

# THE CRITERION

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February 4, 1994

## Plans for center city are announced

*They contain strategies to ensure vibrant parishes and strengthen Catholic schools*

by Dan Conway and William Bruns

Archbishop Daniel M. Buechlein announced last weekend a plan called "Center City Commitment 2000" which he said would have "far-reaching effects on the Roman Catholic Church in central and southern Indiana and, most importantly, on those who live in the center city of Indianapolis."

The new center city initiative, which is one of the top priorities in the archdiocese's strategic plan, contains six action strategies designed to ensure vibrant parishes and to strengthen Catholic schools in Indianapolis's urban neighborhoods. The strategies will implement the mission, values and goals developed by the Center City Task Force 2000, a group of parish, archdiocesan, civic and business leaders commissioned by the archbishop in September of 1993.

The strategies deal with evangelization, communications and stewardship; the viability of parishes in the center city; commitment to center city Catholic schools and their educational excellence and funding; the establishment of an archdiocesan Office for Urban and Multicultural Ministries; and the sharing of some of the church's human, physical and financial resources in the center city.

The plan will require the closing of two center city parishes: Assumption and St. Bridget. (See separate story.)

"The active presence of the Catholic Church in Indianapolis's center city neighborhoods," Archbishop Buechlein said, "is crucial to the health and vitality of all who live there—not only Catholics but those who come from other backgrounds and faith traditions. To sustain this vital presence, the entire Catholic Church in central and southern Indiana is making a strong commitment to its center city ministries. Pope John Paul II often reminds us that the church has always stood with the poor. We take this responsibility seriously, and we will continue to stand with the poor because that is where we belong."

During the next three years, the archdiocese will help all of its parishes in the center city of Indianapolis meet criteria for parish vitality in worship, spiritual growth and renewal, evangelization, membership growth, and community service programs. Parish efforts will be aided by an implementation team headed by Father David Coats, vicar general of the archdiocese. He will be assisted by Ron Renner, director of the archdiocese's Urban Parish Cooperative, who will serve as staff to the implementation team. Father Coats will form the team within the next few weeks.

This implementation team will work to develop effective partnerships involving parents, parishes, religious leaders, and the Indianapolis civic and business communities to promote Catholic schools in the center city. These partners will collaborate with other churches, private schools and with the public educational system in meeting the growing religious, educational and community development needs of the center city.

In addition, the archdiocese will assist center city Catholic schools to ensure continued excellence in the areas of Catholic identity and mission and in academic programs, and to strengthen enrollment and finances.

Details of the archdiocese's plan will be announced later this month after consultation with parish and school leaders.

"The Catholic Church has been historically and effectively present in the center city through its schools," said the archbishop. "Catholic schools have been, and continue to be, an invaluable means of evangelization and of breaking the cycle of poverty that entraps many center city residents. For these reasons, we have no intention of closing any schools as long as we are able to maintain our standards of excellence and Catholic identity."

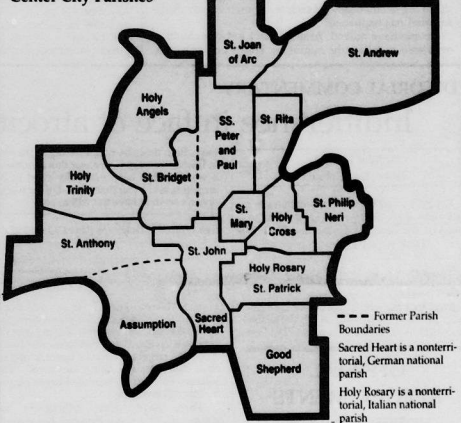
The new Office for Urban and Multicultural Ministries will coordinate programs and activities involving the African-American, Hispanic, and other Catholic ethnic and cultural communities. The new Office for

Urban and Multicultural Ministries replaces of the Urban Parish Cooperative, an association of center city parishes which works to coordinate resources and services for its members.

In mid-1994, the archdiocese will launch an extensive community awareness campaign highlighting the church's commitment to be "an evangelizing presence of Jesus" in the center city through vibrant parish communities and excellent Catholic schools. The purpose of this awareness campaign is to invite the entire Catholic community to become involved in their church's center city ministries.

According to Father Coats, who will chair the committee that will be responsible for carrying out this plan, "Church is about people and meeting the needs of people. As difficult as it seems, we have to let go of the past in order to invest in the future. And the future we envision is a future in which the Catholic Church will be standing with the people—Catholic and non-Catholic alike—who live in the center city of Indianapolis. By these action strategies, we intend to give public witness to our commitment to that vision of the future."

Center City Parishes



**CENTER CITY PARISHES**—The location and boundaries of 17 of the 18 parishes considered to be in the center city of Indianapolis are shown on this map. The 18th is St. Joseph Parish to the west of St. Anthony. The present boundaries of Assumption and St. Bridget's parishes are shown by broken lines. There are no boundaries for two national parishes, Sacred Heart and Holy Rosary.

## Two parishes to be closed as part of plan for the center city

by John F. Fink

The closing of Assumption and St. Bridget's parishes was announced by Archbishop Buechlein as part of the decisions made regarding plans for the center city of Indianapolis. (See article above.)

### Looking Inside

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St. Bridget's will close at the end of June and Assumption at the end of 1994.

**See Archbishop Buechlein's column on page 2 for his comments on the closings.**

In letters read to members of each of the two parishes last weekend, the archbishop said that he realized that elements of the center city plans "will cause some pain and disappointment."

He wrote that he had to face the fact that the church is "spread too thin" in the center city. "As a matter of fact," he wrote, "urban parishes, which were originally built to serve the needs of more than 38,000 Catholics, now serve just over 12,000 Catholics (less than one-third of their original membership). This is no one's fault, but it is a reality that we cannot ignore."

It is planned that Assumption church will become a chapel to be available for weddings, funerals and special occasions. In his letter to Assumption parishioners, the archbishop said he regretted that the announcement of its closing came during the parish's centennial year.

The archbishop said that the archdiocese would like to establish a campus ministry center under the patronage of St. Bridget to serve the needs of students at Indiana University-Purdue University at Indianapolis (IUPUI). He said he also hoped to

### Assumption, St. Bridget are small parishes with declining memberships

continue the pre-school and day-care programs currently located at St. Bridget.

The Parish of the Assumption of the Blessed Virgin Mary, founded in 1894, is located at 1117 Blaine Ave. It currently has about 145 parishioners who are members of about 110 households. This is the smallest Catholic congregation in the city of Indianapolis. The church's peak membership in 1955 was 1,100. Membership in the parish had a 55 percent decline since 1981.

Parishioners of Assumption will be welcomed at St. Anthony Parish, which is 2.5 miles from Assumption.

St. Bridget Parish, founded in 1880, is located at 801 Martin Luther King Jr. St. It currently has about 353 parishioners who are members of about 220 households. The church's peak membership in 1965 was 650. It is estimated that the congregation uses about 22 percent of the church's seating capacity during weekend liturgies. Also, a significant part of the membership does not reside in the neighborhood.

Parishioners of St. Bridget will be welcomed at the Cathedral of St. Peter &

Paul or in the parishes in areas where many of the parishioners live.

During a press conference at the Archbishop O'Meara Catholic Center on Sunday, Archbishop Buechlein said that the decision was not made for financial reasons. Human resources and other factors were the prime consideration, he said.

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## SEEKING THE FACE OF THE LORD

## What the closing of two parishes means

by Archbishop Daniel M. Buechlein, OSB

Parting with loved ones is painful. Last week my spiritual director reminded me of an Emily Dickinson quote when I spoke about the pain of deciding to close two center city parishes. "Parting is all we know of heaven and all we need of hell," wrote Dickinson. We know that we must leave this world to enter heaven which is infinitely better, but that's about all we know. The fact that suffering forever in hell is infinitely more painful than farewells doesn't make good-byes any easier.

If deciding to close parishes is painful for me, I can only imagine the pain of parishioners of Assumption and St. Bridget who are asked to say farewell to their parish status. Please pray for them as they struggle to accept this decision and to become part of neighboring parishes.

What does this mean, this closing of two parishes? Was something wrong in those parishes? Absolutely not! They are part of a larger picture. Our urban parishes were originally built to serve the needs of more than 38,000 Catholics. Now they serve just over 12,000 Catholics.

Is the Archdiocese of Indianapolis "circling the wagons"? Some people think that the archdiocese is shrinking dramatically. In fact, the church is growing. If so, what has happened?

People have moved. And we can't put our churches on wheels to follow the migration. This is no one's fault.



but it is a reality we cannot ignore. I am on record as saying that I did not come to Indianapolis to close parishes and that remains true. I came to promote the church's mission. From a number of perspectives it has been demonstrated that because we are spread too thin we aren't as effective as we could be in our church's mission. In order to grow we must prune.

Are we abandoning center city? Not at all. We are closing only two of 18 center city parishes. Several studies, one dating from 1977, have recommended the closing of as many as six parishes. Frankly, during recent lengthy deliberations, closures of several parishes and center city schools were considered. We have decided that our parish and school presence in center city Indianapolis is worth every bit of what we can afford, even if that means shared sacrifice. (It is interesting that the principals of Indianapolis Public Schools are recommending some 20 school closings at this very time.)

Pope John Paul has said that the church has always stood with the poor and that is where we must remain. The poor need us, but we also need the poor. We need the face of the poor. After all, Jesus said that whatever we do for the least among us we do for him.

What about the two parishes we are closing? In our best judgment, these parishes can be readily welcomed and become part of a neighboring parish. And our church can continue to maintain a strong presence in the neighborhood. Assumption Church will remain as a chapel and it will be used for prayer, weddings and funerals. St. Bridget's will become a campus ministry center for IUPUI, at the present location or another. We also hope that day-care and

pre-school programs can continue at the present location or another one.

I suspect only after a while will it become apparent that the strategic plan for "Center City 2000" is about much more than closing two parishes. The plan which will be available in detail in mid-February was developed by our Archdiocesan Center City Task Force 2000, a group of church, civic and business leaders established last September. It is forward looking and is designed to ensure vibrant parishes and strong Catholic schools for center city Indianapolis.

The strategies reflect our archdiocesan commitment to evangelization, communication and stewardship in order to strengthen the viability of our parishes over the next three years. And the plan focuses our commitment to the Catholic identity, educational excellence and funding of our center city schools. A much needed archdiocesan office for urban and multi-cultural ministries will be established. The plan calls for a lot of work and dedication and will be implemented through a commission headed by our vicar general, Father David Coats, who will be assisted by Mr. Ron Renner as staff person.

Difficult decisions have been made after hundreds of hours of research, discussion, consultation, planning and consultation. My final decisions are supported by the Council of Priests (which I am required to consult by church law). And they are supported by the Center City Task Force 2000. Yet, as my spiritual director also reminded me, some folks who are not responsible for the decisions will probably have plenty of other answers. I am convinced we did the best we could and so we will move ahead to do more of God's work.

## EDITORIAL COMMENTARY

## Indifference in face of atrocities in Balkans

by John F. Fink  
Editor, The Criterion

Recently I had to look for something in a back issue of *The Criterion*. As I was looking, I noticed the headline for the Jan. 22, 1993 issue: "Disarm the Aggressor," pope says." The article under it was reporting on the annual talk the pope gave to diplomats accredited to the Vatican last year.

That headline stopped me because I realized that the pope had to say substantially the same thing in his talk to diplomats this year, as reported in our Jan. 21, 1994

issue. Both times he was referring to the war in Bosnia-Herzegovina, a war that continues, a war that has been especially cruel in its atrocities, and a war that the rest of the world does not seem to have the will to end.

See related articles on pages 20 and 21.

In his talk to diplomats this year, the pope said he wanted them to hear him "condemn in the most categorical manner the crimes against humanity which are being perpetrated before our very eyes." He listed some of those crimes: "The populations are still in the hands of torturers without morals. Innocent civilians are systematically being made the target of hidden snipers. Mosques and churches are being destroyed. The villages, emptied of their inhabitants, cannot be counted anymore."

Three days before talking to the diplomats, the pope devoted his weekly general audience talk to the Bosnian crisis. During that talk he repeated his call for international intervention "aimed at disarming the aggressor," the same thing he called for a year ago.

The Pontifical Council for Justice and Peace took its cue from the pope and issued at statement criticizing the international community's "utterly shameful cowardness" and "collective abdication" in dealing with the Balkan crisis.

The international community has made lots of threats, but it's plain that "the

aggressor," which is obviously Serbia, simply doesn't take them seriously. Our Jan. 21 issue included an editorial cartoon showing a policeman representing NATO saying to a tough-looking hoodlum representing the Bosnian war, "For the 67th time, you're under arrest."

If Serbia is permitted to laugh up its sleeve at the international community, we can expect the same treatment from others. It's happening now in the cases of North Korea, Haiti, Somalia, Libya and Liberia.

## Parishes help to provide homes

Low and moderate families living in the center city may be able to purchase their own homes, thanks to a program that brings 28 urban churches and six banks together in Indianapolis.

Six Catholic parishes are participating in the "Spirit of Partnership" program: Holy Cross, Sacred Heart, St. Andrew, St. Bridget, St. Joan of Arc and St. Patrick.

Members of each church correlate the program with the coordinating bank partners: Bank One, Fifth Third Bank, First Indiana Bank, NBD, People's Bank, and Society Bank. Churches offer the program to members and neighbors, then help screen applicants for low-cost home loans.

The pope has said that nations do not have the "right to indifference" when nations become aggressors. That indifference was what permitted Adolf Hitler to try his own brand of ethnic cleansing when he tried to wipe out the Jews in Germany 50-some years ago.

Having said all this, we must add that we are not advocating war against Serbia. Considering the terrain of the former Yugoslavia, a successful war would be extremely difficult and could escalate into World War III. The article on page 20 of this issue says that the big question of how to secure peace remains elusive. But surely the international community can find some to end the fighting.

OFFICIAL  
APPOINTMENTS

EFFECTIVE FEBRUARY 9, 1994

REV. BERNARD COX, from associate pastor at Our Lady of Greenwood Parish, Greenwood, appointed pastor of St. Vincent de Paul Parish, Bedford and St. Mary Parish, Mitchell.

REV. VINCENT LAMPERT, from associate pastor at St. Malachi, Brownsburg, appointed associate pastor of Our Lady of Greenwood Parish, Greenwood.

EFFECTIVE FEBRUARY 16, 1994

REV. DAVID COONS, appointed sacramental minister to St. Andrew Parish, Indianapolis, while continuing with present appointment as chaplain of Chatham High School.

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



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## Strengthen the bonds with your family in need through the SPOF

Dear Beloved in Christ:

While our earth seems massive to us at times, it is just a small circle to those in space. In this comparative smallness, we all exist as sisters and brothers, not really far from each other in distance but sometimes very far away in love and concern. Each year we can confirm our awareness of being God's children, all united within the orb of our earth, by becoming members or renewing our membership in the Society for the Propagation of the Faith. Membership not only strengthens this bond, but the dues paid go directly to missionaries struggling in a growing church to help the poor and to share the faith.

On Membership Sunday, Feb. 6, you may enroll yourself, another person, or your family, living or deceased, for a year or as perpetual members. Forty percent of your offering remains in the United States for the support of our home missions.

In addition to keeping your baptismal commitment to the worldwide mission of Jesus, you receive the grace of approximately 15,000 Masses celebrated each year by mission priests for members of the Propagation of the Faith, living and deceased. I ask that you reach out to strengthen the bonds with your family in need here in our country and throughout the world by your membership.

Let us pray for missionaries and those whom they serve.

Sincerely Yours in Christ,

+ Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, OSB  
Archbishop of Indianapolis

## THE CRITERION

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Archdiocese of Indianapolis

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INTERNATIONAL YEAR OF THE FAMILY

# Seminar examines parish and family alliance

About 250 parish leaders  
at seminar in Columbus

by Peter Agostinelli

"Creating a Parish/Family Partnership in Faith" was the title of a day-long seminar presented Jan. 25 by the Family Life Office of the Archdiocese of Indianapolis.

About 250 lay and clerical leaders from parishes and schools in the Indianapolis Archdiocese and the Lafayette Diocese attended the seminar. The event was held at the Ramada Inn in Columbus.

"Creating a Parish/Family Partnership in Faith" was one of the first archdiocesan events commemorating 1994's designation as The Year of the Family.

Professionals in the fields of religious education, family ministry and youth ministry led participants in various tasks and exercises. Lecture and discussion topics covered several themes, especially focusing on the church's role in building a partnership between families and parishes.

The day opened with a greeting from David Bethuram, director of the Family Life Office. He thanked the representatives from parishes and agencies in both dioceses for coming.

"We are well represented today by the church of central and southern Indiana," Bethuram said, adding that people from seven agencies and 70 parishes attended.

Some of the day's most probing messages came from John Roberto, a nationally-known trainer in youth and family ministries and religious education. He led a general session on change in family life and its role in ministry.

Other discussions and workshops were led by Benedictine Sister Antoinette Purcell and Reynolds "Butch" Eckstrom.

