrendered to police immediately after the shooting and was charged with murder. It was believed to be the first death at a U.S. abortion protest.

"Please God, the tragic event in Pensacola will bring us to a self-examination about many things: the value of every human life, the role of the physician in society, the

evil of violence, the need for gun control, the necessity for a comprehensive response to the needs of pregnant women and their children," wrote Cardinal Law. "We can and must do better."

The cardinal outlined two goals for the pro-life movement today. "We must concentrate our efforts at supporting women threatened by pressures to choose abortion, and we must try more effectively to present our case to the public," he wrote.

He criticized media portrayals of those in the pro-life movement as "right-wing bigots with a singular and exclusive concern for life before birth" or as similar to "a fanatical religious cult."

Supporters of legal abortion have little to offer pregnant women "caught in a web of poverty, fear or loneliness," Cardinal Law said.

"Some in our society would now offer nothing more than the money to rid her of her child," he said. "Surely a humane society can offer more than that. "We need to help young mothers through their pregnancy and beyond, to the point of adoption or to the future where mother and child together are able to face the point with hope," Cardinal Law added. "To do less is to place all life, ultimately, at risk."

In presenting its case to the public, the pro-life movement is confronted with "the incessant mantra for abortion being chanted by politicians, media stars, newspapers, radio and TV," Cardinal Law said.

"In the final analysis, the challenge of the pro-life movement is to change hearts," he wrote. "While there is a legitimate role for political efforts, the real challenge is to bring about a shift in societal attitudes."

— The Active List —

(continued from page 16)

the Way of the Cross. The program will begin at 4 p.m. Call 317-898-1707.

☆☆

Immaculate Conception Church, Greensburg, will present an Outdoor Living Way of the Cross presented by the youth group from St. Mary's Parish, North Vernon. The event will be held on the church grounds at 6:30 p.m. All are invited to attend. For more information, call 812-591-2362.

☆☆

St. Catherine Church, 2245 Shelby St., will present a candle-light Taize program by the music ministers at 4:30 p.m. For more information, call 317-783-3158.

☆☆

St. Benedict, Terre Haute, will present their Seder Supper in Hellmuth Hall at 4 p.m. Please bring a covered dish, salad, or "fesset and table service. For more information, call 812-232-8421.

April 4-11

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Holy Week and Easter Triduum Directed Retreat, coordinated by Patricia Benson, OP. For more information, call 317-788-7881.

April 9-10

Mt. St. Francis Retreat Center,

April 5

Holy Name Parish, Beech Grove, will hold its final Lenten Spirituality and Prayer session from 7-8 p.m. in the church building. Discussion will be on the Triduum. For more information, call 317-784-5454.

☆☆

Fatima Retreat House, 5353 East 56th St., will present an "Over-50 Day: Our Spiritual Garden in our Late Years," with Father Tom Stepanek. For more information, call 317-545-7681.

April 6

The Beech Grove Benedictine Center, 1402 Southern Ave., Centering Prayer-Spirit Group will meet from 6:30-8 p.m. at the Center. For more information, call 317-788-7581.

☆☆

The Beech Grove Benedictine Center, 1402 Southern Ave., will present a spiritual book discussion, "Working Ourselves to Death: The High Costs of Workaholicism and the Rewards of Recovery," from 7:30-9:30 p.m. For more information, call 317-788-7581.

April 9

Indiana Central Little League will sponsor a buffet dinner and Mauleo Central night from 6:30 p.m. to 1 a.m. at Primo Restaurant Hall, 3143 East Thompson Rd. Tickets are \$20. Mauleo tickets only are \$3. Call 317-783-1627 for more information.

☆☆

St. Michael, 3354 W. 30th St., will hold its final Lenten fish fry in the school cafeteria from 5-7:30 p.m. Dine-in or carry-out. Call 317-926-0516.

☆☆

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. All are invited to attend the adult education class at 7:30 p.m. Baby-sitting will be provided. Call 317-898-1707 for more information.

☆☆

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.

☆☆

The Newman Guild of Butler University will hold a Luncheon and Spring Card Party on April 15 at the Riviera Club at 11:30 a.m. Reservations must be made no later than today to Virginia Vest. Call 317-849-5363 to make reservations.

April 10

Oldenburg Academy and The Friendly Village Marchers will start a Volksmarch (walk) starting at 9 a.m. through 2 p.m. For more information, call 812-934-4440.

☆☆

A Pro-life rosary will be prayed today at 9:30 a.m. in front of the Clinic for Women, 2951 East 36th St. Everyone is welcome.

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the fabric of society is rent when the life of one is at the mercy of the choice of another," he added.

Youth News/Views

Prelude finalist writes about the ironies in life

by Mary Ann Wyand

Bittersweet

For Roncalli High School sophomore Danielle Lawton Lynn, an honors student and finalist in the Prelude Academy's annual literature competition, life is a series of bittersweet and tantalizing moments.

When she puts her pen to paper to create prose or poetry, Danielle said, she often finds herself contemplating ironies.

"Bittersweet is my favorite word to use when I write," she explained. "I'm trying to develop a novel, and the theme is based on the fact that life is so ironically bittersweet. Stuff happens to you that is so ironic, that you would never imagine. There are wonderful things and there are horrible things. And when you look at it, what you're left with is just whatever was bittersweet."