Sister Antoinette, a member of the Sisters of St. Benedict of Beech Grove, is a family ministry specialist at the Center for Youth Ministry Development. She led a workshop on the significance of rituals in faith sharing.

Eckstrom, a youth ministry specialist and a noted author and teacher, led a workshop on the effects of media on faith and family.

All of the sessions proposed a partner-

ship in faith between parishes and families as a way to strengthen family faith development.

In his lecture and discussion on changes in family life, Roberto proposed new approaches to partnerships between parishes and families. Such new approaches to these partnerships would benefit parish life, he said, but they would also work as enrichment for family life.

Roberto proposed that the goal for the seminar's morning and afternoon sessions should be to "promote family faith development by empowering families to share, celebrate and live their faith at home and in the world."

"The concept we're going to be working with—creating a partnership between the family and the parish—focuses on unique responsibilities that each has in promoting faith growth," he said.

"The reason why the concept of the family and the church is so important is that both the parish and the home have unique responsibilities and a unique identity and mission. What we need to think about is not more work but different work... not necessarily more ministries but perhaps different ways of looking at and envisioning our ministries."

Roberto talked about the role technology—especially consumer electronics—has played in the gradual moving of many families away from the church and from each other. He pointed out how different our lives would be without the gadgets commonly found in our homes.

Unlike the days when most homes had one television and a radio that family members gathered around, it's not unusual today for each room in a home to have a television, telephone and stereo. Likewise, Roberto said, those machines that once brought families together have helped to push them apart.

Also, most families today spend more on basic needs than they did 20 years ago. But while technology creates more and more entertainment options for everyone in the house, it's a drain on crucial connections to the church and other people, he said.

What families can do, Roberto said, is use that technology as a resource that contributes

to family faith growth and educational development.

"The movement of society and the church is toward the home," Roberto said. "Maybe churches need to think about the business of giving families more excuses to do things together."

Roberto compared that idea to the movement by big businesses—via the infamous Information Highway—to push into homes with games, educational tools, movies and other attractions. Look no further than CD-ROM technology, interactive computer games and pay-per-view television for evidence of this movement, he said.

"They're spending millions of dollars bringing these things into the home, and we're still trying to get people into the church," he said. "In the midst of all this, we're still lining up people in pews and calling that education."

Despite the fact that Catholics have been taught for years that the home is the church, Roberto said that the concept still

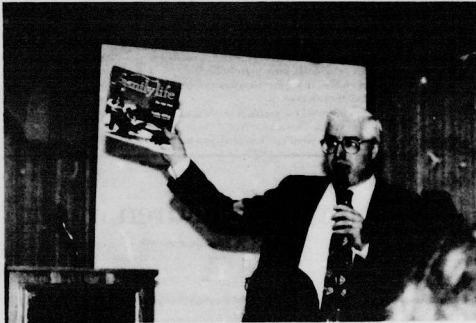
hasn't been driven home. If people would move the institutional setting into the home, he said, the church could start bringing families back together and back to their faith.

Eckstrom delivered his message on media without the cynicism often directed toward news organizations and entertainment groups. Instead he offered suggestions for using them.

Eckstrom encouraged parents to teach children not to take the mass media's images for granted. And he warned of "fake" gospels, no matter how funny they might sound, often found on T-shirts and bumper stickers. As an example, he cited one that reads, "Whoever dies with the most toys wins."

If people compare those with the real Gospel, Eckstrom said, they can see the shallowness of the false words.

"People are beginning to turn inward, rather than outward to the outside world," he said. "Media images no longer just shape our culture—often they are our culture."



FAMILY EXPERT—John Roberto, a nationally-known trainer in youth and family ministries and religious education, talks at a seminar Jan. 25 at the Ramada Inn in Columbus. (Photo by Charles Schiala)

## INDIANA GENERAL ASSEMBLY

### Indiana Catholic Conference backs positive welfare reform

Supports policies that would improve access to education, housing, health care and employment

by Coleen Williams

Legislatures across the country are wrestling with welfare reform. The Indiana General Assembly is no exception. Almost everyone agrees that welfare must change. The question is what form the change should take.

Several complex bills introduced in the

Indiana legislature this session map out various plans for changing Indiana's welfare system. The Indiana Catholic Conference (ICC) presented a statement on principles on welfare reform to a committee hearing one of the bills.

In the statement, the ICC affirmed efforts to reform the public welfare system and also supported policies that "go beyond public assistance by improving access to education,

housing, health care and employment for all Hoosiers."

In the statement, the ICC supported positive reform efforts such as seeking to help people leave poverty behind by allowing them to keep more of their earnings; helping families move from welfare to work without losing health coverage; satisfactory day care and an income support essential for their well-being; and offering public assistance beneficiaries education and job training that leads to real jobs.

Strong child support enforcement is also emphasized. "No one should contribute to creating a child and then walk away from one's responsibility for supporting the child."

Not all reform efforts proposed this session are positive, though, said M. Desmond Ryan, ICC executive director and lobbyist. "We cannot support proposals that aim at the behavior of parents, but hit defenseless children, such as cutting assistance for an additional child," he said. "The state should not force a woman to choose between her unborn child and greater poverty."

In a press conference last week, human service advocates cautioned legislators against developing policies, such as the family benefit cap and the two-year benefit limit, based on false assumption of welfare recipients.

According to the Indiana Coalition for Human Services (ICHS), some of the recommended welfare proposals are based on myths that most mothers do not want to work, stay on welfare for long time periods, and have more babies while on welfare.

The facts presented by ICHS members dispute those myths. The average family has two children and 75 percent of those on Aid to Families with Dependent Children (AFDC) have one or two children; said Jo Johansen with Indiana Welfare Watch.

A study in Wisconsin concluded that fertility rates among AFDC mothers were lower than the rates for the general population, and that the longer a woman

remains on welfare, the less likely she is to give birth," she said.

"Our problem in Indiana is not longevity on welfare, but the need for longevity staying off welfare," said Judith Haller of the Legal Services Organization. "We cut families off AFDC at a lower income than any other state," she said, referring to the \$288 per month wage limit AFDC recipients are able to retain.

Many welfare mothers get back on welfare because their jobs were temporary or their pay was insufficient to support their families, said Haller. The coalition supports a bill which would allow beneficiaries to keep their earnings and receive benefits until they reach federal poverty level.

The bottom line of much of the welfare reform debate is getting recipients off welfare and into jobs. The ICC supports this consensus as long as there are jobs and support available, said Ryan.

Meaningful reform of the welfare system will depend to a great degree on a strong economy, so that all who are able and willing to work can, and on public policies that assist working parents by assuring adequate health care, child care, and child support."

### 'Is it a sin, Father?' program at St. Pius

"Is It a Sin, Father?" is the subject of an Adult Faith Formation program that Paulist Father Mark-David Janus will discuss on at 7 p.m. Tues. Feb. 8 at St. Pius X Church in Indianapolis.

The priest-psychologist will talk about Catholic morality in a program on "contemporary understanding of sin and where it comes from." Father Janus has written numerous articles.

The program will be in a lecture format, with time for questions. It is free and open to the public.

## 240 at St. Michael's family night

by Margaret Nelson

It was standing room only when St. Michael the Archangel Parish in Indianapolis called a special meeting of parishioners to offer school alertness on Thursday, Jan. 27. Attendance was 240 people.

The topic was not announced before, but it turned out to be a meeting focusing on the parish and school roles in celebrating the Year of the Family.

Father James Wilmoth, pastor, Franciscan Brother Bob Baxter, parish administrator of religious education, Beverly McGovern, school principal, and Theresa Brydson, secretary and coordinator of the STEP (Systematic Training for Effective Parenting) program spoke to those in attendance.

Father Wilmoth gave suggestions to strengthen the spiritual life of families.

Brother Bob talked about the new Rainbow religious education program for children from kindergarten through eighth grades. He said that a Spectrum program will be offered for high school students.

McGovern talked about the work the school will be doing to encourage families to work together. And Brydson explained the six-week parenting program for which 107 people have enrolled.

Brother Bob said that the educational programs will be offered to people in the neighborhood as well as to parishioners and school families. Literature has been distributed throughout the area, including the nearby apartment complexes.

McGovern was pleased with the results of the parish effort to celebrate the Year of the Family, as suggested by Pope John Paul II and Archbishop Daniel Buechlein. "The reaction was amazing," said Buechlein.



## FROM THE EDITOR

## Telling the real 'American Catholic Story'

by John F. Fink

The Catholic Church traditionally observes February as Catholic Press Month. And just as traditionally, I devote one of my February columns to the Catholic press. This is that column this year.

Before discussing the Catholic press, though, I'm going to write a bit about the secular media, which includes both the press and television. During the past year there was a great deal of criticism of the way the secular media report on religion. This criticism came not only from religious leaders, but from the media itself.

In September the Freedom Forum First Amendment Center at Vanderbilt University in Nashville issued a report called "Bridging the Gap: Religion and the News Media." Prepared by *Los Angeles Times* religion writer John Dart and former Southern Baptist Convention President Jimmy Allen, the report said that clergy and journalists are separated by "a chasm of misunderstanding and ignorance," and that "Americans who practice religion and Americans who practice journalism often perceive each other as perplexing and troublesome."

In OCTOBER A CONFERENCE on "Religion and the News" was held at Columbia University in New York. It attracted more than 150 journalists, clergy, theologians and other scholars. The consensus of that conference was that religion is infrequently covered by secular media and when, it is, the focus is on sleaze, scandal, conflict and controversy.

Probably nothing illustrated the problem better than the coverage of the pope's visit to Denver for World Youth Day last August. To read and see what was reported, you would



have thought that the youth were there to challenge the pope. There was a continual attempt to create controversy. Perhaps the best example was the title given to Ted Koppel's "Nightline" program on ABC the day the pope arrived: "The Catholic Church: Coming Together or Coming Apart?"

ONE OF THOSE WHO took note of the poor job the media did was Archbishop William Keeler of Baltimore, the president of the National Conference of Catholic Bishops. He devoted a major part of his presidential address at last November's meeting to this subject. Here is some of what he said:

"When the media turned from the events of the days to give an assessment of the Catholic Church in general, they confirmed what many have long suspected: that in much of the media there is a pre-programmed 'Catholic story.' In this story the church in the United States is in disarray, rife with dissent. . . . The media's 'American Catholic Story' is a caricature wherein complex issues are crudely stated—trudely and quickly stated. During my own days in Denver I was invited by the 'Today' program to explain the Catholic Church's position on abortion, birth control, celibacy and the male priesthood—I was to be given 30 seconds."

Archbishop Keeler said that one objectionable media technique "is the tendency to interview people with the extreme views at either end of the spectrum and then suggest the interview has covered the whole spectrum. What that technique does, in fact, is exclude from the conversation the broad mass of the Catholic population."

The archbishop pointed out that every weekend more people attend churches and temples than all major league baseball attracts during a season. "But while every newspaper and television station has a team of sports reporters and editors," he said, "it is rare to find even one full-time religion reporter in a newsroom—rarer still to find a religion reporter who truly understands the religion about which reports are written. Whatever the media, they need

religion reporters who know their field, who understand the specifically religious issues."

Such criticism was also made by journalists. In the "Bridging the Gap" report, Gayda Hollnagel, religious writer for the *La Crosse Tribune*, said: "We don't send someone who doesn't understand baseball to report on a game. Yet we constantly send ignorant or unskilled reporters to cover complicated religion stories. No wonder the clergy are frightened."

WITH ALL THIS CRITICISM of the secular media, I'm sure the point I want to make is obvious: Only in the Catholic press do you get the real 'Catholic story' reported by those who understand their subject matter. Here again is what Archbishop Keeler said:

"The real 'American Catholic story' is that the church in this land grew last year alone by a million members. The real 'American Catholic story' is that our schools continue to increase in enrollment—despite difficult economic times many have waiting lists because people value a Catholic education. The real 'American Catholic story' records an increase in those beginning theological studies for the diocesan priesthood every year for the past three years. The real story notes that our Catholic press brings a fresh perspective on the news to more than 25 million subscribers, that our Catholic hospitals serve more than 50 million patients yearly. From the real 'American Catholic story' we know that our Catholic Charities do more than any other private group in the country to care for the hungry, the homeless, and those in greatest need—all part of our concern to promote and honor human life and dignity at every stage."

The *Criterion* gives you the real American Catholic story every week—the good news as well as the difficulties and challenges the church faces. This weekend I urge you to help your pastor supply the paper to all the families in your parish.

## THE BOTTOM LINE

## Far too many children in our country are treated as 'property'

by Antoinette Bosco

Judge Charles Gill of Connecticut is fighting for a constitutional amendment to guarantee children's rights.

He took on this crusade as a judge, a father and a Catholic who has seen too many children "treated as possessions, as baggage," by the courts.

Gill and four lawyers from different states have worked for the rights of the child. Recently he invited me to join them all for brunch, and to learn.

Before getting the brunch under way, however, Gill had a surprise for me. He had brought in Matthew Valenti, a music teacher and composer, to play an original song, with words by his wife, Barbara.

It was called "Look at That Face," and

resulted from this story, which Gill had told Valenti: "I was in a hotel having lunch with a Jesuit priest friend, and there were two couples nearby, one with a small child about 5. She was moving and dancing . . . and then looked at us and smiled." Gill related: "I said to my priest friend, 'Look at that face, such beauty and innocence.' And he replied, 'Charlie, you're looking at the face of God.'"

George Russ was one of Gill's guests at the brunch. He is the Florida attorney who represented Gregory K., the boy who wanted to "divorce" his mother, and Kimberly Mays, the 14-year-old who was switched at birth and who wanted to remain with the father she had known all those years, Bob Mays, and not be given to her birth parents.

Russ won these celebrated cases, and since then has adopted Gregory, who now goes by the name Shawn Russ.

"Children's rights is such a new concept, we're still meeting opposition," said Russ.

He expressed anger at the courts for refusing to put children on the stand. The position is that "they don't want to expose children to the courts."

Yet children, abused by parents or tossed around like Ping-Pong balls by courts, especially in contested custody battles, "are begging to tell their stories. They should have a voice," said Russ.

"There are so many of these kids, but you can't help them because you can't get to them," Russ said, maintaining that "we should be talking in terms of (their) human suffering."

Lewis Pitts of North Carolina, director for the Legal Action Project of the National Committee for the Rights of the Child, commented that the concept of children's rights is too abstract for people to support. "They ask, Is this about splitting families or undermining parental authority?"

Nannette Bowler, an attorney with the Children's Law Center in Grand Rapids, Mich., picked up on that. "When people

become parents, there is a presumption that they have a right to control their children."

"We've got to start making parenting a privilege, a stewardship," she affirmed. "A sense of powerlessness" when it comes to protecting children in poor, neglected or abusive situations actually led Shari Shink, then a child-care worker, to study law.

"I felt if I were a lawyer this might empower me more to be able to improve the life of a child in a significant way," said Shink, now executive director of the Children's Legal Clinic in Denver, Colo.

It's hard to face facts sometimes, but far too many children in this country are treated as "property," Gill maintains. And he should know. The stories pass before him constantly.

We need advocates for children, says this judge who cares enough for children to have founded the National Task Force for Children's Constitutional Rights. For this I pray, "God bless him!"

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## THE HUMAN SIDE

## There should be a renewed focus on the priesthood's true potential

by Fr. Eugene Henrick

There are those who think that if the priesthood is to survive it needs to re-discover its self-image—to take a look, in particular, at whom it serves, how it serves, and what possibilities it may be overlooking.

A narrow focus only on that which is familiar to priests is unhealthy. The times prompt the priesthood to search for new possibilities, to reach further outward and to surface new possibilities which lie within its traditional meaning.

Theological descriptions of priesthood and its mission have advantages. They help us to delineate essentials from non-essentials and to clarify responsibilities. They may also have a permanence that comes from being founded in Scripture and tradition.

Still, some feel that the priesthood should re-examine its self-image, especially as that applies to the good of the people and ways

of serving them. For example, it has been suggested that there is a need to examine the privatized and the family-centered approaches to religion that are quite common and to see how they affect the image priests have of their roles.

Under the umbrella of a privatized view of religion, it is easy for priests to neglect their potential for reaching out to other cultures. Instead priests may be tempted to focus on one dominant cultural group—their own.

Priests in a multicultural setting not only have the role of serving newly arrived immigrants, but all who are considered minorities. Hispanics and Asians are growing rapidly in numbers and need a more welcoming church, fitted to their cultures, than we are accustomed to giving them. And a renewed effort is needed to serve and support an African-American culture overlooked too frequently.

It is also easy to overlook those who are least closely affiliated with the parish: the divorced and separated or those who have left the church.

What I am suggesting is that we focus not only on the priest as one who

genuinely welcomes those who approach the parish, but on the priest as one who reaches out to those who haven't approached the parish recently.

Observers who fear that the priesthood may be overfocusing on family-centered matters have in mind the 20 percent of single adults who must listen to homilies directed solely to family life.