Writing is a way to channel thoughts, Danielle said, and to challenge the mind. "It's a therapy for me," she said. "It's something I like to do. It's something that has been given to me as a part of me."

Danielle said her parents, Gregory and Margaret Lynn, and her grandfather, Earl Lynn, have encouraged her interest in literature.

"My grandfather—my dad's father—has been very influential in my life," she said. "He encourages me to write and work on my journals. We took some writing workshops together last summer, and I really enjoy spending time with him. He'll read the things I write, and then we'll talk about them."

Students who can't spell or write will struggle in the working world during their adult years, Danielle said, because every person needs communication skills.

"English education can't be stressed enough," she said. "People need to know how to communicate, to get their ideas across, to be verbal."

Recently the Writer's Center of Indianapolis published her poem "Hospital." "The Flying Island," its literary publication. Danielle is the youngest writer to be featured in the magazine.

"They sponsored a reception at the University of Indianapolis for people who were published in 'The Flying Island' and I read my work there," she said. "I was really impressed by the people, and was motivated to work on my poetry. But poetry is frustrating for me. Fiction comes easier."

Danielle's skill at writing essays and short stories is evident in "Parallels," a Prelude Award-winning story with a pro-life theme which is published on this page. Of hundreds of entries in the literature competition, hers was selected as a finalist. A videotape of her reading "Parallels" was shown during the Prelude finals.

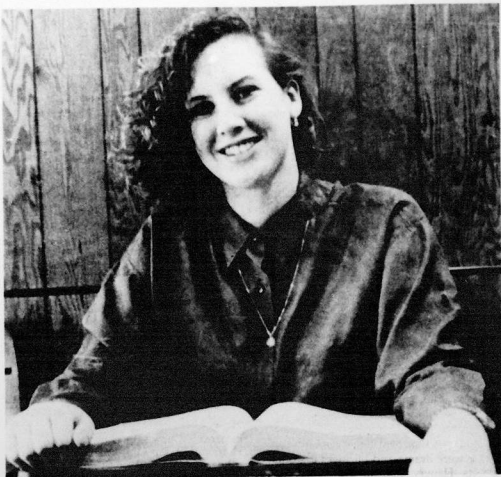
In addition to taking advanced classes at Roncalli, Danielle is a member of the school's Brain Game, Spell Bowl, and Academic Super Bowl teams. She also organizes Amnesty International group activities at Roncalli, and enjoyed working as a member of the stage crew for theatrical productions last year.

Her volunteer community service commitments include helping at The Children's Museum's Children's Express Bureau and serving as an attorney for Teen Court, a southside branch of the Juvenile Court run by teen-agers.

Last year she started working part-time at the Shelby Street Animal Clinic.

Even with all those activities, Danielle still finds time to write poetry entries in her journals, compose poetry, create thought-provoking fiction, and read a variety of books.

Yet there is a paradox in her life. Although Danielle is a gifted writer, after graduation she plans to attend college and pursue a career in medicine. And that, in itself, seems bittersweet.



TALENTED WRITER—Roncalli High School sophomore Danielle Lawton Lynn was named a finalist in the Prelude Academy's annual literature competition with her essay "Parallels," which was inspired by a list she found in a used book.

Schools host academic olympics

In their seventh year of competition at Cathedral High School's 14th annual Academic Olympics, students from St. Elizabeth Ann Seton School in Richmond captured the top prize recently by defeating a team from St. Jude Parish in Indianapolis.

"We're very excited about the result," St. Elizabeth Ann Seton coach Mary Pace said after the event. "The kids are looking forward to next year already. It's great to have this kind of competition in addition to sports."

Winning team members are eighth-graders Chris Niebyski, Mark Jenkins, Gretchen Fix and Darren McGill and seventh-graders Bob Valentini and Seth Beattie. Pat Young and Mary Pace shared the coaching responsibilities.

☆☆☆

Students from St. Barnabas School in

Indianapolis narrowly edged a team from St. Jude School recently during Roncalli High School's annual Quest for Excellence, an academic competition for eighth graders from the Indianapolis South Deamery schools.

Novice students finished the overall team competition in third place.

Super Quiz team members were Ryan Donahue, Brian Basse, Matt Iria and Joe Konz from Central Catholic School; John Hollowell, Chris Perkins, Jason Ross and Pat Martin from Nativity School; and Brett Conner, Aaron Irwin, Nick Sylvester and Lucas Schroeder from St. Barnabas School.

This year, Roncalli's Quest for Excellence drew 200 students for a day of academic challenges in art, music, drama, math, English, speech, science, and physical education.

'Parallels' offers readers a poignant pro-life story

by Danielle Lawton Lynn

Cooper has always found Ivy's name sweetly appropriate. Her eyes are the same calm, mossy green as the vine that borders walls of brick, the terra-cotta shade of which is echoed in her hair. Cooper is certain that there is nothing south of heaven as enthralling as the way her hair falls to the right of her face, framing it, the spiral tendrils amber-luminous in sunlight. As he drives, he thinks of this.

Ivy herself is thinking of geometry, of its physical manifestations: the arcs the car's windshield wipers would define if turned on, the infinite number of wide, flat planes they shatter as their car hurtles forward through space, the vertex of the angle formed by their figures as Cooper leans over to kiss her. Cooper kisses in a manner that is both firm and delicate at once, as if she might blow away and this could somehow prevent it. At moments like these, they rarely speak; inherent in the silence are myriad emotions.

Geometrically, Cooper is a study in angles and blues. The lines of his face are long, slim, rounded at the edges just enough to avoid gaunt harshness. He wears comforting colors: blue and gray flannel and corduroy, the shades of grandfathers, kitten-wool denim, and doves. The same mellow tones are reflected in his eyes, a cool, steady Chesapeake Bay-in-the-winter blue.

His fingers form firm loops on the steering wheel as he guides the car in the direction of the used bookstore, a ritual he performs without fail each Saturday.

☆☆☆

From what Elaine Travers is able to deduce, all structure and purpose had vanished from her Saturday at the approximate moment when she lost track of her to-do list. Frustrated, she idles the red Toyota in mid-afternoon traffic, scarlet fingernails beating a restless tattoo on the dashboard. The day's only merit so far has been the forty-six dollars and change in profit from the resale of the books.

Upon awakening that morning, she had been gripped by an intense and direct desire to get all four selvages of them out of her house. None of it had been touched since Richard had left them 17 years ago. The fact that they remained

there in the bedroom now struck Elaine as odd, seeing as how they were both his prized possessions and all that he had left behind.

Those were the days of Elaine's early law school, when Richard would bring home a new novel each week and devour it on the honey-colored sofa in the living room while she studied feverishly. Every so often, he would stop to read aloud a particularly relevant or profound passage, lending delicious intervals of relief. That lovely year, which had since always brought to Elaine's mind the same honey hue of the old leather sofa, was the same bittersweet one in which she felt the quickening of the child within her, the same year that Richard left, leaving behind nothing but his books, the same year that Elaine surrendered the baby girl to more secure, stable parents.

Elaine has sold them all, each once-read one of them, to the new used bookstore in Broad Ripple, and her only solace now is that she will never again endure the agony of waking to the faded crimson-and-mauve jacket of Richard's copy of "The Catcher in the Rye."

☆☆☆

Cooper is fairly certain that he wonders more about Ivy's true mother than Ivy herself does. He is reminded of his curiosity whenever he sees her hair like this. In the same instant, he wonders if her mother, had had the same lovely season, the first ever to make her sit up and take notice of color: rust, claret, and bronze, and the classically Midwestern lead-burning fire-in-the-fireplace smell to the air. This fall is the first ever to sweep Ivy into a waltz of bittersweet hunger and uprooted desire.

☆☆☆

Cooper and Ivy have driven to the bookstore every Saturday since they discovered it. They buy whichever well-worn volumes catch their eyes—Edgar Allan Poe, Sylvia Plath, John Steinbeck, Jack London—and spend

Saturday afternoons reading them aloud in the sunken gardens of Garfield Park. This day, Cooper has found a treasure, a volume of Shakespearean sonnets that he reads to her as she lies on her back wrapped in his blue Buffalo-plaid flannel jacket.

As he finishes his favorite sonnet, a folded sheet of paper escapes from between the pages. As it drifts by her half-shut eyes, Ivy catches it from the breeze and reads the words, a perfect ultraviolet on the ivory stationery. She reads the list silently, then aloud, enthralled by the insight lent into the life of someone foreign to her. "Exchange red pumps," it reads, "buy mine, have oil changed, visit Liz . . . sell books."

Cooper can't reckon why the list beguiles her so. For half an hour, she pores over it in the grass, now on her stomach. Cooper reads the sonnets to himself, watching peripherally her rapture.

Fate, if no one else, has provided Ivy with a series of vignettes, detailing the life of some stranger to whom she feels connected.

Cooper must ask her thrice over to return to the car; for the hour she knows only what her hands can hold. She appears almost divinely content, angelic in the blue flannel and soft denim. In the car, Cooper watches her finger the paper, bonding with it, with its creator. Her slender fingers trace its borders, skim over the verse in slanting wavy handwriting. Accelerating again at a green light, he remembers again how lovely it is to see her smile, the delicate one that comes so rarely, bringing a faint flow from within. For the first time since the bittersweet waitiness has appeared in Ivy, it seems quenched, satisfied by less than 20 technicolor words on expensive writing paper.

He's daydreaming as the red Toyota in the opposing lane passes them, but Ivy catches it herself, if only subconsciously, and the images of geometry return to her mind. She sees trim 90-degree angles defining the paper's boundaries, infinite sorts of rays and arcs in the patrician handwriting, faded-duckling-colored lines on the road. As the Toyota passes her, a new concept burrows into her psyche: Ivy thinks now of parallels.

(Danielle Lawton Lynn is a sophomore at Roncalli High School in Indianapolis. She was a finalist in the Prelude Academy's literature competition with this essay called "Parallels.")

Young Adult Scene

'Young Indiana Jones' recalls Catholic college

By Mark Pattison
Catholic News Service

Sean Patrick Flanery may be the only business major from a Catholic college to be the title star of his own television series.

Flanery, 27, star of "The Young Indiana Jones Chronicles," majored in business with a focus on law at the University of St. Thomas, run by the Basilian Fathers in his hometown of Houston.