Then again, some feel that in adjusting our views of priests' roles it may be valuable to focus on the church's poetic side, which includes an interest in the sciences, arts, music, literature and architecture. How does it pertain to priests to lift the heart and to inspire the human spirit? Are seminarians receiving an education that enables them to fulfill this role?

Some ask whether our image of priesthood calls for priests who are well grounded from an intellectual standpoint. They ask what it takes for a priest to serve as a spiritual leader. Our image of the priesthood should encompass a view of what spiritual leadership on the eve of the 21st century requires.

The priesthood has entered an era of rapid change. We are faced with about declining numbers of priests and seminari-

ans. But we are also discovering that current difficulties must not drive the priesthood into the ghetto of a self-protective mentality. What is needed is a renewed focus on the priesthood's true potential.

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# To the Editor

## Using tax money to destroy the family

If you've ever wondered what it might be like trying to raise a family of field mice while an elephant herd is stampeding through your field, try raising a human Christian family in the climate of today's society. Everywhere you look someone or something is "sampling all

over your values. One would think the family is the least important unit of our society, when the exact opposite is true.

The latest affront to our value system has been the TV ads promoting the use of condoms. When the politicians give lip service to "family values," they authorize the use of our tax money to help destroy the family.

Does that sound like too strong a statement? It may well be an understatement. They aren't just selling condoms.

# Point of View

## The responsible Catholic press

by Archbishop John P. Foley

Who is responsible? Who is responsible for the sex and violence on television? Who is responsible for abusive language on radio? Who is responsible for the negative focus in news?

Also, who is responsible for doing something about improving society? Who is responsible for more effective evangelization? Who is responsible for improving the moral tone of daily life?

The answer to all these questions must be: We are.

We are responsible for the declining moral tone in the media because enough of us look at programs with explicit sexual and violent activity to give such telecasts high ratings. Enough of us listen to abusive talk show hosts to give their stations dominant market positions. Enough of us seek scandal in news reporting that the media seek circulation and ratings through coverage of the sensational.



## LIGHT ONE CANDLE

## Who is a Catholic?

by Fr. John Catolir  
Director, The Christophers

A Catholic is a follower of Jesus Christ who is united in faith with the Church.

The teachings of Jesus Christ were written down and formally authenticated by the earliest church authorities, St. Peter and the other apostles. These beliefs became the doctrinal statements found in the Apostle's Creed which dates back to the end of the first century.

The Nicene Creed, which we recite every Sunday, was first promulgated in 325 A.D. It presented a more refined statement of Catholic beliefs. Theological doctrines, therefore, are merely beliefs that have received authoritative approval.

A Catholic is one who accepts the consensus of beliefs taught by the great assembly of both the eastern and the western churches standing in historical continuity with the formative Christian community in Jerusalem.

Because a Catholic belongs to this specific tradition, he or she cannot accept the teachings of other traditions which are contrary or contradictory to Catholic teachings. For instance, on principle a true Catholic would not believe in reincarnation. Nor would he or she believe that biblical theology is the whole of Christian theology. Let me explain.



Those of us old enough to remember Walt Kelly's comic strip "Pogo" recall the phrase of the Deacon: "We have found the enemy—and he is us!"

We are also the persons who are responsible for improving society, for more effective evangelization, for lifting the moral tone of daily life.

These responsibilities mean that we need the Catholic press.

The Catholic press provides intelligent critical and moral evaluations of films and television programs.

The Catholic press publishes listings of religious radio and television programs and moral reflections on popular music.

The Catholic press provides complete and authentic news reports of religious interest—not neglecting bad or even tragic news, but reporting it in the necessary context of all that the church does in the world and in the light of the law of Christ and of his church.

The Catholic press provides reports on programs which are models for emulation and profiles of individuals whose lives provide inspiration and are worthy of imitation.

The Catholic press provides spiritual guidance and religious education.

Who is responsible? We are—and, because we are, we need the Catholic press to help us to fulfill our responsibilities.

(U.S. Archbishop Foley is president of the Vatican's Pontifical Council for Social Communications.)

There was a Catholic belief system before the Bible was written, otherwise it never could have been written in the first place. The texts of the New Testament had to be approved by an early pope before they were canonized as the authentic texts of Scripture.

Jesus Christ gave his authority to the apostles and their spiritual descendants, the popes and bishops of the world. Consequently, a Catholic believes not only in the mystical dimension of the church, the Eucharist, the abiding Holy Spirit, the mysterious workings of grace, etc., but also in the need for an organizational structure. No organization can survive without some external structure.

A Catholic not only worships God privately but also publicly, in communion with others. A Catholic resists the idea that religion is purely a matter "between me and God." Every Catholic is part of the eucharistic community, which is really an international community. Individualism has a very limited place in Catholic thinking; it is only in our private devotions that we present ourselves to God as an individual.

A Catholic understands that life and salvation come through Jesus Christ and the workings of the Holy Spirit. A Catholic turns to the sacraments to be in touch with Jesus all through the pilgrimage to heaven. A Catholic looks to Jesus as the perfect model of a life lived in the Spirit.

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

they're selling recreational sex! They're telling kids that this is what society expects of them—irresponsible sexual behavior.

The really irresponsible parties are the people who are running the ads. And the unbelievable thing is that we then expect these same kids, when they become adults, to suddenly become responsible, and be able to share something as precious as sex within a Christian marriage relationship. I don't think so. Another trampling of the family.

The further the going, told is that condoms will protect them from disease, namely AIDS. Like many other statements by our politicians, this is a partial truth. The result to those who thereby contract the disease will not be partial, it will be entire, their entire lives.

As everyone knows, the only way to be certain lies in chastity. There also lies love, respect, responsibility, and the survival of the family. Strangely enough, there is a revival of this virtue rising among teenagers. They are beginning to keep themselves virginal until marriage.

This is, of course, what the Catholic Church has always taught. But this "movement" has its genesis outside the church with our Protestant brethren. And while I might wish it had a nobler reason for being, such as the love of Jesus Christ rather than the avoidance of disease, it's a place to start, a candle in the darkness. I would hope that our Catholic leadership will endorse and support it. Perhaps they have and I missed it.

My wife and I have had nine children (eight survive). They are "his hers and ours" children, since we were both widowed before our marriage to each other. We have formed our family values largely from the teachings of the church, but also from life experiences, loving within our families. We both have had experience at being a single parent, but I'll not take up your time with those horror stories. Suffice to say neither of us believes it the best way to raise a family.

At our Thanksgiving Day reunion last year we had 51 people. Our house will not accommodate that number, so we rented the hall at church. This was appropriate since the family is itself a little church.

The preservation and spread of Christian values depends heavily on the family. The clergy cannot do it alone. And I would

## INTERNATIONAL YEAR OF THE FAMILY

# Obstacles confronting our modern families

(During the International Year of the Family The Criterion would like to publish articles from readers about how their families have shaped their values, or how families can share their values with children and other family members. This is one such article.)

by Jim O'Connell

A major obstacle I see confronting our families during this International Year of the Family is inattentiveness. Our children have a need to be heard. No matter how small or insignificant it may seem to us, they need to have us, feeling that someone is really listening to them.

The cry of the children is: no one is really listening. Consequently, they interpret this inattentiveness as a sign of not caring and not being loved. They are crucial times to listen to a child express himself or herself. They will not talk long, but it is important that we pay close attention to them in these key moments of the day.

A time that I think is essential to listen to a child is when he or she returns home from school or from some extra-curricular activity. An event in the course of a child's day may have set off an emotion in them that they need to discuss, or maybe they just need to articulate their feelings. When they arrive home their first words may be, "You'll never believe what happened today." We should put on hold our agenda and with a non-judgmental attitude allow the child to verbalize his/her thoughts. Most of the time it will not take more than five or 10 minutes.

As adults, I think that it is crucial that we be attentive to one another when we come in from our day or from a special activity. We need to be attentive to one another after we have returned from the hustle and bustle of everyday life.

Another obstacle I see families confronted with is a lack of true presence. We may be in



HE SHOULD TRY AN ALTERNATE ROUTE certainly not want to entrust our politicians with that job. It isn't an easy one, as any parent will attest. But there is something at work within a Christian family, as there is within the larger church, that makes it possible. Some might call it the "dynamic" of family. I believe it is the presence of Jesus Christ.

Dick Hess

Indianapolis

## Unwavering stance in defense of truth

I am inspired with the veracity and fortitude of Archbishop Buechlein in confronting the lies being promulgated by our government's new condom campaign.

His unwavering stance in defense of truth is the kind of leadership and shepherding we so desperately yearn for in the depths of our souls.

In this era of betrayal of our traditions and values by our government, may our God continue to fill his leaders with zeal for the truth and the courage to proclaim it!

Matt Keck

Brookville

the same house or room with one another but we are not really present with each other.

We get caught up in the trap of our own preoccupations and self-centeredness. Consequently, this sets the stage in which we are doing our own thing and sharing very little in common. Without being aware of it, we are paving a course of individualism instead of building a community—family.

To become really present with one another, I would recommend that we strive to find things that we are going to do as a family unit. First and foremost, I would prioritize sacred times and sacred things we do as a family. These sacred times would be praying together, going to church together, eating together (whenever our schedules permit) playing together (games that foster interaction, dialogue and togetherness), and vacationing as a family.

I would also suggest that we sit down together and talk about what types of practical service we could do as a family. Some possible ideas are the following: volunteering at a soup kitchen once a month, visiting an elderly relative, cleaning the church, chauffeuring those with special needs, grocery shopping for some shut-ins, etc. This type of outreach service would allow the family to connect with the larger family—the people of God.

The family is the basic building block of love and benevolence. To foster love and benevolence in the home, we must be aware of some of the obstructions that keep us from doing this. I just mentioned a couple inattentiveness and lack of true presence. I would encourage us all to take inventory of the roadblocks that are keeping us from following the way of love and to develop goals and strategies that place the family back at the center of our lives.

(Jim O'Connell is a member of Christ the King Parish in Paoli.)

## CORNUCOPIA

# We have seen the future

by Cynthia Dewes

We've come a long way, fellow babies and the 21st century looms just ahead. Soon we will become even cuter and healthier and more amusing than we are today because of genetic research and other technological advances which will finally conquer biology and the outmoded idea of a natural order.

Babies will be genetically enhanced or altered in utero to parent specifications, and will be born only to those who request them. In fact, procreation will be accomplished almost entirely by test tube, injection or osmosis, and will be available to persons of all races, ages, genders, familial configurations and sexual orientations.

Speaking of sex, this activity (and its unlimited variations and manifestations) will be purely recreational in future. Consenting human beings of all races, ages, genders, familial configurations and sexual orientations will be permitted to engage in it privately or in public, alone or in any numerical combination. However, carelessness resulting in babies will be punishable by abortion.

The full rights of animals will at last be recognized, with public lands given over to them. All predators, including humans, will be removed and assigned to their own areas

of habitation. Many new jobs will be created for the care and feeding of each species, since the food chain will no longer be necessary or even possible and most people will be vegetarians by then anyway.

Human minority populations will also achieve their rights, necessitating separate areas of habitation for them, too. The U.S. Constitution will be changed to accommodate the new, hard-fought, long-incoming, separate-but-equal form of citizenship. Since each group will then be homogeneous, territorial imperatives will cease to exist and public strife will be confined to domestic issues like husband-battering.

Communication, entertainment and the dissemination of information will be done entirely by computer. Interaction with one's keyboard will be the favored means of dissipating stress, releasing creativity, and filing lawsuits, thus saving us from the aggravations of human contact. Computer justice will be almost at hand, but again the U.S. Constitution will need a minor adjustment to do away with the need to face one's accuser in court.

Education will undoubtedly be the most exciting aspect of our future. Children won't waste time any more on rote learning, drill, reading books, standing in line or raising their hands. Instead, aided by advanced teaching methods such as listening to the electronically-produced sounds of ocean waves, they will learn to do things like conceptualize their life goals.

They will contemplate real-life issues such as: How many wide-screen TVs do we need? Or Should we take lead-weighted underwear along on trips to outer space? Instead of parrotting facts, they will be taught to think. The Great Books will be replaced by Great Imaginations.

Yes, we have seen the Future. After all, didn't God encourage our first parents to subdue the earth and have dominion over it?

## check-it-out...

**Haiti Solidarity Week** has been designated for Feb. 6-13. The purpose of the week is to deepen and expand the community of United States citizens acting in solidarity with the Haitian people. This year's theme is "Joining Forces with Haiti's Popular Movement."

An interfaith liturgy of solidarity, "Lighting the Path of Liberation," will be held in the Indianapolis community at St. Thomas Aquinas Church, 4600 N. Illinois St., on Feb. 8 at 7:30 p.m. A walk for solidarity will also take place on Feb. 8.

The Indiana branch of the **Orton Dyslexia Society** will hold its 1994 annual conference on Feb. 4 and 5. The session held on Feb. 4 at Omni Indianapolis North, 8181 N. Shadeland Ave., will address teachers and tutors of dyslexic students. The focus will be on visualization and verbalization techniques to help educators stimulate concept imagery and improve language comprehension for their students. The session time is 9 a.m. to 3 p.m.

The Feb. 5 session, held at Cathedral High School Resource Center, 5225 E. 56th St., invites all interested to attend workshop and panel discussions addressing the social, emotional, and educational issues of dyslexia. Workshops will be held for administrators, teachers, tutors, teen and adult dyslexics. The Feb. 5 session will run from 9 a.m. to 4 p.m. For more information, call 317-259-0890.

The Day Nursery Auxiliary of Indianapolis, Inc., will present the 6th Annual "Cause for Applause Follies" on Feb. 11-12 at 8 p.m. at Lawrence North High School Auditorium, 7802 Hague Road. The event is a community theater project featuring local talent and celebrities.

The Day Nursery Auxiliary raises money, provides volunteer service, and interprets the work of the Day Nursery to the community. Currently, there are six locations in and around Marion county that are providing quality day care for more than 700 children. In 1993, this project raised over \$15,000. This money provided scholarship funds for children whose families could not afford quality day care. The Day Nursery's honorary chairman is Senator Richard Lugar.

Ticket prices for the event are \$10 for adults and \$5 for students. Group rates are available. Tickets may be purchased at the door. For more information, call 317-876-6428.

The Brebeuf Mothers' Association will present its annual "Family Dialogue," from 8:30 a.m. to 12 p.m. on Feb. 12. Topics of the morning will include: parenting teens who want to be "set free," physiology of drug use and family dynamics and gender and race in

transition in 1993 popular films. The workshop will be held at Brebeuf High School. Admission is free and open to the public. For more information or to make reservations call 317-844-1209 or 317-872-7050.

The Guardian Angel Guild will hold a **luncheon and card party** to benefit special education classes for schools in the archdiocese. The event will take place from 11:30 a.m. to 3 p.m. on Feb. 9 at the Riviera Club, 5640 N. Illinois. For ticket information, call Gloria Howe at 317-293-4673.

The Indiana Office for Campus Ministries will hold a **spiritual life retreat for campus ministers** on Feb. 24-25 at the Beech Grove Benedictine Center. The retreat leader will be Dr. Gerald May, who serves as a spiritual director at the Shalem Institute, Washington, D.C. Dr. May is the author of spiritual formation books, "Addiction and Grace," "Will and Spirit," "Care of Mind/Care of Spirit," and "The Awakened Heart." For registration information, call Rose McCauley or Max Case at 317-923-4839.

A contemporary mission entitled, "Journey Toward Holiness," will be presented at St. Anthony Church in Clarksville on Feb. 13 from 7:30-8:30 p.m. Passionist Father Jim DeManuele from Louisville, Ky., will direct the mission. The program is hosted by the adult education and parish pastoral staff teams at St. Anthony. Baby-sitting will be provided if pre-arranged through the Office of Religious Education. For additional information, call 812-282-2290 or 812-283-3915.

New classes in music and drama for children ages 4-16 and adults are scheduled to begin at **Indiana Performing Arts Academy**, 11 First Ave. N.E., the week of Feb. 14 for a ten week session. Call 317-573-9476 to receive information about classes at I.P.A.A.

## vips...

Oldenburg Academy has announced the establishment of the **Brenda S. Vogelsang Scholarship Fund** in honor of the Class of 1984 alumna, Brenda (Moeller) Vogelsang, died in an auto accident this past fall. Tom Vogelsang, her husband, has established the scholarships in her honor with a \$20,000 trust to be administered by the private Catholic college preparatory school and to be supplemented annually with the proceeds from a Brenda S. Vogelsang Golf Tournament.

The fund will provide two types of scholarships for academy students. The first is a \$500 tuition grant to be awarded to an incoming freshman student who excels in science. The second scholarship offers a \$1000 tuition grant to a graduating senior who will attend a nursing school.

The following men were installed as the **new officers** of the Kevin Barry Division 3, Ancient Order of Hibernians: president, John Hegarty; vice president, Mark Caraher; treasurer, Pat Miles; financial secretary, Robert Boyle; recording secretary, Thomas Russell; standing committee, James McCaughan; marshal, John Shea; sentinel, John P. McGinley. The division chaplain is Father Glenn O'Connor, administrator of St. Joseph Parish in Indianapolis.