But it wasn't his business acumen that got him the part. "I minored in drama," focusing on acting, said Flanery, a Catholic.

Nor were drama and business the only subjects Flanery had to take. "It was mandatory that I study a semester of philosophy and a semester of theology every year," he said.

Flanery does some of his own stunts on "Young Indiana Jones." He comes by it somewhat naturally. At the University of St. Thomas, "they had a good soccer team," he said. "I was a soccer player."

Flanery could have gone on his way as a junior executive with a passion for soccer. But

when first at St. Thomas, "I wasn't taking any drama classes at all," he said. "But there was the most beautiful girl that kept leaving the drama department—so I dropped an English class and I signed up for drama."

Prior to St. Thomas, Flanery went to Catholic grade and high schools. He laughed as he told reporters that, despite what some of them may have hoped, "I don't have any stories of nuns who dominated me as a youth."

"We're proud of Sean," said Sam Havens, chair of the St. Thomas drama department in a telephone interview from Houston. "I don't think anybody of Sean's caliber" has come from St. Thomas' drama department since the school's founding in 1947, he added.

Havens had Flanery as a student in an Acting 101 class. After Flanery delivered his first monologue in class with perfect phrasing and timing, Havens said he asked his young student "what he had been doing" on stage prior to college. "He said he had no experience at all."

"I began to notice he had a great deal of talent," Havens said. Flanery was cast in



FOND MEMORIES—Sean Patrick Flanery, star in "Young Indiana Jones," is a Catholic actor who recalls his life at a Catholic college. He signed up for his first drama class to meet a pretty girl he saw in the drama department. (CNS photo)

five plays at St. Thomas in two years before he headed out to Hollywood a year short of a degree.

Flanery was "a very good improvisational actor. He brought a lot of imagination and acting talent," Havens said. "I'm not surprised he's done well."

Havens said he looks forward to visits by Flanery. "He's come down a couple of times" to visit his alma mater, Havens said. "He's very close to his mother," who still lives in Houston and sees all the St. Thomas plays. "When he comes down to see his mom, he comes down to see us, too."

Havens added he was looking forward

to seeing "Young Indiana Jones" return to television. After a mid-season hiatus, the action-adventure series has a spot in the ABC lineup on Saturday nights which began on March 20.

The first episode featured a guest appearance by Harrison Ford as the 50-year-old Indy looking back at the extra-curricular activities of his college days in 1920 Chicago.

Executive producer George Lucas intended "The Young Indiana Jones Chronicles" to help young viewers get a better understanding of the people and events of the 20th century.



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Pope gives lesson to priests on how to hear confessions

by Cindy Wooden
Catholic News Service

VATICAN CITY—A priest who demonstrates a welcoming attitude and personal holiness in the confessional can help penitents become more aware of sin and forgiveness, Pope John Paul II said.

The effectiveness of the sacrament of reconciliation is guaranteed by the Holy Spirit independently of the merits of the priest, the pope said. But the penitent's experience of the sacrament can be influenced by how the priest behaves, he added.

During a March 27 meeting with priests and seminarians attending a course sponsored by the Apostolic Penitentiary, the pope spoke about how to administer the sacrament.

Acting on behalf of the church as ministers of God's pardon and reconciliation, the priest should model himself after Jesus, who listened to sinners, forgave them and told them to sin no more, the pope said.

When a priest acts with the wisdom cultivated in study, with psychological sensitivity and with human warmth, he increases the penitent's trust "in the possibility of salvation, stimulates humble gratitude toward the Lord and—except in pathological cases and those beyond the limits of normality—helps restore a balanced conscience and healthy judgment."

"A particularly important and delicate obligation" of the

priest is to help penitents become aware of their sins and of the need to be complete in explaining the type, number and circumstances of serious sins committed, he said.

The practice of listing sins is "not meant to make confession odious or painful," especially for those whose religiosity is weak or for whom the process of conversion is in its early stages," the pope said.

"In this respect, delicacy in dealing with the subject of the sixth precept of the Ten Commandments can never be too highly recommended," he said, referring to the commandment against adultery.

The pope told the priests and seminarians that it is possible that sometime during their ministry of the sacrament, they will be approached with problems they are not prepared to deal with from a canonical or psychological point of view.

With "pastoral prudence" and humility, the priest must refer the penitent to another confessor in urgent situations or must make an appointment for the person to come back after the priest has had time to study or get advice.

"The sacrament of penance is not and must not become a technique of psychoanalysis or psychotherapy," the pope said.

"Nevertheless, a good preparation in psychology and human sciences in general certainly can help the minister to better penetrate the mysterious realm of the conscience" with the aim of distinguishing between acts for which an

individual is morally responsible and those which may arise from psychological problems, he said.

At the same time, he said, people must recognize that some modern schools of thought try to excuse various types of behavior which are not completely excusable.

"The psychological finesse of the confessor is invaluable for helping a person who is shy, subject to embarrassment or awkward when speaking to become aware of his or her sin," the pope said.

The pope listed attitudes the priest should avoid when hearing confessions:

■ The priest-confessor must never show astonishment, no matter how grave or unthinkable the sin confessed by the penitent.

■ He must never "pronounce words which sound like the condemnation of the person instead of the sin."

■ He should never show terror instead of fear of the Lord.

■ He should not try to investigate areas of the penitent's life which are not necessary for evaluating the person's actions.

■ "He must never use words which only hurt delicate feelings even if, strictly speaking, they do not violate justice and charity."

■ The confessor should never show impatience or try to rush the penitent, although he may gently guide a person who is overly verbose.

The pope also told the priests and seminarians that they must never impose on a penitent their personal preference for confessions face to face or behind a screen.

The greater the "moral misery" of the penitent, the greater amount of mercy must be shown, he said.

"And if the one confessing is a priest, more humbled by his sins than a lay penitent and perhaps more vulnerable to guilt because of his own dignity is wounded," then the confessor must regard him with the same loving gaze Jesus showed Peter, even after the apostle denied him.

When a priest celebrates the sacrament of reconciliation, the pope said, he must "speak with a heart inflamed with love, the priestly heart which tries, although from an infinite distance, to resemble Jesus, meek and humble of heart."

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U.S. policy cause of Salvadoran tragedy

by Catholic News Service

SAN SALVADOR—U.S. policy was a major cause of the tragedy of El Salvador's civil war, said Auxiliary Bishop Gregorio Rosa Chavez of San Salvador.

"A large part of our tragedy has to do with U.S. policies. It is important that the errors which were committed and which were the cause of many deaths in El Salvador be examined," Bishop Rosa Chavez told reporters after a Mass March 28.

During the homily at the March 28 Mass, Bishop Rosa Chavez said CELAM, the Latin American bishops' council, had its annual meeting in Venezuela and discussed the Truth Commission report and the amnesty that followed.

"There was great surprise at the immediate approval of the amnesty and astonishment at the rejection of the report by various sectors of government," he said.

The Truth Commission report, released March 15, said El Salvador's armed forces were responsible for the vast majority of atrocities during the 12-year civil war, including the slaying of six Jesuit priests and two women in 1989.

Washington financed the Salvadoran government's war effort with more than \$6 billion in military and economic aid. Key U.S. congressmen have accused Reagan administration officials of lying about El Salvador's human rights record in order to continue the flow of military aid.

Bishop Steib named Bishop of Memphis

(continued from page 1)

Bishop Steib, who will be installed at the Cathedral of the Immaculate Conception in Memphis, was named an auxiliary bishop of St. Louis in 1983. He is one of 12 active black U.S. bishops.

Born James Terry Steib May 17, 1940, in Vacherie, La., he entered the Divine Word order at a high school seminary in Bay St. Louis, Miss.

After studies at three Divine Word collegiate seminaries, he was ordained to the priesthood in 1967.

Bishop Steib served in the order first at seminaries and then as provincial of the Divine Word's Southern Province until his appointment as bishop.

He also was executive director of the National Black Catholic Clergy Caucus, 1976-77, and chairman of the Conference of Major Superiors of Men's Mission Committee, 1978-79. He was also a CMSM vice president.

Bishop Steib has been chairman of the U.S. Bishops' Committee on Missions and its Committee on Black Catholics. He is a member of the bishops' Administrative Committee, Committee on Budget and Finance, Committee on Priestly Formation, and the Bishops' Welfare Emergency Relief Committee.

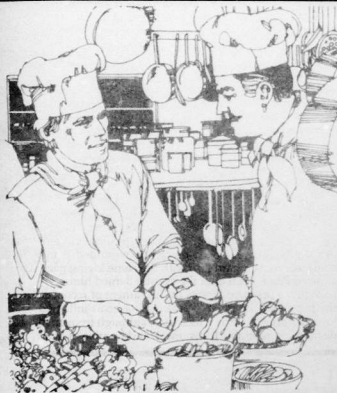
He has also been episcopal adviser to the National Catholic Catechists Society and episcopal moderator for Worldwide Marriage Encounter.

Bishop Steib has said black Catholics must make their culture known to a predominantly white church, and share their religion and history to people both inside and outside their communities.

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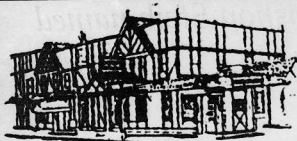
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BOOK REVIEWS

Books of Catholic interest

by Richard Philbrick
Catholic News Service

"Salvation Outside the Church?" by Jesuit Father Francis A. Sullivan, Paulist Press, \$12.95, 224 pp. Theology professor at the Gregorian University in Rome traces the history of the Catholic response to the long-standing question.

"Sources of Inspiration," edited by Gene L. Maeroff, Sheed & Ward, \$19.95, 303 pp. Skilled journalists and other writers depict 15 of the nation's most effective and influential

religious leaders. Widely varied in convictions and leadership roles, they have in common a dedication to religion and its overwhelming importance.

"Raised Catholic: Can You Tell?" by Ed Stivender, August House, \$19.95, 192 pp. Anecdotes about a Catholic childhood told by a widely known storyteller.

"Matrix," by John Deedy, Thomas More Press, \$16.95, 331 pp. Essays on topics ranging from abortion to unionization by a veteran journalist and former managing editor of *Commonweal* magazine.

† Rest in Peace

(The *Criterion* requests death notices from parishes and/or 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.)

† **ALFONTE, Gladys Powers**, 78, St. Thomas, Fortville, March 22. Aunt of several nieces and nephews.