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SENATE PAGES—Holy Spirit fifth-grader Stephanie Miller (from left) and Arc seventh-grader Helen Seidel pose with Senator Allie Craycraft as they serve as pages at the Indiana State Senate.

# Fatima's remodeling starts with art

New religious artworks hang on the inside walls of the lounge

by Cynthia DeVries

When Kevin DePry, director of Fatima Retreat House, first saw "Biblical Suite I," a work by the Spanish artist Alvar in an art gallery in Chicago, he said he "immediately thought of Fatima."

Ever since he came to the retreat house, he noticed: "There wasn't much in there on the walls that gave food for spiritual reflection."

In light of part of Fatima's mission statement to "offer an environment of hospitality conducive to reflection," DePry

saw a need for good religious art at the house. He attempted to serve that need by displaying his own best photographs and art objects donated by others.

"We wanted religious art that was modern, clearly religious, but something that would speak to youth," DePry said.

Then he saw a later Alvar work, "Biblical Suite II" in Colorado, and was able to buy the set of four museum-quality, limited-edition lithographs at a price half of that demanded elsewhere. The softly-colored works, now hanging on the inside wall of the lounge at Fatima, are accompanied by framed scriptural inscriptions written in seven languages—English, French, German, Spanish, Swedish, Japanese and Hebrew.

DePry said that, for some time, Tobit couples and other participants at Fatima's

programs have been telling Fatima staff members that the house needed "updating," particularly in the public areas. So last June, with a \$60,000 grant from the archdiocese, a major refurbishment of the retreat house began. Eventually, improvements will include new carpet, drapes and furniture in the lobby, lounge and dining room.

Although "Biblical Suite II" was not exactly chosen to match the new appointments at Fatima, it "would be magnificent," according to the interior designer assigned to help with the project.

The non-representational lithographs are displayed in the order they appear in the Scriptures as the viewer enters the room from the lobby. They are entitled "Joseph Interprets Pharaoh's Dream," "The Finding of Moses," "The Exodus," and "Samson and Delilah."

DePry said the various languages represented, combined with the fact that the subjects depicted "don't seem to have

faces"—as one viewer remarked—contribute to the universality of the works.

He cited other strengths in them, including white spaces which add artistic emphasis and also lighten the room, and embossing which gives a three-dimensional quality of "richness in terms of seeing something different each time" one views the works.


Since the lithographs were hung in Fatima's lounge last autumn they have elicited much comment from viewers, DePry said. He said that only four of the 44 people in the first group to see the lithographs responded unfavorably, while others were ecstatic over them. "Finally, something of quality," said one. Another recent evaluation came when a retreatant exclaimed: "The new pictures in here [the lounge] are exquisite!"

"I love the message of giving a diversity of languages that they give to the house," DePry said. Best of all, the lithographs "will last for future generations. I'll die and these will still be here."

DePry said he believes the artworks respond to the mission stated in Archbishop Daniel Buechlein's motto, to "seek the face of the Lord."



ATMOSPHERE—Fathers Joseph McNally and Harold Knueven chat beneath "The Finding of Moses" and "Joseph Interprets Pharaoh's Dream" during a gathering at Fatima Retreat House. (Photo by Kevin DePry)



UNITED CATHOLIC APPEAL

## Lead gifts chairman receives national award

L.H. Bayley named to broker's Hall of Fame

by Margaret Nelson

L.H. Bayley is known in Catholic circles as a member of the Archdiocesan Finance Council and as the chairman of the United Catholic Appeal lead gifts campaign.

But recently, Bayley received a national award in his business. He became one of five people named to the national stockmarketing magazine, *Research*: 1993 Broker Hall of Fame.

Outstanding business careers mark those who are chosen for the hall of fame. But they must have also "earned" the recognition of their peers, contributed to their communities, and by their contribution have helped honor the profession."

Bayley has been with David A. Noyes and Company since 1958 when he was graduated from the University of Illinois. (Recipient of the outstanding campus leadership award, he had a job reference from the college president.)

In 1965, Bayley was elected the youngest general partner the firm ever had. In 1970, he and now-president Paul Murin took over Noyes. By 1978, Bayley was chairman of the board. One of the company's two top producers, he has been an officer in the National Association of Securities Dealers.

Recently elected a member of the board of directors of the American Pianist Association, he said he offers financial assistance, not musical talent.

Named L.H. because his father "ran out of names" after four children, the executive broker noted the five criteria for the hall of fame: 20 years as a registered representative; evidence of superior performance in business building, serving clients, and money management; recognition and respect of peers, civic, community, church or professional involvement; and impeccable compliance record.



L.H. Bayley

"It's an honor itself to have been judged on those five issues," said Bayley. "It was honoring because of the balance of life those issues represent."

He said that he has found his work very enjoyable. "Who's more interesting than people?" Bayley asked. "It makes life extremely interesting when you can help people. And I always enjoy serving a series of generations within one family."

L.H. Bayley and his wife Dianne have been married for 34 years. They are members of St. Luke Parish. Their grown children are twin 32-year-old daughters and a 22-year-old son. The couple belongs to Legatus, an organization for Catholic executives and their wives.

Bayley's active lifestyle includes jogging, high-impact aerobics, racquetball, golf, and water sports.



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## SPOTLIGHT ON

## CONNERSVILLE DEANERY

## Rushville parish works from solid foundation

by Peter Agostinelli

Father William Cleary feels at home at Rushville's St. Mary Church.

The veteran priest and educator grew up and attended school in the Rushville town and parish. So it was like a homecoming when he arrived in 1978 as the new pastor.

St. Mary Church belongs to the Connerville Deanery.

A lot happened in Rushville since 1955, the year Father Cleary was ordained, and his return 23 years later. He worked as principal of Ritter High School in Indianapolis and as rector of the now-defunct Latin School. He also was pastor at several parishes and a guidance director at Secenia Memorial High School.

Father Cleary also logged time as dean of the Connerville Deanery from 1981 through 1993.

The changes in Rushville in the last 40 years or so haven't always been so bright. The city was once home base for several large furniture manufacturers, all of which have gone out of business.

Another loss Father Cleary talks about is Rushville's African-American population, which used to be fairly large. It has declined in recent years with the loss of so many job opportunities.

"We still have some black families here in town, but not nearly as many as we used to have," Father Cleary said. "As kids have grown up they've gone on to get an education or they moved to get a job somewhere else."

A look at Rushville today shows that many farming families still harvest crops from the rich local soil. Many of the farms have survived by being passed down through several generations.

Father Cleary says those families, through careful planning and saving, have weathered the economic drought that hit and later killed so many businesses. It's the same commitment to their faith and activities at St. Mary that keeps the parish going strong.

Not surprisingly, farming families make up about half of St. Mary's congregation, which totals about 525 households.

"This is basically a farm community, and these farming families are really faithful people," Father Cleary said. "They're tied to their faith, and they work all the time and save their money."

"Plus a lot of farmers who retire are moving into town. That's where they go when they retire."

Father Cleary says one of his hopes is that the Rushville farming community stays as healthy as it is today. The worst that could happen to the many family farms would be a loss of their tie to the family. That would leave them prey to the big agribusiness firms that dominate much of the agricultural industry today.

A cohesive and devotional spirit contributes to St. Mary's well-being. For example, Father Cleary says the parish's CCD classes are one of the most heavily attended he's ever seen in a parish. He adds that there's also a strong sense of community values at St. Mary, which is partly why it has remained so resilient and active.

Besides the usual parish organizations such as the parish council and board of education, other active groups at St. Mary include an over-50 club, the Knights of Columbus, the St. Mary Sodality and the St. Vincent de Paul Society.

St. Mary Church, which is over 125 years old, instructs children from kindergarten through sixth grade. It's another active element of the church, even though financial resources slipped in the early 1970s and warranted the cutting of its seventh and eighth grades.

As a kickoff to Catholic Schools Week, students and teachers as well as St. Mary parishioners enjoyed a visit from Carey Landry and his wife. The noted author of hymns—many of which are found in the popular "Gloria and Praise" hymnbook—cantored at a Saturday night Mass. After a dinner provided by the St. Mary School Parent-Teacher Association, Landry performed at a concert in the church.

There's plenty more besides a strong Catholic community that distinguishes the city of Rushville. It happens to be the hometown of Wendell Wilkie, the Hoosier who lost a bid for the presidency.

It's also the site of the Durbin Hotel, once a regionally-known hotel that incidentally was the location of Wilkie's headquarters when he returned to Rushville after the Democratic convention to prepare for the presidential race.

A Connerville man purchased the hotel several years ago and converted it into a low-income apartment building for local residents.

The roots of today's St. Mary Church date back to the faith of a missionary and a couple of Catholic families in Rush County. The first recorded Mass in the county took place in 1853 inside the home of Owen McMannis, a local resident who invited the Catholics and a priest named Father Henry Peters to hold services in his house.

Most of the area's early settlers were of Irish descent who, like many people in southern and southeastern Indiana, came to the area to work on railroads. Many Germans arrived in later years to farm the fertile ground, which stretches out in great, flat tracts throughout the county.

The first church, a 35-foot by 20-foot structure, sat near a railroad depot, which the settlers didn't live too far from. An expansion was added to the structure in 1865, and by 1867 parishioners had built a new church at the corner of Fifth and Perkins Streets, site of the current church building. The church was named Immaculate Conception, which is the formal name of St. Mary Church.

In 1882, Sisters of St. Francis from Oldenburg—as they did in many other growing Catholic Communities—established St. Mary School.

The current St. Mary Church building was constructed in 1898. The pastor at the time was a priest named Father T. J. Logan. Parishioners completed the cutting and laying of stone. Father Logan donated the window above the altar.

Father Patrick Rowan, who succeeded Father Logan in 1903, helped free the parish from the debt incurred by the church's construction and furnishing. He added the organ, side altars and extra pews. He also



Father William Cleary

provided for the church's interior to be painted in fresco style.

Father Walter Cronin, pastor from 1906 to 1912, fostered a lasting friendship between St. Mary parishioners and other local Christians. He also built what used to be the sisters' residence as well as the rectory.

## St. Mary's St. Vincent de Paul chapter assists Rushville needy with goods and expenses

by Peter Agostinelli

"...Making Christ present in our community and helping serve needy people."

That's a good way to describe the efforts of one of the most active ministries at St. Mary, the parish's chapter of the St. Vincent de Paul Society.

Dick Parish, president of the St. Mary chapter, said the group tries to keep a low profile no matter how many needy people it helps.

"We don't get out and blow our horn—let's put it that way," said Parish, who retired in 1982 from management work at a pipetting firm. "We keep a moderately low profile if possible."

That's easy enough in one sense. The chapter, which formed in 1987, only has eight active members.

But given the extent of the group's work—especially in 1993—keeping quiet might be getting harder all the time. Last year alone St. Vincent de Paul assisted several hundred families in Rushville. Just a few of their efforts included paying for utilities, rent and prescriptions.

The group also secures funds from local businesses. Parish recently picked up a donation from the local Wal-Mart store. "One of the things that has made us so service-oriented and well-known around town is our St. Vincent de Paul Society," said Father William Cleary, pastor of St. Mary Church.

The organization works foremost as an emergency response. Parish said that means it shouldn't ever become a regular source of

money or goods. That would defeat the purpose of helping individuals and families start out or get back on their feet.

"Some people are very deserving—you wonder how they survive sometimes," Parish said.

"But then you can see the other side of it too, the people who take advantage... and we try to explain to them the type of organization we are. We're not here to service people through the whole year."

That's why St. Mary's St. Vincent de Paul chapter keeps in touch with other community organizations.

Parish added—some of them work the system, so we have sort of an information line going back and forth, checking out to see who's taking from one organization and knocking on another door for something else. We try to avoid that as much as possible."

The group has announced requests for volunteers at Mass. But it's not often that someone who's interested in volunteer work stays very long.

"We usually get a number of volunteers, but sometimes I feel like they have the idea that this is going to be a picnic or something," Parish said. "When they really get down to the working end of it, they're not always too eager to participate. We have a hardcore group, and we rely on them."

After a busy 1993, the group plans to keep working. In an ideal society there wouldn't be families who can't pay bills or people who need square meals. But facing realities and addressing those needs is what St. Vincent de Paul is all about.

"We get bigger all the time," Parish said.

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St. Mary Church in Rushville is home to many farming families.

# St. Andrew folks visit those who need St. Vincent de Paul help

by Margaret Nelson

The St. Vincent de Paul crisis hotline receives more than 1,300 calls a year for the area served by St. Andrew the Apostle parishioners.

The conference, coordinated by pastoral associate Blessed Virgin Mary Sister Patricia Griffin, uses all of its resources to respond to those who call for help. Besides the 15 women and men from the parish, two teams from neighboring St. Matthew—and a man from distant St. Roch Parish—visit the homes to issue the papers clients need so they can pick up the items at the warehouse. Others call the clients to advise them when a team will be visiting.

The volunteers also distribute information about other programs that might empower the clients, like the Indiana Network of Employment and Training satellite center that is located at St. Andrew. And the parish is participating in the Spirit of Partnership program that helps link people in the neighborhood with banks for low-interest home loans. Fliers for Andy's—a parish-run used gift and clothing store—are also distributed.

The St. Vincent de Paul callers visited one home where there were eight minor children in the darkened living room. The confused-looking woman in charge appeared to be about 45. Asked for her social security number, "Mary" started to look in her purse three times, each time asking again what was needed.

Finally, Mary pulled out a crumpled program from a funeral, dated a few months prior to this visit. She pointed to the picture of a young woman on the cover and said,

"She was only 23. She was the mother of these children."

Some women and their children the volunteers visit have left all of their possessions in the last place they lived as they escaped abuse or simply because they couldn't pay unreasonable rents.

Just recently, a St. Andrew team visited "Sandra," a young mother of four who appeared to be under 20. The apartment was spottish and the children were well-behaved and clean. She wanted furniture and clothing for her children. Even though she seemed to have great trouble walking, she was doing her best to provide for the children. The only thing she wanted for herself—and she doubted she could get—was a walker!

Walkers, wheelchairs and canes are often donated to the warehouse, with not-so-many calls for them. Most St. Vincent de Paul clients need dressers, stoves, refrigerators, and beds—many for babies.

Some clients make the mistake of renting needed items, not realizing how the "small weekly payments" of the rent-to-own stores add up.

But St. Andrew and other conferences usually have to wait—sometimes months—to call on clients until the needed items are donated so that they can distribute the matching number of "stickers."

Readers are asked to remember St. Vincent de Paul when replacing or discarding items of furniture and appliances. SVDP volunteers pick up items at the donors' homes.

A donation could make a real difference in the life of someone who has very little in the way of material things.

(Those wishing to donate furniture or appliances to St. Vincent de Paul should call 317-926-4161.)

## St. Pius students learn joy of serving neighbors, 'families'

Submitted by Janice Kerins

Students at St. Pius X School in Indianapolis joined together in the spirit of community service, stewardship and fellowship in two first-semester events.

The school's eighth-grade class hosted a prayer service and luncheon for 29 senior citizens of the parish. These seniors were adopted earlier by school "families"—groupings, each of which included one student from each grade (one to seven) and headed by an eighth-grade "mom" or "dad."

The families meet weekly for discussion, projects and fun. And they exchange letters with their senior citizens, but first met in person at the November luncheon. Each

adopted grandparent received a plant and a gift basket from the school family at the luncheon.

The eighth-grade students conducted the prayer service and their parents prepared the meal.

On the last morning of school before Christmas, the entire student body held a prayer service and the annual baby shower for Jesus. Teachers, staff and parents celebrated with the students.

The entire first grade presented readings, music and a dramatization of the Nativity of Christ. The story of Santa kneeling at the crech was told and enacted.

The students brought baby gifts to the altar to be shared with the clients of St. Elizabeth's Home.



**SHOWER SONG**—Music teacher Mary Sukup directs a first-grade band during a prayer service and Baby Shower for Jesus. (Photo by Janet Kerins)

## Scouts to receive religious honors Sunday at cathedral

The Religious Awards Presentation for archdiocesan scouts will be part of a prayer service on Sunday, Feb. 6 at 2:30 p.m. at SS. Peter and Paul Cathedral.

Archbishop Daniel M. Buechlein, himself an Eagle Scout, will address the assembly. Father Mark Svarczkopf, archdiocesan chaplain of scouts, will help present the awards.

The ceremony will feature the presentation of medals to older scouts—Altare Dei, Pope Pius XII and

the Marian Medal. Father Svarczkopf said that there will be a marked increase in the number of scouts receiving these higher awards this year.

Younger scouts will receive certificates for medals earned during the past year—Family of God, I Live My Faith and Parvuli Dei. The new cub scout medal, the Light of Christ will be awarded.

Honored scouts and their parents will attend a reception at the Catholic Center after the awards ceremony.



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CR 2/94

# Terre Haute couple finds quality foreign films

*Professor Patrick Harkins and his wife believe a good film can be a way to lead a group into thoughtful exploration of socially-redeeming issues*

by David W. Delaney

Patrick and Genie Harkins have helped bring quality foreign films to the Terre Haute community for more than a decade.

"We hope the films promote discussion on significant issues, both social and moral," said Patrick Harkins, a professor of English at St. Mary of the Woods College, with three degrees from Catholic colleges including a doctorate from Catholic University of America.

The husband and wife team has been co-chairing the foreign film series for the Community Theatre of Terre Haute. They help send for and screen the films, and take part in fundraisers for the organization. And it's often the Harkins who collect tickets as people file in the theater on S. 25th St.

"We think it's important for people to experience films that open their eyes to other cultures," he explains. The Harkins are part of a screening committee that seeks film that "emphasizes the common bonds of human nature."

The Harkins are also looking for qualified commentators to watch the film with the local audience and lead discussion on it afterwards. Patrick said that the group attempts to assist viewers in appreciating film as an art form and not just as entertainment.

The professor said that good films are much like modern-day parables. "It's like how Jesus taught in parables," he said. "Some can be disturbing."

"I'm not opposed to fun and entertainment in film," said the educator. But he said that alone can "make for a dull moral experience."

Harkins believes a simple listing of films with their moral acceptability is not enough. He commends *The*

*Criterion* for running the movie commentaries of film reviewer James W. Arnold.

"Arnold explains about what the content and style of a particular movie is," he said. The couple is on a screening committee that seeks "films that focus on issues of conscience."

Last October, the group showed a trilogy of films designed to raise the viewers' consciousness on social justice.

"This is my Catholic activism coming out," he said with a smile. The three films were: "The American Dream," which dealt with a strike at the Hormel chili factory in Austin, Minn.; the "Return of the Secaucus 7," which is about a reunion of people who were young in the 1960s; and "Incident at Oglala" concerning a shooting on a South Dakota Indian reservation and the trial that followed.

A more recent goal of the local screeners is finding films that deal with issues involving women's rights.

Harkins said that audiences of foreign films expect more from this kind of film than they do from entertainment-only type movies.

He acknowledges that watching a film at home is a different experience than watching the same movie with others. "Films are made to be a communal experience," he said. "Audience reaction is part of it."

The couple's decade of hard work for quality movies has not gone unnoticed. "They are totally dedicated as a couple," said Jane Hazledine, past president of the Community Theatre of Terre Haute. She said they are partly responsible for film that is not available at other local places.

"They have just done an incredible job," said Gerri Varner, president of the community theatre. "They've really put in lots of extra effort."



**FLIER**—St. Mary of the Woods English professor Patrick Harkins displays the ad for a trilogy of foreign films he and his wife helped obtain and screen for the Community Theatre of Terre Haute. (Photo by David W. Delaney)

The professor and his wife have not confined their energies to film. Patrick helps light the stage for live local theater and Genie works on the casting committee.

The couple hopes to find others to take their leadership roles at the end of this season. However, "You're going to find another couple like this," said Varner.

## Bishops stress the link between environmental justice and the poor

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—Environmental justice is inextricably linked to the traditionally Catholic cause of justice for the poor, said bishops and other Catholic officials on a national teleconference.

The teleconference, called "The Environment: Hope for a Renewed Earth," aired Jan. 27 from the Washington

headquarters of the Catholic Telecommunications Network of America.

"Social justice is at the heart of the solution to the environmental problem," said Walt Grazer, manager of the U.S. Catholic Conference's environmental justice program.

"Without justice for the poor there is no justice for the earth," he added.

The teleconference was a major component in the U.S. Catholic Church's planned three-year program on environ-

mental justice. Other facets include a small grants program for parishes and dioceses, an annual national conference on Catholic social teaching and the environment, and resource kits for each Catholic parish in the country.

The Jan. 27 broadcast highlighted the work of some parish environmental groups and quoted the views of various Catholic bishops on the topic.

Bishop John J. McRaith of Owensboro, Ky., the son of a farmer, said he learned about "the sacredness of the land" while he was growing up. "I grew to love the land and to know that there's life there, and if you abuse it, you'll eventually pay the price," he said.

Bishop James T. McHugh of Camden, N.J., a Vatican delegate to the upcoming United Nations population summit in Cairo, Egypt, said the world environment is often threatened by "consumption patterns and lifestyles" of the richer nations.

"Those of us who are the most wonderfully endowed with (the world's) goods have to be the most careful about the use and abuse of those resources," he said.

Archbishop John P. Roach of St. Paul and Minneapolis said the Midwest witnessed the results of environmental degradation during the 1993 floods.

"We have so affected the wetlands—it's not just ducks that are affected, it's not just geese that are affected, it's people that are affected too," he added.

Bishop James W. Malone of Youngstown, Ohio, disputed the idea that environmental concerns are in conflict with the needs of industry.

"To choose to improve the environment at the expense of losing jobs or to disregard the environment for the purpose of keeping jobs—both are counterproductive," he said.

The teleconference also featured reports from other Catholic organizations—including Catholic Relief Services, the Campaign for Human Development, the National Council of Catholic Women and the National Catholic Rural Life Conference—about how their programs aid the fight for environmental justice.

Joe Bock of Catholic Relief Services said the agency's programs in 70 countries of Latin America, Africa and Eurasia have four major environmental components.

They include efforts to conserve soil or prevent the spread of the desert, to improve water quality, to increase waste recycling and to make use of alternative fuels.

CRS also works in many areas affected by warfare. Bock noted, "War and other forms of civil strife tend to be environmentally devastating," he said.

## Ten U.S. dioceses are still without an active bishop

WASHINGTON (CNS)—With the appointment of Archbishop Justin F. Rigali to St. Louis Jan. 25, 10 U.S. dioceses remained without an active residential bishop, according to the records of the Vatican Embassy in Washington.

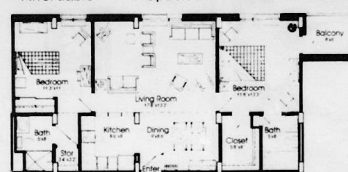
In alphabetical order they are Beaumont, Texas; Birmingham, Ala.; Charlotte, N.C.; Gary, Ind.; Helena, Mont.; Honolulu, Lubbock, Texas; the Byzantine Archdiocese of Pittsburgh; the Byzantine Diocese of St. George in Canton, Ohio; and Salt Lake City.

## Whatever happened to James & Loretta Key?

They've known each other since 8th grade and used to walk to Sunday School together in Belmont, Park County, Indiana. They graduated from High School together and sat side-by-side during the graduation ceremonies. They were married on October 23, 1941 in North Salem at the home of their High School principal, who was also a minister. After the navy, they had one son and two daughters. Now they have seven grandchildren and soon to be 3 great-grandchildren. James worked at Allison's in the Power House for 23 years before retiring. These days, James & Loretta call Westside Village home.

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## Catechism explains universal Catholic beliefs

### Catechism of the Catholic Church



Libreria Editrice Vaticana

**UNIVERSAL CHURCH**—The primary benefit of the catechism is that it brings together in one book a summary of the beliefs of the Catholic Church. Anyone who actually reads the catechism is conversing with the Catholic people of the universal church. (CNS photo)

by Fr. Robert L. Kinast

"What's this I hear about a new catechism?" my disgruntled friend asked. "I thought we got rid of the question-and-answer approach at Vatican Council II. Why bring it back?"

I tried to assure my friend that the new catechism does not repeat the approach he recalled. It doesn't use questions and answers, and it doesn't expect readers to memorize its contents.

This only delayed his real question. "Well, what's in it for me? What will I get out of reading it?"

It would be easy to avoid his question by saying: "That depends. It will be different for each person."

While true, this does not do justice to the catechism itself.

Although the new "Catechism of the Catholic Church" primarily is intended for bishops—in their role as teachers—and for professional religion teachers and writers in their related roles, the catechism is also being welcomed by the body of the faithful—and sales in France and other parts of Europe where it has been available for purchase confirm this expectation.

What's in the catechism for the average lay Catholic?

The primary benefit of the catechism is that it brings together in one book a summary of the beliefs of the Catholic Church.

This summary is not a comprehensive survey of every opinion held by Catholics. Other viewpoints and ways of expressing the faith exist in the church.

But the catechism sets forth those that most clearly represent the faith shared in common by Catholics around the world and through the ages.

The final test of the catechism is the result of consultations held throughout the world over the last few years involving Catholics at every level of the church.

Consequently, anyone who reads the catechism is actually conversing with the Catholic people of the universal church. This alone should strengthen the sense of belonging to the universal church.

At the same time, the individual teachings in the catechism do not stand alone. Every important point is accompanied by cross references and indexes which lead a reader to related teachings.

These connections help to build a sense of the whole faith and broaden the understanding of any single point. Given this unified structure, it is less important where a person starts and more important that a person move around the whole catechism.

However, if someone were to ask me where to start, I would recommend the last part, Book 4, on prayer.

This is one of the most personal aspects of the faith for most people, and the catechism

treats it in a clear, inviting way. It first discusses prayer in the Christian life and then the Lord's Prayer.

From Book 4 I would recommend moving to Book 2, which discusses the liturgy, the Celebration of the Christian Mystery. The liturgy is the pre-eminent prayer of the church, and all personal prayer is oriented to the liturgy.

These two books address the core experience of faith for practicing Catholics. From this perspective the discussion of beliefs (Book 1) and moral living (Book 3) is best understood.

Perhaps the most surprising section would be Book 3, which treats morality. It will surprise a reader who expects to find only a list of what not to do. If a reader is looking for guidance and the rationale for moral action, this will be a most fruitful section.

No matter where a person begins, it is important to bring to the catechism an attitude consistent with its purpose.

The catechism does not address every question a person may have. Its subtitle is not "Everything You Always Wanted to Know about the Catholic Church..."

It presents the essential beliefs of the church in a concise formulation. Its purpose is not to convince a skeptical reader or argue against objections to Catholic belief and practice.

Its purpose is to witness to the faith shared by Catholics. In this sense, it presupposes that the reader is disposed to the faith and is searching for insight, clarification, and affirmation.

Reading the catechism with this disposition should be a positive experience for a believer. It might even be prayerful in the way that studying biblical or theological books can move a person beyond "talk about" God to an "experience of" God.

The way material is presented in the catechism provides another service to the reader. Because it is a summary of essential Catholic beliefs, it is a standard by which individuals can measure what is important.

If the catechism does not treat a question of burning interest to an individual, that may well be an indication that the question is not a priority for the life of the whole church although it remains important for the individual and deserves to be answered.

The Catechism of the Catholic Church is an invitation addressed to each member of the church to recognize and reaffirm the faith that makes us a united people.

To accept that invitation is to rediscover what it means to be Catholic and to realize why Vatican II would never do away with catechisms.

—Father Robert Kinast is the director of the Center for Theological Reflection, Madeira Beach, Fla.

## Catechism will be helpful resource

by David Gibson

People acquire new knowledge in a variety of ways and for a variety of reasons.

One way to acquire knowledge is through reading. One reason to acquire knowledge is to put it to use.

Naturally, people also acquire knowledge through conversations, experience, meditation and via television. And sometimes their motivation is simply that they want a response to a question.

What does this have to do with the new "Catechism of the Catholic Church?"

►First, its very existence expresses a trust

that one way people still learn in this electronic age is by reading.

►Second, I predict people often will use the catechism to acquire information they intend to use.

Parents will use it in discussions with children. Parish ministers will draw ideas from it for ministry to youth, the sick and others. Parish council members will consult it when preparing to discuss parish objectives.

I am thankful to have learned from many conversations with readers that not only do they still want written information: they are using information as a building block.

(David Gibson edits Faith Alive)

### DISCUSSION POINT

## Study faith for personal growth

### This Week's Question

What is your main reason for wanting to know more about Christian faith?

"By nature I'm curious! Like anything else I'm involved in, I want to know more about it. And my faith is the most important thing in my life." (Tim Prudhomme, Colorado Springs, Colo.)

"I have a son and I want to keep him abreast of his religion and faith. If I know more about it and practice it better, hopefully he will learn from my example and internalize it." (Kathy Pallante, Apple Valley, Calif.)

"First, I think of my personal growth. I find God in my everyday ordinary experiences. But... I need material that helps me better tap into and understand my own experience... Second, I want to know more about my faith because it will enhance my ministry and life in community." (Rick Connor, Sykesville, Md.)

"I'm a catechist, so I'm always wanting to know more about my faith. I want to know more about the Bible. My students—second- and third-graders—are at the sacramental age, so anything I can do to deepen my understanding of the sacraments will help me teach them." (Sue Strickland, Castle Rock, Wash.)

"I'm a deacon, so I must know as much as I can about my faith so I can preach and teach... The more I understand my faith, the better able I am to understand and carry out the will of God in my life." (Bill Riehl, Sacramento, Calif.)

### Lead Us Your Voice

An upcoming edition asks: What steps do you take when you really need to think something through?

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



# Catechism will clarify and summarize church teachings and beliefs

by Fr. David K. O'Rourke, OP

This year will see the publication in English of the church's new catechism. For those of us who minister in parishes, this is going to be helpful.

Every Sunday at Mass we all recite, "We believe in one God, the Father almighty. . . . We believe in one Lord, Jesus Christ. . . . We believe in the Holy Spirit. . . . We acknowledge one baptism. . . . We look to the resurrection of the dead."

A catechism takes these statements of faith and rearranges them, presenting them in an order that is more usable to us with the problems and questions we have today.

Last summer a man came to see me. I'll call him Jack, though that's not his real name. He had been baptized a Catholic but hadn't practiced his faith in any public way for at least 20 years. Now, he said, he wanted to "come back to the church," as he put it.

"I feel the need to study my faith," he said. "I'm going to need help. I really don't know where or how to start."

First Jack asked me about what he called "the basic faith of the church." So I began, "We believe in one God, the Father almighty."

"OK," he laughed. "I guess I know the basic faith. But there is a lot more. The church teaches so much. I want to know what that is."

So we agreed to meet periodically to discuss his religious questions, and he also decided to meet with our group of inquirers.

In our parish, as in many others, we have a group that meets after Mass most Sunday mornings.

Newcomers and returnees gather with our staff to discuss their new or rediscovered faith.

These people find the discussions helpful, both because they enjoy meeting others who

are religious seekers and because they all benefit from the questions that are asked.

But discussions can involve a lot of opinions. And sooner or later many people are going to get around to asking, "What does the church teach?"

That's where the catechism comes in handy.

Jack already is using one of the many catechisms that have been published by the different religious publishing companies.

When we first began our sessions together, Jack wanted a reference guide. We looked over the available catechisms.

Each one of those catechisms has its own approach, and each one focuses on a different kind of audience.

Jack chose the one that seemed to meet his own needs the best.

But Jack knew he was coming back to a church that not only has its faith, but also has a number of teachings that are not just matters of approach or focus and which it takes seriously. He wanted to know what these are.

That is where the church's new catechism will help.

Not only will the catechism provide a summary of the church's faith and its teachings about the faith, but it will present them in an orderly way.

That very order can be a helpful way of knowing what is important and what connects with what.

As of this writing, we have not yet received our catechisms in English. However, foreign-language versions were approved and distributed last year.

Jack and I hope the new catechism will be a source of learning and of good discussions.

(Dominican Father David O'Rourke is the pastor of St. Dominic's Church in Benicia, Calif.)



This logo, taken from a Christian tombstone in the catacombs of Domitilla in Rome, is reproduced on the cover of all editions of the new Catechism of the Catholic Church. The design dates from the end of the third century A.D. This pastoral image, of pagan origin, was used by Christians to symbolize the rest and the happiness that the soul of the departed finds in eternal life.

**SUMMARY**—The new catechism will provide a summary of the church's faith and its teachings about the faith, and will present them in a very orderly way. That order can be a helpful way of knowing what is important and what connects with what. (CNS graphic)

## The Gospels were catechisms

by Fr. John J. Castellet

All four of the Gospels were catechisms of a sort.

Their authors, people of mature Christian faith, wrote in order to share that faith with their brothers and sisters, to deepen it, and sometimes to correct ideas they considered unacceptable.

Mark emphasized the central importance of the cross for a true knowledge of Jesus. He did this because some people had so overstressed Jesus' resurrection as to ignore the place of the cross in his work and in their own lives.

Matthew wanted to correct a seriously damaging attitude in his church.

The Jewish Christians whom he addressed considered themselves the only valid Christians and were upset over the increasing number of gentiles in the Christian community.

Matthew had to convince the Jewish Christians that the newcomers were there because God called them and wanted them there.

But while this may have been his overriding concern, he was intent on writing an instructive guide for all Christians—a catechism.

In a way, Matthew's Gospel is the most

"catechetical" of all in its arrangement. His portrait of Jesus is that of a teacher.

The body of the Gospel is arranged as a series of five booklets, each with a narrative section followed by a long instruction. In these instructions Jesus develops some aspect of his central theme about the reign of God.

A similar refrain closes each instruction: "When Jesus finished these words, the crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes" (Matthew 7:28-29).

The Sermon on the Mount is universally known, but it is only the first of the five booklets in this catechism. It treats a variety of subjects, like prayer, fasting and almsgiving.