† **BENDER, Oscar A.**, 87, St. Christopher, Speedway, March 23. Husband of Maize; father of David; step-father of Olive Cairns and Joseph Etter; brother of Amanda Elfinger and Ida Miller; grandfather of eight; several great-grandchildren.

† **BROWN, Kathryn**, 79, St. Mary, Richmond, March 22. Wife

of John; mother of Michael and Kathleen Leonard; sister of Louise Tucker, Karol Rechart and Keith Riddlebaugh; grandmother of four.

† **CLOUSER, Frances Swanwick**, 87, SS, Peter & Paul Cathedral, Indianapolis, March 29. Mother of Mary Ellen Mahin, Martha Ann Bowling, Rosalie Safranek, Marie Annette Sulters, Trudy Mc Masters and Leo F. Jr.; grandmother of 30; great-grandmother of 33.

† **COOK, William H.**, 80, St. Rita, Indianapolis, March 22. Brother of Mae E. Cook Freeman.

† **COX, Adair P.**, 92, St. Bridget, Indianapolis, March 20. Grandmother of two; great-grandmother of five; great-great-grandmother of four.

† **FITZGIBBONS, Allen E.**, 81, St. Mary, Richmond, March 1.

† **FLEDDERMAN, Paul**, 67, St. Michael, Brookville, March 7. Husband of Grace; father of Rosemary Stirm, Judy Geising, Pauletta Pelsor and Steven; brother of Charles, Earl and Ruth Beesley; grandfather of six; step-grandfather of two.

† **FORD, Mildred E.**, 68, St. Lawrence, Indianapolis, March

16. Wife of Sydney C.; mother of Cyndee Berry, Jo Linda Hopper, Thomas M. and Gregory A. Ford; sister of Melba Thurston; grandmother of 14.

† **FREY, Joseph G.**, 70, St. Michael, Brookville, March 10. Husband of Alma; father of Jane Robertson, David Jim and Richard; brother of Marilyn Keller and Dolores Botzenhardt; grandfather of 10; great-grandfather of two.

† **GRAY, Norma L.**, 63, St. Mary, New Albany, March 19. Wife of Christopher John; mother of Diane Wride, Valerie Johnston and Shelly Jacobson; grandmother of 14; great-grandmother of five; great-grandfather of one.

† **GENTILE, Domenico**, 78, St. Pius X, Indianapolis, March 20. Husband of Frances; father of Mary F.; brother of Madeline Zappia; grandfather of three; great-grandfather of one.

† **GIVENS, Ronald O.**, 77, St. Bernadette, Indianapolis, March 7. Husband of Virginia M.; father of Ronald O. Jr. and Michael W.; step-brother of John Givens and Willadeen Moyers; grandmother of 22.

† **HALEY, Mattie**, 76, St. Mary, New Albany, March 21. Mother of Larry, James, Ralph Jr., Jack, Joyce Smith, Carol LaDuke, Diane Woodward and Brenda Ramsey; sister of James William Haley.

† **HERBIG, Mildred Lucille Wilson**, 82, St. Christopher, Speedway, March 23. Mother of Fred Hight; sister of Frederick Wilson and Betty Dalrymple; grandmother of one.

† **HEDLUND, Diana M.**, 58, Holy Spirit, Indianapolis, March 15. Wife of Ronald D.; mother of Joana Moody; step-mother of Michael, Tim, Chris, Tony, Mary and Philip Hedlund; sister of Gordon Hoffman, Michael Hoffman and Beverly Watkins.

† **HILL, Helen**, 98, St. Mary, North Vernon, March 22. Mother of Philip.

† **HODAPP, Lawrence W.**, 92, St. Mary, Greensburg, March 20. Father of Ralph, Dolores, Marie Hermesack and Alvina Kress; grandfather of 13; great-grandfather of 20.

† **KUNTZ, William "Bill,"** 57, St. Michael, Brookville, March 4. Husband of Janice; father of Angela L. and Michael W.; brother of Marjorie Milbourne, Claire Arnes, Patricia Johnson and Ruth Kirschbaum; grandfather of two.

† **LOHMAN, Bernard "Ben,"** 88, St. Louis, Batesville, March 1. Husband of Odella; brother of Anna Heeman.

Holy Cross Sister Maria Pieta dies at age 97

Holy Cross Sister Maria Pieta died March 25 at St. Mary's Convent in Notre Dame, Ind., at the age of 97. The Mass of the Resurrection was celebrated for Sister Maria on March 26, in the Church of Loretto at St. Mary.

The former Stella Mary Scott was born in Chicago, Ill., in 1895. She entered congregation of the Sisters of the Holy Cross in 1923 and professed final vows in 1925.

Sister Maria taught at St. Mary's Academy for two years following which she was assigned to St. Mary's College as Dean of Women from 1935 to 1938. In 1938 she taught English at the College of St. Mary of the Wasatch, Salt Lake City until 1940 when she returned to St. Mary's College in 1945. While at St. Mary's, Sister served as Vice-President and teacher. Sister also served as Alumnae Association Coordinator. She retired at the convent in 1969.

Sister Maria is survived by her nephew, John Scott.

Memorial contributions may be made to the Sisters of the Holy Cross Ministry with the Holy

† **MILLER, Henry Jr.**, 69, St. Mary, Richmond, March 23. Husband of Lucille; father of John R., Joseph R., David W., Wilson, Brenda Martin and Kim Thompson; grandfather of three.