The Beatitudes, which introduce the sermon, spell out the basic attitudes and actions that should characterize those who want to be a part of the reign of God's saving love.

The fourth booklet has to do with life in the Christian community and emphasizes the need for mutual forgiveness. It also warns against scandal, especially on the part of those in leadership positions.

(Father John Castellet is a Scripture scholar, author and lecturer.)

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## FIFTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, Feb. 6, 1994

Job 7:14, 6-7 — 1 Corinthians 9:16-19, 22-23 — Mark 1:29-39

by Fr. Owen F. Campion

This week's first reading is from the Book of Job, that Old Testament writing that produced the name of a person familiar to almost all Christians, Job, but is only rarely the source of a liturgical lesson.

While this book is about an ancient figure called "Iyyob" in the Hebrew, "Job" in English translation, it is not the work of Job. Who wrote this book in the Bible? No one can say. It is obvious that this person possessed extraordinary literary abilities. The Book of Job stands at the top of masterpieces in writing. Its description of Job and his moods and experiences is excellent. Its ability to connect the reader with its central figure, and the impressions it wishes to convey, are unsurpassed.

In common understanding, Job has come to represent patience. However, Job was impatient. Confronted with many trials and tribulations, he calls upon God to see him in his distress and make real the divine promises of mercy and relief.

Job believed in God. Job trusted God. Why then did bad things happen to him? Why did God punish him so severely? The answer resides only in the insight that such developments are not necessarily punishments from God. Good health and tranquil relationships with others, good fortune and plenty are not the utmost among God's gifts. No human rationally would spurn such things and wish instead for misery, but God's gifts are to the spirit.

In the Christian understanding of life, Job's questions are answered ultimately in the fact that those who love God and demonstrate their love by following the Commandments can be assured God's supreme reward, eternal life in the divine presence. Prior to this eternal life, the Christian detached from earthly ambitions already tastes the reward in a peace of mind drawn from a clear perspective of what is, and what is not, important in life.

St. Paul's First Letter to the Corinthians provides the second reading. If Job is an interesting figure to consider, his character interesting to imagine, then most certainly so was St. Paul. Job was impatient with his troubles and told God so. Paul was impatient with Christians less than enthusiastic in their religion, and he told them so.

It is easy to imagine someone in Corinth asking the apostle why he would devote himself to preaching the Gospel. It was dangerous. Indeed, in time he would die a martyr. Conventional Roman wisdom saw Christianity as not just far-fetched, but actually insane. Paul himself was a man of a wealthy background,

well-educated, surely very bright. He could well have made a mark for himself in the world. Why then did he "throw his life away" by proclaiming the Gospel of the Christ?

With his usual uncompromising, impassioned spirit, Paul answered that he was compelled to be a faithful apostle by his faith and by his calling. What else is as important as serving God?

St. Mark's Gospel gives us this weekend's third reading.

Considering everything, we know few details of any of the apostles in their private lives. We know that a few, such as Peter, were fishermen. We know that Paul was exceptionally well-educated for his day and time. We know that they all were faithful, devout Jews. But with that, generally, our knowledge ends. The Gospels are almost silent in this respect.

However, from this text, we know Peter was married. Was he then a husband, or a widower? We do not know. We only know that he had some responsibility for his mother-in-law, a circumstance not uncommon then among the Jews for whom there was no social safety net, for whom family relationships were paramount.

Peter trusted in Jesus. Peter believed that Jesus could heal the stricken mother-in-law, and moreover Peter had confidence that the compassion of Jesus would inspire the Lord to cure the sick woman. Peter's faith, of course, was rewarded.

## Reflection

This weekend's readings present to us quite vividly the reality of suffering and anxiety in human life. In the first reading, there are the appeals of the unhappy Job. In the second, there is the impatient Paul standing before unwelcome questions about his vocation when otherwise things could be quite different. In the Gospel, there is the figure of Peter's mother-in-law and further references to sick people.

The first reading pleads with God for mercy. The Gospel splendidly proclaims that mercy in the healing acts of Jesus. God hears our cries as we face sickness, grief, the approach of death, the loss of good fortune, loneliness. We are not alone. Just as did Peter, we can depend upon God's mercy.

However, in asking for this mercy and indeed in expecting it, we cannot be lured into the folly of the Corinthians. God's mercy is in an eternal reward. The Lord empowers us to reach for and grasp that reward. The Lord heals us, just as he healed the apostle's mother-in-law. The only necessity is that we trust Jesus.

This trust is more than a pleasant expression. We must devote ourselves to God and to God's will. We have been called, as was Paul. We achieve our victory only in answering the call, as Paul answered his call.

## MY JOURNEY TO GOD

## I Have a Dream'

Dr. Martin Luther King Jr.,

hero of black, white and poor,

was a man of peace who hated war.

Only 39 at the end of his life,

He had to leave Coretta, his loving wife,

and children so young: 12, 6 and 4.

He asked for peace and little more.

King marched many times, both day

and night.

Fair treatment for people was his fight.

To risk his life for freedom, he dared;

His death was a tragic national

nightmare.

Look what he has left behind—

This trusting leader who was so kind.

Dr. King lives in the hearts of women

and men;

On Earth, he fought for his dream to win.

But still there is work that must be done.

(Holly Armstrong is a member of St. Anthony Parish in Indianapolis. During her seventh-grade year at All Saints Catholic School, she wrote this tribute to Dr. Martin Luther King Jr. Her poem was recently published in "Read," a national literary publication for youth. February is Black History Month.)

Bridges to be built for our nation's

youth.

We need more shelter and jobs for the

poor.

And power to change things we can't

ignore.

We must work together: meet hate

face to face.

And not judge one another by color or

race.

We must work to make Dr. King's

dream come true;

Remember what he's done for me and

for you,

How he changed the world for

humankind—

Just look what he has left behind.

by Holly Armstrong

## Daily Readings

Monday, Feb. 7

Seasonal weekday

1 Kings 8:1-7, 9-13

Psalms 132:6-10

Mark 6:53-56

Tuesday, Feb. 8

Jerome Emiliani, priest

1 Kings 8:22-23, 27-30

Psalms 84:3-5, 10-11

Mark 7:1-13

Wednesday, Feb. 9

Seasonal weekday

1 Kings 10:1-10

Psalms 37:5-6, 30-31, 39-40

Mark 7:14-23

Thursday, Feb. 10

Scholastica, virgin

1 Kings 11:4-13

Psalms 106:3-4, 35-37, 40

Mark 7:24-30

Friday, Feb. 11

Our Lady of Lourdes

1 Kings 11:29-32, 12-19

Psalms 81:10-15

Mark 7:31-37

Saturday, Feb. 12

Seasonal weekday

Psalms 122:6-32, 133:3-4

Psalms 106:6-7, 19-22

Mark 8:1-10

## THE POPE TEACHES

## Christ carries out his mission with help from the lay faithful

by Pope John Paul II

Remarks at audience Jan. 26

Continuing our catechesis on the lay faithful, we now consider how they share in the prophetic mission of Jesus Christ.

The Second Vatican Council recalls that Christ continues to carry out his prophetic mission both through the hierarchy, who teach in his name and with his authority, and through the laity, whom he makes witnesses to the power of the Gospel in the world (cf. "Lumen Gentium," 35).

In carrying out their prophetic office, the laity are sustained by the supernatural gifts of the Holy Spirit, who endows them with an

understanding of the faith and a capacity to testify to it.

In this way, they are enabled to proclaim their Christian hope to all the world, bearing witness to the transcendent reality of eternal life, which alone gives to our earthly existence its true value and meaning.

The lay faithful manifest the power of the Gospel through their lives of continuous conversion, their faith in Christ in every circumstance, their struggles against evil, and their patient endurance of trials in union with the crucified Savior.

Let us pray that the Holy Spirit will grant strength to lay people, that they may fulfill their mission as prophets of faith and hope in the world.

## SAINT OF THE WEEK

## Scholastica, sister of Benedict, was the first Benedictine sister

by John F. Fink

St. Scholastica, whose feast is celebrated next Thursday, Feb. 10, was the sister of St. Benedict. Her brother was the Father of Monasticism in the West and the founder of the Benedictine monks, and she can rightly be considered the foundress of the Benedictine Sisters.

Born in 480 to wealthy parents, Benedict and Scholastica were reared together until Benedict left for Rome for his studies. We know little more about Scholastica's early life until she founded a religious community for women about five miles from the monastery of Monte Cassino founded by Benedict. This famous monastery is on the road between Rome and Naples. (During World War II it was badly damaged during the hostilities of the Italian campaign.) It is believed that Scholastica was the abbess of this community under Benedict's direction.

What we know about St. Scholastica comes mainly from the writings of St. Gregory the Great. According to "The Dialogues of St. Gregory the Great," the brother and sister used to meet once a year. Since Scholastica was not permitted to enter Benedict's monastery, Benedict and some of his monks customarily met Scholastica at a house a little ways off. They would spend the day in prayer and conversation about the goodness of God.

According to St. Gregory, the last time they met, Scholastica asked her brother not to return to the monastery but to spend the night so they could continue their conversation. "Please do not leave me tonight, that we may speak till dawn of the joys of heaven," Scholastica said, according to St. Gregory.

"What are you saying?" Benedict replied. "It is quite impossible for me to remain out of my cell."

St. Gregory picked up the story: "Then the holy woman, on hearing her brother's refusal, folded her hands on the table and

bowed her head down to her hands, to pray to the almighty Lord. Now the weather had been so good that not a cloud could be seen in the sky. But scarcely had she raised her head from the table when there was such an outbreak of thunder and lightning and a downpour of rain that neither the venerable Benedict nor the brethren who had come with him dared to move from the spot....

"Then the man of God, seeing that it was impossible for him to go back to his monastery through the thunder and lightning and cloudburst, began to grumble sadly: 'May almighty God forgive you, sister! Why have you done this?'

"She answered, 'I asked you, and you would not listen to me. I asked my Lord, and he answered my request.' So he, since he could not leave the shelter, had to stay unwillingly, where he had not been willing to stay of his accord. And thus it came to pass that they kept vigil the whole night through and found mutual satisfaction in holy conversation on the spiritual life."

The next day Scholastica returned to her convent and Benedict returned to his monastery.

Then St. Gregory completed the story: "Three days later, while (Benedict) was in his cell, he raised his eyes to the sky, and behold, he saw his sister's soul, that had left her body, flying like a dove into the depths of heaven! Full of joy that such glory was hers, he broke forth in hymns of praise and thanks to God almighty. Then he told his brethren of her brother and sent some of them to bring her body to his monastery and lay it in the tomb he had prepared for himself. Thus it happened that these two, whose hearts and minds had always been one in God, should not be separated from each other in body by the tomb."

Scholastica died in 542 or 543. Benedict probably followed her to heaven shortly thereafter.



# Entertainment

VIEWING WITH ARNOLD

## 'Shadowlands' profiles an ill-fated love story

by James W. Arnold

"Shadowlands" is another of those mature, understated, pure but generally ill-fated period love stories that have made a comeback at the movies in recent months.

Like "Age of Innocence" and "Remains of the Day," "Shadowlands" is about a love between a man and woman that, for reasons important to the characters, never really dissolves itself physically but is felt in the depths of the heart. (Sort of the direct opposite of what movie love affairs are famous for.)

What makes "Shadowlands" unique, and gives it special interest, is that it's an essentially true story about C.S. Lewis (played here by Anthony Hopkins), the prolific writer and mid-20th-century Christian apologist. Raised an Anglican, he became an atheist, then made a famous re-conversion.

As a noted Oxford professor, he discussed moral philosophy and other subjects with wit and charm. His popular books included "The Screwtape Letters" (purported letters from the Devil to a subordinate) and "The Chronicles of Narnia," fantasies for children.

Movies aren't often made about such people. Even the title reflects Lewis's platonic notions about life on earth being only a faint shadow of life to come. It's like wandering into a cinema and finding the hero is Chesterton or Waugh or Flannery O'Connor.

As a result, the love story is "poignant plus." The setting—Oxford's Magdalen College in the 1950s, the choir sounds, the

rich wood interiors flooded with light from high windows, the verdant Herefordshire countryside—enhances both romance and spirituality.

The story also raises the theological problem of suffering, specifically as it applies to love. According to William Nicholson's screenplay, this issue obsessed Lewis in his classes and lectures, and eventually played itself out in his life.

To put the question without much intellectual subtlety, why does God want us to love, when we lovers will eventually lose each other at a cost of such heartbreak and pain? In fact, the deeper the love, the worse the pain. It seems like a cosmic doublecross.

"Shadowlands" tells the story of bachelor Lewis's friendship, in his 50s, with American poet Joy Gresham, who writes to him about "Narnia," Jewish and a former atheist and communist, she is drawn to Lewis's ideas. Lewis describes them both as "lapsed atheists."

The letters lead to visits by Joy (Debra Winger), who proves to be an attractive, stimulating intellectual soulmate—much to the shock of his brother (Edward Hardwicke) and stodgy, somewhat sexist male friend (Michael Dennis, John Wood). The relationship is slow to develop—Joy is unhappily married, and has a young son—but blooms shyly and inevitably.

Hopkins's Jack Lewis is a, indirect and nearly as inhibited as his brother in "Remains of the Day." Again, he's a careerist—this time an intellectual—who has never experienced love. The irony is that this tender love is barely realized before it's doomed: Joy is discovered to have a fatal cancer.

There are remissions and happy times. In fact, director Richard Attenborough's most



"SHADOWLANDS"—Actress Debra Winger stars with actor Anthony Hopkins in "Shadowlands," a movie based on the life of British author C.S. Lewis and his romance with Joy Gresham, a forthright American. The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from Savoy Pictures)

beautiful sequence describes their visit to a country location, and a green pastoral vista that Jack had seen in a painting as a child and thought was an image of heaven.

But the pain and suffering are relentless and real. Audiences may take "Shadowlands" as simply a heart-cracking romance in which husband loses wife and comes closer to his stepson. But more deeply, the film is about believers trying to preserve their faith and love in the face of one of life's grimmer scripts.

That theme may have received more attention, along with many more of the real-life details, in an earlier version of the story, produced for the BBC by the Anglican Church in 1985 and run later on PBS. Frankly, I also preferred Joss Ackland (a bear of a man, less of an introvert) and Claire Bloom (softer-edged) in the leading roles. (The TV version is still available on videotape.)

"Shadowlands" speaks to people of faith, but also to everyone: no credentials are required. The "answer" provided is rational and doesn't require eternity as a solution. Yet it also suggests that God, or nature, is less indifferent than we imagine: "Tain then is part of happiness now. That's the deal."



In his BBC script, Nicholson has someone ask Lewis, "If you were God, would you have let them love and lose each other, or keep them safe from both love and pain?" Lewis answers, "I'd let them choose." You can look, and you can wait, but you won't hear a better answer to one of the great dilemmas of the human condition.

(Sad but uplifting romance, set in a larger than usual context; elegant, low-key production; satisfactory for mature viewers.)

USCC classification A-II, adults and adolescents.

### Recent USCC

#### Film classifications

Alleen Wuornos: .....A-IV  
The Selling of a Serial Killer .....A-IV  
Blink .....A-IV  
Death Wish V: .....O  
The Face of Death .....O  
The Scat of Green Papaya .....A-III  
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.

## Hallmark presents Anne Tyler's 'Breathing Lessons'

by Henry Herx and Gerri Pare  
Catholic News Service

A long-married couple head off to a friend's funeral and encounter more than they bargained for in the Hallmark Hall of Fame presentation "Breathing Lessons," airing Sunday, Feb. 6, from 9 p.m. until 11 p.m. on CBS. (Check local listings to verify the program date and time.)

Despite the sad occasion, Maggie Moran (Joanne Woodward), ever the optimist, is looking forward to seeing her longtime best friend (Joyce Van Patten), whose husband has died.

Maggie's glum husband, Ira (James Garner) is less enthusiastic about the 90-mile drive there and is dubious when Maggie wants to wedge in a side trip to see their divorced daughter-in-law (Kathryn Erbe). He knows Maggie would love to engineer a marital reconciliation so they could see their only grandchild more often.

Based on Anne Tyler's Pulitzer Prize-winning novel, the drama, as produced and directed by John Erman, captures its characters and all their endearing quirks in low-key, delightful fashion.

Garner and Woodward make a most believable couple. She is a well-meaning dreamer, while decades of married life have turned him into a wry realist.

More character than plot-driven, the drama sets up everyday encounters in a roadside cafe and on the road that sparkle with understated, droll humor.

Illustrating the way that men and women communicate differently, some viewers may recognize themselves in Maggie, who quickly bonds on an emotional level with waitress Eileen Heckart, or in Ira, who

would prefer she not blurt out family problems to a stranger.

In any event, the script adroitly reveals its characters' human shortcomings with wit and whimsy aplenty. Just as importantly, it shows a married couple of very different temperaments still able to renew their commitment to each other in a spirit of loving tolerance.

A breath of fresh air compared to the glut of fact-based murder dramas bogging the airwaves, "Breathing Lessons" is quality family viewing.