† **MULLEN, Florence M.**, 82, St. Mark, Indianapolis, March 23. Sister of Edward Obergeil.

† **NEAL, Gaynor**, 88, Little Flower, Indianapolis, March 15. Wife of William J.; mother of James R., Paul E., Carl T., Betty Witte, Virginia Gault, Connie Purdue and Linda Long; grandfather of 23; great-grandfather of 23.

† **OLDING, Melissa "Lisa" M.**, 26, Holy Spirit, Indianapolis, March 17. Daughter of Jack and Mary Olding; sister of Terri Kruck, Beverly Griner, Coleen Serletti, Jack Jr. and Jason.

† **OWENS, Rogie**, 79, St. Bridget, Indianapolis, March 23. Wife of William J.; mother of William H., "Sonny," and Rita D. Curry; daughter of Irene Haslett; sister of Eddie Mae Harris and Alberta Haslett; grandmother of 14; great-grandmother of 22.

† **SCHOTT, Theodore R.**, 77, Sacred Heart, Indianapolis, March 7. Father of Richard A., Franciscan Brother William C. Schott, Joseph A. Schott, Father Alerian Schott, Eleanor Steffen, Loreta Timpe, Michael, Florie Stewart and Rosemary; companion of Helen Lananah; grandfather of 21.

† **STEVENS, Edward**, 74, St. Lawrence, Indianapolis, March 15. Wife of Daisy; father of Larry J. and Mary E.; grandfather of two.

† **STEVENS, Luther W.**, 81, Holy Rosary, Indianapolis, March 15. Father of John and Victor; half-brother of Jesse Freed; grandfather of six; great-grandfather of 23.

† **SWANGO, Mary E.**, 75, St. Mary, Greensburg, March 24. Mother of Karol Ann Gramman and Nancy Mackenridge; grandmother of seven; great-grandmother of three.

† **THOMPSON, Mary J.**, Harrington, 96, St. Christopher, Speedway, March 23. Mother of John; sister of Jane Summers and Kate Preising.

† **WHITE, Paul L.**, 72, Immaculate Heart of Mary, Indianapolis, March 22. Husband of Roveva "Ronn" Smith; father of Lynne Coun, Carol Fenton, Barbara White, Paula Smith and Mark J.; step-father of Max; grandfather of eight.

† **WHITE, Margaret Ann Kiernan**, 66, St. Gabriel, Indianapolis, March 15. Wife of Carl William; mother of Theresa Froelick, Kiernan William, John Anthony, James Patrick, Andrew Joseph and Matthew Thomas; sister of William Kiernan, Mary Ryan and Katherine Michaels; grandmother of eight.

Providence Sister Helen J. Godsfil dies at age 77

Providence Sister Helen Joanne Godsfil died at St. Mary of the Woods on March 20 at the age of 77. The Mass of Christian Burial was celebrated for her on March 23 in the Church of the Immaculate Conception.

The former Josephine Blanche Godsfil was born in Knox County, Illinois. She entered the Congregation of the Sisters of Providence in 1914 and professed her final vows in 1942.

Sister Helen taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California. In the Archdiocese of Indianapolis her assignments were in Indianapolis at St. Joan of Arc and in Terre Haute at Sacred Heart.

One sister, Helen Daugherty, survives Sister Helen.

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Vatican refuses faster laicization of pedophiles

by John Thavis
Catholic News Service

VATICAN CITY—A simpler process requested by U.S. bishops to laicize priests found to be sex abusers is not allowed by current church law, a Vatican official said.

Reducing priests to the lay state takes place only when the sacrament of ordination is nullified or after a judicial process, said Archbishop Geraldo M. Agnelo, secretary of the Congregation for Divine Worship and Sacraments.

"For now, according to canon law, we can do no more than that. It is not in our competence to do more," he said. For a bishop to administratively laicize a priest for sex abuse would be "against canon law," he told Catholic News Service March 24.

Archbishop Agnelo said this negative judgment was expressed to a group of U.S. bishops during their recent ad limina visits. The sacraments congregation is directly involved in laicizations. The bishops also discussed the issue with officials of the Congregation for Clergy.

Some U.S. bishops, concerned about the pastoral damage that has been done by priest pedophilia cases, are seeking a simpler administrative process to laicize known and diagnosed pedophiles.

One prelate who attended the meetings, Bishop Joseph L. Imsch of Joliet, Ill., said the point made by Vatican officials was that "canonically, we cannot do such a process" and that the pope, as the church's chief legislator, would be the only one who has the power to change the situation. Bishop Imsch said he thought this represented the Vatican's current thinking, not necessarily a final decision on the matter.

Archbishop Agnelo confirmed that an interagency Vatican commission is looking into the U.S. request. But he said the commission would not have the power to decide the matter and in any case "could not make a decision that is against canon law."

In the case of invalid ordinations, it is up to the sacraments congregation to determine which ordinations should be nullified.

The other main ways for a priest to be reduced to the lay state are either by his request or, if he refuses to request it, by way of a penalty following a judicial procedure. This

procedure usually involves a decision by a diocesan or regional tribunal.

Archbishop Agnelo said that in these cases, the sacraments congregation ultimately reviews requests for dispensation from the promise of celibacy and passes on its findings to the pope. A request for a dispensation from celibacy is considered distinct from the decision on laicization.

The main Vatican concern is that any simplification in the laicization process might not adequately protect the rights of priests and the value of the sacrament of ordination.

In the United States Cardinal Anthony J. Bevilacqua of Philadelphia, chairman of the bishops' Committee on Canonical Affairs, has been leading negotiations with Vatican officials over possible ways of simplifying the laicization procedure.

Msr. Frederick McManus of The Catholic University of America in Washington said, "What I wish would be pursued at this point is Article 38 of 'Christus Dominus' (the Second Vatican Council Decree on the Bishops' Pastoral Office in the Church), which is also in the 1983 code of (canon law) in Canon 455."

Msr. McManus, a leading canon law expert, said those provisions allow a bishops' conference to ask the pope to give them the authority to draw up their own legislation governing some particular aspect of church life in their own country—subject always to the pope's final approval of whatever legislation the conference proposes.

"I don't say that's the way out or that the Holy Father would even concede that in this case," he said, "but the bull has to be taken by the horns to see if in fact this is an area in which the bishops can draw up their own legislation."

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New catechism is best-seller but no copies in U.S. till June

by John Thavis
Catholic News Service

"ATLANTA CITY—In exploring pastoral issues with U.S. bishops during their *ad limina* visits this year, Pope John Paul II is using a new guidebook: the just-published "Catechism of the Catholic Church."

It was his pet project for seven years, and now the pope is asking local bishops to keep the enthusiasm rolling. For American prelates, though, there's one problem: They can't get their hands on a definitive English-language copy yet.

The pope has left no doubt that the catechism is his favorite book these days. He frequently quotes from it in talk to Catholic groups and plugged it in his annual Lenten letter to the world's priests.

But he went a step further in addressing a group of U.S. bishops March 20. He said the catechism would be the thematic model for his set of 11 speeches to members of the U.S. episcopate during the year.

The catechism, he said, is "an authoritative expression of the full riches and marvelous harmony of the Catholic faith" and will make a good framework for discussion. It fits in with the bishops' own duty to teach the Catholic faith "in

accord with the whole of the church's tradition" and in union with the hierarchy, he said.

Since its publication last fall, the pope has proudly touted the catechism as a tool for teaching and evangelization. How important is it? Just listen to the pope's remarks to U.S. bishops.

"I consider its publication among the principal fruits of the Second Vatican Council and one of the most significant events of my pontificate," he said. It is an "invaluable instrument" of church renewal and should help launch no less than "a national recatechizing endeavor" in the United States.

No doubt the pope was pleased to hear that there are 250,000 advance orders for the U.S. edition. But according to U.S. church leaders, it's not expected to hit the bookshelves until June at the earliest. At present, only readers of French, Italian and Spanish—including the polyglot pope—can benefit from this doctrinal handbook.

It appears that even Catholics in Romania will be able to read the catechism in their own language before those in the United States. Publication of a first section of the Romanian edition was being finalized in March.

The U.S. bishops who visited the Vatican have seen the draft English version. Those interviewed said they were impressed by the catechism's positive tone, but emphasized that the book was not designed as a text for religious education classes.

The new catechism needs inculturation, several bishops said. And before any local books are revised along the lines of the "universal" catechism, there is bound to be another waiting period.

"I think all of us are looking at it in a very positive way, as an opportunity to begin teaching our people the essentials of the faith," said Cardinal Joseph L. Bernardin of Chicago.

But he noted that the book was a "compendium" and not a catechism as the word is traditionally understood. It will serve as the basis for development of catechisms and other religious education books, he said.

Archbishop Rembert G. Weakland of Milwaukee said

the new catechism will be a good resource, but that it is "so big and so unwieldy" that its primary value will be for those who write catechisms. For that reason, there may be an overly high expectation level for the catechism's immediate use, he said.

Archbishop Weakland said he agreed with Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, that one of the weakest areas in the United States is catechetics.

"We rely almost entirely on volunteers and they change so frequently, and we won't give them the kind of in-depth training that they need. I don't say this book will do it, but it could be a help as a resource," he said.

One prelate making the *ad limina* visit, Bishop John J. Myers of Peoria, Ill., has already told his faithful that the new book will be the "standard reference and norm of the faith" in his diocese. Every parish priest and catechist will be required to have a copy and use it, he said in a recent pastoral letter.

Bishop Raymond A. Lucker of New Ulm, Minn., whose field of expertise is catechetics, said he was impressed with the "very positive way in which the catechism has been written." The unfortunate thing, he added, is that most people think a catechism means a book for classroom use.

He also expressed apprehension that the new volume might be used by some as a kind of "proof text" or test of orthodoxy. "It becomes kind of a canon law for teaching, and I think that some people are going to use it that way," he said.

Final Vatican approval of the modified text is expected in April, according to Cardinal Bernard F. Law of Boston, the overseer of the English-translation project. In that case, copies could go on sale this summer.

Meanwhile, the pope will continue to raid the volume for speech ideas. By the time the "Catechism of the Catholic Church" makes its way into U.S. parishes and the bishops' hands, the pope's own copy will probably be dog-eared and full of margin notes.

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