#### TV Programs of Note

Sunday, Feb. 6, 8 p.m. (PBS) "Cats." The feature-length "National Geographic" program about felines—unique animals which have made themselves at home in some 30 million American households—reports on the history and the habits of cats.

The ancient Egyptians revered cats as sacred and even mummified their remains, and the Romans introduced them into Europe where for centuries they were associated with sorcery and witchcraft. Sailors welcomed cats as shipmates, both as pets and as safeguards of the food stores from rats. Cats are as American as the Pilgrims with whom they came to the New World.

In spite of their independent nature, cats are trainable if an early bond can be formed with kittens. David Houston and Alan Degen create this beautifully photographed documentary for cat-lovers.

Monday, Feb. 7, 8 p.m. (conclusion) (ABC) "American Music Awards." The 21st annual awards show honors various musicians, including the Award of Merit to be presented to Whitney Houston.

Monday-Wednesday, Feb. 7-9, 9:11 p.m.

(PBS) "Power Plays." Taking a behind-the-scenes gander at the corporate megabucks fueling modern U.S. sports is this six-part documentary series which is a provocative eye-opener for those who think of professional sports as a game rather than an industry churning out huge profits from packaging and marketing star athletes and their teams.

Programs feature the visual poetry of competitive sports in action with commentary about what sports have become from the perspective of sportswriters, players, owners, agents, assorted businessmen, and fanatic fans.

Opening the series with a roar is "Be Like Mike," a lively profile of recently retired basketball superstar Michael Jordan, who made \$4 million a year playing for the Chicago Bulls, and "eight to 10 times as much" from endorsing products. Some have called Jordan "the greatest athlete of all time," but his success is seen by one local sportswriter as crystallizing the expectations of young people who "buy into a dream which will eventually betray them."

The series also looks at boxing, baseball, football, and hockey, as well as the role of television in the popularity and marketing of American sports.

Produced by Nicolas Kent for Britain's Oxford Television and KCET in Los Angeles, the series is highly revealing in terms of how corporate America has made sports a part of the show business industry.

Tuesday, Feb. 8, 8:30 p.m. (PBS) "Full House." In this sensitive series episode, the family takes special measures to help 6-year-old Michelle deal with a relative's sudden death.

Tuesday, Feb. 8, 8:49 p.m. (PBS) "Journey to Kilimanjaro." This "Nova" program

travels through an equatorial blizzard on Mount Kenya, a cloud forest, and to the majestic crown of Kilimanjaro, rising straight from the parched plains of East Africa four miles high to colossal ice-capped mountain-tops.

Wednesday, Feb. 9, 8-9 p.m. (PBS) "Reflections on Elephants." This "National Geographic Special" looks at African elephant society, focusing on behavior which makes elephants unique and special. The documentary will be rebroadcast on Friday, Feb. 11, from 9 p.m. to 10 p.m.

Thursday, Feb. 10, 9-10 p.m. (PBS) "Sherlock Holmes: The Eligible Bachelor." In the first of a two-part "Mystery" program, talented sleuth Sherlock Holmes is called in when a wealthy American woman mysteriously vanishes just minutes after her grand wedding to an English aristocrat.

Thursday, Feb. 10, 10-11 p.m. (PBS) "The Magic Bullet." This rebroadcast of "The Medicine at the Crossroads" program examines the stress on "miracle drugs" for a variety of ailments and whether this leads to overuse and dangerous side effects.

Saturday, Feb. 12, 8-11 p.m. (CBS) "XVI Olympic Winter Games Opening Ceremony." Commencement of the 1994 Olympic Winter Games from Lillehammer, Norway, features ice hockey highlights, Alpine skiing and men's downhill practice runs. Coverage continues on CBS throughout the duration of the Olympics as athletes from around the world compete for medals in a variety of winter sports.

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

QUESTION CORNER

# Ill and elderly appreciate home visits

by Fr. John Dietzen

For nearly three years I have been a eucharistic minister in our parish. I also am one of those who take Communion to the sick.

Our pastor just asked me to take charge of our care for the sick. Some are at home, but a large number are in hospitals and nursing homes.

All the group got together a week ago to discuss schedules and some expressed concern that we ought to do more than just take Communion to the people we're assigned to visit.

We received a booklet from our assistant pastor, but would like more. Could you help us, or should we just be satisfied with taking Communion? (California)



First of all, you deserve a lot of congratulations for what you're already doing. The opportunities you give to the sick in your parish to receive this sacrament, far beyond what was possible in the past, are much appreciated. I'm sure.

It sounds as if your arrangement for the sick is similar to the one in our parish. We wonder also about how we might give further spiritual (and sometimes material) support to the sick and aged.

Every document of the church in the last generation relating to care of the sick points out the need for special

pastoral care, since they are among those who are "in a special way united with the suffering Christ for the salvation of the world" (Vatican II's "Dogmatic Constitution on the Church," 41).

So, your concern is valid. As you are discovering, apparently, several publications by various companies deal in one way or another with insights, guidelines and procedures for the sort of care you speak of.

They're available at good Catholic bookstores, even through catalogues. You might take a look at a few of them.

The one most neglected resource on this subject, however, in my view, is the official rite of the church for pastoral care of the sick.

Most people (even many priests) think of this book as primarily for administration of the Eucharist and anointing of the sick.

It does deal with these, naturally, but there's much more. The various introductions, with a variety of information and spiritual reflections on this ministry, are worth being read and prayed over by ministers like yourself and the people you work with.

The first two chapters deal explicitly with visits to the sick without the Eucharist. There and throughout the other chapters you will find numerous prayers, intercessions and Scripture passages to choose from.

If the parish has the money, it would be worth giving one of these rituals to all your people who work with the sick. They are available in small, inexpensive soft-cover editions.

A friend of mine recently acquired a stained glass window from a church. It includes the words "fiat voluntas tua."

Could you help me tell her what those words mean? (Illinois)

The Latin words mean "Thy will be done," and appear in the version of the Lord's Prayer given in the Gospel of St. Matthew (6:10).

They express a theme which Jesus frequently insisted upon as essential for his followers and which several times is shown to be his own attitude in his love and obedience to the will of his Father.

We find this spirit of Jesus explicitly stated on the night before the crucifixion (Luke 22:42), and numerous other places in the Gospels.

In Christian writing and art the word "fiat" ("Let it be done") also refers to the acceptance of God's will by the mother of Jesus at the annunciation (Luke 1:38).

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

## Book offers guidelines for adopting children

by Dr. James and Mary Kenny

Dear Dr. Kenny: "We are married and in our late 20s with no children and would like to consider adoption. I hear it's almost impossible today to find an adoptable healthy infant due to the frequency of abortion.

Where could we find out if children are available, and how we could go about adopting? We have a lot of love to give." (Iowa)

Answer: Hurrah for your generosity. Wanting children and being willing to adopt are welcome impulses in a society with people too often devoted to taking care only of themselves.

The book "Adopting Your Child" by Nancy Thalia Reynolds, published in 1993 by Self-Counsel Press, is full of practical information and advice. The author is a social worker, lawyer and adoptive parent.

We have four wonderful adopted children. Yet I learned much from reading this book, and I wish I had read it before our adoptions.

The adoption process has two parts or phases: obtaining a home study to demonstrate that you would be acceptable parents, and then locating a child. You may complete these two phases separately, through different sources or agencies.

Who certifies the acceptability of your home? For this you need an agency or possibly a qualified mental-health professional who does home studies.

Agencies come in two varieties, public and private. Most public agencies for adoption are associated with welfare departments. Private agencies are likely to be sponsored by churches. A bibliography listing books with all the adoption agencies in the United States is included in Reynolds' book.

The sources for adoptable children are even more varied. A major source today for healthy Caucasian infants is through lawyers, usually accompanied by a substantial fee. Another popular source is to try to make direct contact with a pregnant woman who is considering adoption. Often this is done through personal ads in a newspaper.

Many special-needs children are available through programs with the state welfare department. These include older children, physically and mentally handicapped children, sibling groups and children of mixed race.

Native American children are available as are children from other countries. Reynolds' book lists a bibliography of national and international agencies which help locate foreign children in need of a home.

Gather information. Learn about adoption agencies and different sources for finding children who need placement. Learn the pitfalls of independent adoption, the complications of international adoption, and the psychological stresses that face potential adoptive families and children.

Explore your options, and be honest with yourself. Set goals. Learn the financial and emotional costs. Call, write, apply, and be patient.

The adoption scene is different than it was 20 years ago, but not as hopeless as some would make it. Inform yourself of the many possible sources for children and explore those that are appropriate. Good luck!

(Harris questions on family living and child care to the Kennys, 219 W. Harrison, Ronsseler, Ind. 47978.)

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Little Marita lives in a small village in the mountains of Guatemala. She struggles to survive by selling corn tortillas which she helps to make by hand each night. Your concern can make the difference in the lives of children like Marita.

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And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long-standing commitment to the people they serve.

Plus, you are your child's **only** sponsor. To help build your relationship, you will receive a picture of your child (updated yearly), information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. **Become a sponsor today!**

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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.

## February 4

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

## February 4-5

St. Monica School will host its annual Car Raffle and Auction on Feb. 4, beginning at 6:30 p.m. with social hour and dinner at 7:30 p.m. The raffle winner will choose either a 1994 Pontiac Grand Am provided by Don Sisk Pontiac or \$10,000. On Feb. 5, a live auction will be held at 7 p.m. For further information, call St. Monica School at 317-255-7153.

## February 4-6

Mt. St. Francis Retreat Center will host a retreat for young adults (college-age to early 30s), "Stories of Faith." For more information, call 812-923-8817.

## February 5

The Young Widowed Group is still accepting reservations for its group retreat. For more information, call Carol Drenyuk at 317-846-6183.

## ☆☆

The Polish Church will hold its 1994 Bigos Affair (a pre-spring

dinner and dance) at 5:30 p.m. at the Gatling Gun Club Building, 709 N. Illinois St. Cost is \$6.50. For reservations, call Dani Kenson at 317-846-3592 or Stanley Cebula at 317-773-9257.

## ☆☆

St. Barnabas Men's Club will hold Monte Carlo Night in the parish center from 8 p.m. to 1 a.m. Admission is \$3 per person and includes beer, wine, pop and snacks. From 4:30 p.m. the Ladies Club will host an all-you-can-eat-dinner in the cafeteria prepared by Vito's Italian Restaurant. Adults, \$5; children six to 12, \$2.50; under six eat free. For more information, call 317-255-0724.

## ☆☆

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

## ☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

## ☆☆

The Catholic Alumni Club of Indianapolis will gather for Mass at Holy Name, Beech Grove, at 5:30 p.m. Dinner will be at Harry C's at Thompson and McFarland Roads after Mass. For more

information, call Mary at 317-255-3841.

## ☆☆

The archdiocesan Office of Worship will hold a workshop for contemporary music ensembles with Scott Soper. The workshop will be held at St. Augustine, Jeffersonville from 9:30-3 p.m. For more information, call 317-236-1483.

## ☆☆

Positively Singles will have dinner and games at Scandia Club House in Castleton at 7 p.m. Cost \$5 at the door. For food-to-bring items and directions, call Marianne at 317-442-6337 or Janice at 317-849-3159.

## ☆☆

St. Gabriel, Connersville will hold a winter festival from 5:30-11 p.m. Family event.

## February 6

St. Charles Borromeo Church, Bloomington will present the Holy Angels Choir from Indianapolis from 6-8 p.m. There is no charge. Free will offerings are accepted. For more information, call 812-336-6846.

## ☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

## ☆☆

St. Bridget, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

## ☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

## February 7

Parenting using S.T.E.P. for all ages from 7-9:30 a.m. at St. Joan of Arc School, 500 E. 42nd St. For more information, call John Tryon at 317-283-1518.

## ☆☆

Parenting using S.T.E.P. for

teens from 7-9:30 p.m. at St. Lawrence, 4650 N. Shadeland Ave. in the social room in the church. Contact Mary Lynn Cavanaugh at 317-543-4925.

## February 8

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

## ☆☆

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

## ☆☆

The Beech Grove Benedictine Center will host a spiritual book discussion on part one of "The Awakened Heart" (Gerald May) from 7:30-9 p.m. For more information, call 317-786-7581.

## ☆☆

Lunchtime parenting classes from 12-1 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 206. Bring a brown bag lunch. For more information, call Sue Sandefur or Mary Anne Schaefer at 317-236-1500.

## ☆☆

A workshop, "African American Hymns—A Historical Perspective" will be given at 8 p.m. at Light of the World Christian Church, 5640 East 38th St. For more information, call Mary Ellen Burgomaster at 317-685-2919.

## February 9

Parenting using S.T.E.P. for all ages from 9-11 a.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave., Suite 5. For more information, call Judy Fuhr at 317-783-8554.

## ☆☆

The Archdiocesan Council of Catholic Women will hold their third quarterly board meeting at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 206 at 10 a.m. Luncheon cost is \$7. For more information, call Pat Gandolph at 317-357-5757.

## ☆☆

A scripture series on Exodus and personal journey will be presented by Providence Sister Fran Rees at the Hermitage, 3650 E.

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46th St. from 7-9 p.m. The series will run six consecutive Wednesdays. Cost is \$10 per session or \$50 for the series. For more information, call 317-545-0742.

## February 10

St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

## ☆☆

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

## ☆☆

The Beech Grove Benedictine Center will present two personal enrichment workshops, "Spiritual Companionship" and "Sinful Social Structures," from 7-10 p.m. Contact the Benedictine Center for more information at 317-788-7581.

## ☆☆

The Adult Catechetical Team of Christ the King Church presents "Finding God in Your Marriage" enrichment workshop by David Behrman, director of the archdiocesan Family Life Office. The program will be held in the conference room of the grade school, 5658 N. Crittenden, from 7:30-9 p.m. For more information, call 317-251-4448.

## ☆☆

Parenting using S.T.E.P. for all ages from 7-9:30 a.m. at St. Paul Episcopal Church, 10 W. 61st St., in the Lilly room of the church. For more information, contact Donna Olsen at 317-253-1277.

## ☆☆

Parenting using S.T.E.P. for all ages from 8:30-10 a.m. at Holy Cross, 125 N. Oriental St. contact Mrs. McGrath at 317-638-9068.

## February 11

Today is the application deadline to become a bereavement volunteer.

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☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆

Holy Family, St. Andrew and St. Mary Parishes in Richmond, will hold a liturgy for couples at Holy Family at 7 p.m. For more information, call Father Mazzola at the parish office.

☆☆

St. Luke Boosters will present "Cabaret '94"—an evening with Father Dave—at 8 p.m. at St. Luke School, 7575 N. Holladay Drive, E. For more information, call Doris Pynta at 317-843-9647.

### February 11-13

Mt. St. Francis Retreat Center will hold a retreat for married couples, "Sharing Our Stories—Sharing Ourselves." Call 812-923-8817 for more information.

☆☆

Fatima Retreat House will present a Tobit Retreat. This is a marriage preparation weekend for engaged couples. For more information or to check availability, call Fatima at 317-545-7681.

### February 12

The Catholic Alumni Club of Indianapolis will play volleyball at 7:30 p.m. at St. Lawrence gym, 46th and Shadeland Ave. For more information, call Jan at 317-786-4509.

☆☆

A pro-life rosary will be prayed at

9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave. Everyone is welcome.

☆☆

Young women who are interested in discovering the benefits of a girls' school education are welcome to attend the Marian Heights Academy Open House in Ferdinand. For more information, call Kathy Kostelic at 1-800-467-4MHA or 1-812-367-1431.

☆☆

Bishop Chatard High School will present the Main Street Opry, a professional musical group of family entertainers, at 7:30 p.m. Tickets are \$10. Call Chatard at 317-251-1451 from 7:30 a.m. to 4:30 p.m.

☆☆

St. Mary, Richmond, will hold a eucharistic day and exposition of the Blessed Sacrament following the 5:15 p.m. Mass until 9 p.m. night prayer.

### February 13

The Catholic Alumni Club of Indianapolis will enjoy an afternoon at Expo Bowl, near I-465 and S. Emerson Ave. Meet by the West entrance at 2 p.m. For more information, call Mary at 317-255-3841.

☆☆

Mary, Queen of Peace Parish, Danville, will sponsor an All-You-Can-Eat-Breakfast Buffet in the lower level of the Church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5, eat free. For more information, call 317-539-6367.

☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Every-

one is welcome. For more information, call the parish office.

☆☆

St. Bridget, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆

St. Michael, Indianapolis, will host a Valentine's Breakfast in St. Michael School Cafeteria from 8:30-11:30 a.m. Adults, \$3.75; children 6-12, \$2.75; kids under 5, \$1. Pancakes, sausage links, fruit salad, sausage gravy and biscuits are among menu items offered. The event is sponsored by the St. Michael Youth Committee.

☆☆

Holy Family, Richmond, will hold a eucharistic day and exposition of the Blessed Sacrament following the 8 a.m. Mass until 1 p.m. mid-day prayer.

☆☆

St. Andrew, Richmond, will hold eucharistic day and exposition of the Blessed Sacrament following the 9:30 a.m. eucharist until 4 p.m. evening prayer.

☆☆

St. Nicholas Parish in Sunman will hold a Sweetheart Breakfast from 7:30-11:30 a.m. Free will donation. Sponsored by the St. Nicholas Ladies Sodality.

## Chinese bishop arrested after his meeting with congressman

by Bill Pritchard  
Catholic News Service

WASHINGTON—An underground Chinese Catholic bishop who met with an American congressman visiting China was arrested and detained for more than a week, possibly because of that meeting.

Coadjutor Bishop Su Zhen, Ming, 62, of Baoding was arrested by Chinese authorities Jan. 20 and detained in an undisclosed location until the weekend of Jan. 29-30, according to a Jan. 31 statement from the office of Rep. Christopher Smith, R-N.J.

Smith called the arrest evidence that China was "backsliding" on human rights. "Human rights conditions continue to deteriorate at a rapid pace," he said.

The bishop's family had reportedly not been informed of the bishop's whereabouts during his detention. Bishop Su is part of the illegal underground Catholic Church, which maintains loyalty to the Vatican.

"No one knows the official reason for Bishop Su's detention, however, unofficially, local community (in China) speculates that the reason for Bishop Su's detention is that he was met by us," said Joseph Kung, president of The Cardinal Kung Foundation, a Catholic organization which promotes pro-Vatican Catholicism in China.

"I tend to agree with the speculation because of the timing," said Kung, who accompanied Smith on an early January trip to China during which the meeting with Bishop Su took place.

The arrest occurred while U.S. Treasury Secretary Lloyd Bentsen was visiting China.

The bishop's family regard Smith's visit "as a milestone and are very proud of it," Kung said, despite the fact it may have led to the bishop's apprehension.

The Stamford, Conn.-based Cardinal Kung Foundation is named after Joseph Kung's uncle, Cardinal Ignatius Kung Pin-Mei, bishop of Shanghai, China. The cardinal now lives in Stamford, where he came for health care after 30 years of imprisonment in China for refusing to cooperate with the state-controlled Chinese Catholic Patriotic Association, which spurs papal authority.

Kung said the arrest of Bishop Su may be an effort by local officials, supported by the state bureau of religious affairs, to "scare off further contacts of foreign nationals to the underground church, especially by any U.S. government official."

He said that it would be foolish for the Chinese to arrest a bishop who had just met with an American congressman because that would make China's claim to allow religious freedom ring hollow.

A spokeswoman for the press office of the Chinese Embassy in Washington told CNS: "I have no idea about this case. We never heard about him (Bishop Su)."

In his Jan. 25 State of the Union address, President Clinton said that "as we build a more constructive relationship with China, we must continue to insist on clear signs of improvement in that nation's human rights record."

## "Dentures Are Our Business"

**Myth:** Once dentures are made to fit, they will always fit, and could last for 20 years. Thus, there is no need to see a dentist unless the denture should need repair.

**Fact:** A denture will loosen because the gums and the bones supporting the denture are constantly changing. To maintain a proper fit, dentures must be altered by the dentist periodically. The life of the denture depends on the individual denture wearer and it should be evaluated from time to time by the dentist.

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## IMPORTANT NOTICE

### Spring Clean Up

March 1st through Good Friday

All decorations are to be removed by March 1st. Decorations will not be permitted until Holy Saturday, April 2nd.

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

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

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# Youth News/Views

## Catholic youth excel in annual Prelude Awards

by Mary Ann Wyand

As a first-time entrant, St. Thomas Aquinas parishioner Brita Sauer of Indianapolis had no delusions about winning a coveted Prelude Award for literature.

The Broad Ripple High School senior had never entered the prestigious competition for outstanding student artists from high schools in Marion County during her freshman, sophomore or junior years, and this was her last year of eligibility.

At the advice of her teacher at Broad Ripple High School, Brita entered a story called "Delusions" in the literature category of the Prelude competition.

Her story about a young girl's fantasies won the top Prelude award for student writers last weekend.

"The story is about a girl coming to terms with her father being in prison," Brita said. "She makes up stories about lots of people."

Finally, Brita said, the girl is able to accept the reality of her life.

Prelude Academy officials honored Brita

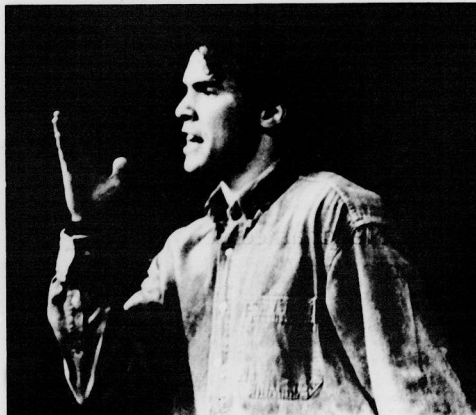
as the literature winner on Jan. 29 during an awards dinner at the Indianapolis Convention Center. The distinction includes a plaque and a \$2,000 scholarship for collegiate study plus a \$500 arts grant for her school.

Other Prelude Award finalists included Brebeuf Preparatory School senior Aaron Weiner of Indianapolis, who competed in the theater competition; Bishop Chatard High School freshman Lisa Anne Kaczmarek of Indianapolis, who performed in the dance finals; Cathedral High School senior Sean Haeftel, a vocal finalist; Roncalli High School senior Matthew Tebbe, also a finalist in the vocal category; and Roncalli High School junior Danielle Lawton Lynn, a literature finalist for the second year in a row.

They will join the top 135 students in the 10th annual Prelude Awards competition for intensive lectures, workshops and study with practicing artists in the areas of art, literature, dance, theater, and vocal and instrumental music during the 1994 Prelude Awards Academy in June.



**PRELUDE WINNER**—St. Thomas Aquinas parishioner Brita Sauer of Indianapolis displays her Prelude Award for literature after winning a \$2,000 scholarship for collegiate study in the 10th annual Prelude competition for outstanding student artists. She is a senior at Broad Ripple High School. (Photos by Mary Ann Wyand)



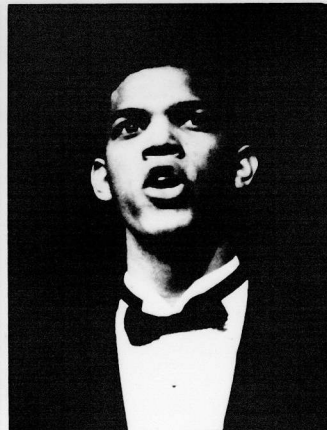
**ACTOR**—Brebeuf Preparatory School senior Aaron Weiner of Indianapolis performs a monologue from Herb Gardner's "Conversations With My Father" during the Prelude Awards theater competition on Jan. 28 at the Children's Museum's Lilly Theater. He is currently starring in "Marvin's Room" at the Phoenix Theater.



**BALLERINA**—Bishop Chatard High School freshman Lisa Anne Kaczmarek of Indianapolis performs "Ramonda's Variation" sur la pointe to earn a spot as one of six dance finalists in the 10th annual Prelude Awards competition for student artists on Jan. 28 at the Children's Museum. The music was adapted from Glazunov's "Ramonda."



**WRITER**—Roncalli High School junior Danielle Lawton Lynn of Indianapolis is a Prelude Awards finalist in literature for the second year in a row. This year she submitted a fictional story called "Like Bones" to earn a spot in the Prelude finals on Jan. 28 at the Children's Museum.



**GOSPEL SINGER**—Cathedral High School senior Sean Haeftel of Indianapolis sings "Thus Saith the Lord" from G. F. Handel's "Messiah" during the Prelude vocal finals. He also performed Franz Schubert's "Der Wanderer" and "O! Man River" from Jerome Kern's "Show Boat."



**VOCALIST**—Roncalli High School senior Matthew Tebbe of Indianapolis performs "Where'er You Walk" by G. F. Handel during the Prelude vocal finals. He also sang Giacomo Carissimi's "Vittoria, mio cuore" and "Anthem" by Benny Andersson, Tim Rice and Bjorn Ulvareus.

# Campus Corner

## America needs religious revival, writer says

By Marlene Quaroni  
Catholic News Service

MIAMI—"This country needs a religious revival. Maybe Catholics should help start it," Catholic editor and writer Margaret O'Brien Steinfelds told a gathering of 250 Catholic campus ministers in Miami.

"We are in a moral mess," she said in a keynote address at the Jan. 5-9 Eastern Conference of the Catholic Campus Ministry Association.

America's passion for personal choice and individual rights is eroding society, said Mrs. Steinfelds, editor since 1987 of *Commonweal*, a leading lay Catholic magazine.

Her address on "Forming the Christian Conscience" was one of three major talks on challenges facing college campus ministers as they form the leaders of the next century.

Mrs. Steinfelds argued that the American Christian tradition has been largely shaped by a Protestant understanding of conscience, in which nothing stands between the individual and God.

When coupled with a celebration of free choice and autonomy, she said, that has contributed to a culture in which "we no longer assume shared values, shared beliefs, even a shared etiquette, our deepest beliefs, so-called, are said to be personal and private matters."

She contrasted that perspective with the Catholic emphasis on persons as both

individuals and social beings—shaped by the community they grow up and live in, and responsible for shaping that community by their own actions and attitudes.

Catholics could challenge false dichotomies in American culture between personal character and social policy and between conscience and community, she said, by reasserting the full Catholic tradition and tying personal choices to their social consequences.

"We know," she said, "that individuals are shaped by neighborhoods and schools, by friends and teachers, by the man or woman one marries. . . . We also know that social conditions are created by the personal understanding and choices of individuals, that some neighborhoods are a good place to live, to raise kids, because individuals, families and neighbors choose to live in a way that creates stability and safety and that fosters a spirit of friendship and helpfulness."

"We Catholics know . . . that a good conscience requires a good community and that there can be no good communities without individuals acting in good conscience," she commented.

She called for a Catholic agenda of social change and renewed personal responsibility, including a reshaping of political and public policy alliances and "some honest talk about sex" and about the need to restore strong family and home life.



**NOTRE DAME CLASSROOM**—Chandra Johnson (left) listens intently during a freshman seminar at the University of Notre Dame taught by university president Holy Cross Father Edward A. Malloy. Johnson, a native of south central Los Angeles, who hasn't been a full-time student for 20 years, returned to the classroom to pursue a theology degree. (CNS photo from University of Notre Dame)

Because Catholics "are people who are followers of Jesus," with a tradition that finds the underpinnings of social action in faith and worship, she said, they should recognize the need for a "religious revival" in the United States and get it started.

The Catholic Campus Ministry Association's Eastern meeting in Miami coincided with its Western meeting in San Diego. The 1,000-member organization, founded in 1969, holds a single national conference once every three years.

Father Sean K. Cooney, chairman of the association's national executive board, described Catholic campus ministry as "the

church on campus" at the nation's colleges and universities.

"One out of every three college students is Catholic," said Father Cooney, who is Orlando diocesan director of campus ministry. Father Cooney is also the campus minister at Rollins College in Winter Park, Fla.

He said one of the major challenges facing Catholic campus ministry in recent years has been the effort of nondenominational fundamentalists to convert Catholics to fundamentalist views of the Bible and Christianity.

## Indpls. Newman centers slide onto Pan Am rink

Members of the IUPUI Newman center will join students from the University of Indianapolis and Butler University for their first combined social for all three Indianapolis Newman centers on Feb. 19. Students will meet at the Pan Am Plaza for an evening of ice skating from 7:30-9:30 p.m. Call ahead or sign up at Mass and the event will be free. For more information, call Sherry at the IUPUI Newman Center at 317-632-4378.

☆☆☆

St. Meinrad School of Theology participated in an **Interterm** sponsored by the Theological Education Association of Mid-America (TEAM-A). It is a program the school has been involved in since 1970.

During this year's Interterm, eleven St. Meinrad students are studying at Protestant seminaries for three weeks. At the same time, eight Protestant seminarians are studying courses at St. Meinrad. The seminaries also exchange professors.

☆☆☆

The IUPUI Newman center students have been invited to share a **Valentine's Day Dance** with the residents of the Goodwin Plaza Retirement Community located across the street from St. Bridget Church. If you would like to help with the planning of this event please call Tania Balzhaupt at 317-632-4378 or 317-237-0442.

☆☆☆

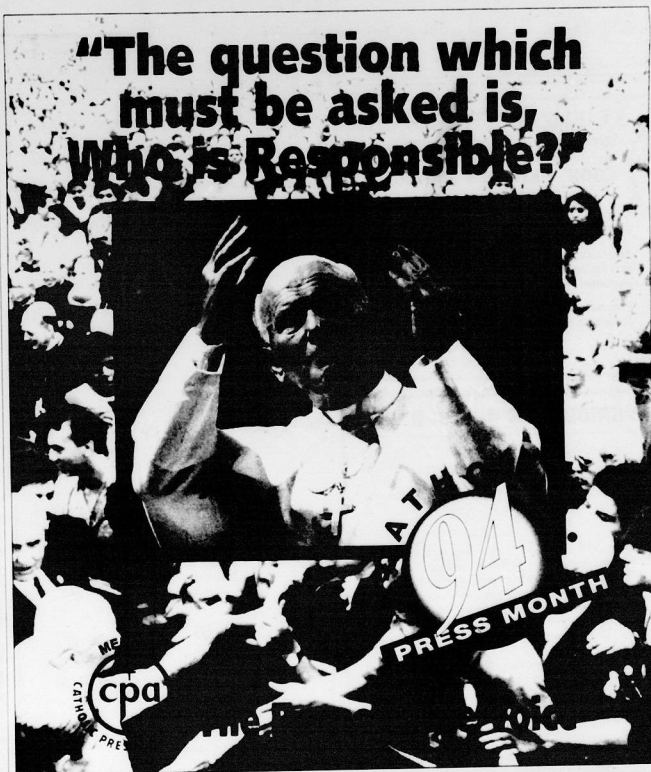
The Indiana University-Purdue University at Indianapolis **School in Theatre** will begin classes this semester on Feb. 5. Creativity through the theatre arts is stressed in these classes for 2nd grade through high school students.

The program, offered jointly by IUPUI Continuing Studies and the University Theatre Department, is beginning its eighth year of continuous enrichment classes in creative drama and acting methods for youth. The fee is \$67 for 10 weeks and classes are conducted at the Mary Cable Building on the IUPUI campus. For enrollment information, call 317-274-5059.

☆☆☆

Virginia A. Caine, an assistant professor of medicine for the infectious disease division of the Indiana University School of Medicine, was recently elected to the St. Mary of the Woods College Board of Trustees. Among several other professional societies, Caine is a board member for The Damien Center in Indianapolis.

Mary Wilson Baker also began serving her term on the board of trustees. During her term as president of the St. Mary of the Woods College National Alumnae Board, Baker will represent the national board at the trustee meetings.





# Church urges peace in Bosnia but 'how' remains big question

*Pope reiterates his call for the world community to 'disarm the aggressor' and assure the delivery of humanitarian aid to victims of the fighting*

by Agostino Bono  
Catholic News Service

ROME—As Bosnians huddled in the winter cold, Catholic officials called for foreign pressure to end the civil war, and Western political leaders pondered a forced peace through escalated military intervention.

The hard choices involved were discussed as television cameras focused on snow, freshly stained by the blood of Bosnian children cut down by mortar and sniper fire.

Leading the church's moral indignation was Pope John Paul II. On Jan. 23, a worldwide Catholic day of prayer for peace in the former Yugoslavian republics, he reiterated his call for the world community to "disarm the aggressor" and assure the delivery of humanitarian aid to victims of the fighting.

The pope and Vatican officials have never spelled out the degree of foreign military action needed to carry out these tasks. The incision by world leaders regarding stepped-up military intervention shows how difficult and controversial these jobs are.

Currently, there are 10,000 U.N. troops in Bosnia and 26,000 in the entire former Yugoslavia. Their tasks are limited to protecting relief supplies and keeping so-called "safe zones" from becoming killing fields.

Western military and political leaders say the troops are far too few to even attempt disarming any of the three warring factions.

Meanwhile, the Catholic bishops in the region complain that U.N. troops cannot even protect relief supplies.

Despite the troops, warring sides are preventing most of the humanitarian aid from reaching the needy, the bishops said in a Jan. 26 statement.

Britain on Jan. 28 suspended all its aid convoys in the former Yugoslavia after the murder of a British driver and the wounding of two of his colleagues in central Bosnia.

A spokesman for the government's Overseas Development Administration said the decision involved aid provided by official British funds but did not affect the role of British U.N. troops in Bosnia.

The United Nations blames Western inaction for its problems in Bosnia.

This incision means the United Nations must regard the war as a cancer to be contained rather than rapidly cured, said U.N. Secretary-General Boutros-Ghali.

Exemplifying the incision and controversy was an end-of-January dispute between France, in favor of escalation, and the United States, which is opposed.

France advocated strong military action by the North Atlantic Treaty Organization as the best way to get the battling sides to reach a negotiated solution. U.S. President Bill Clinton responded that there is little outside force can do if the Bosnian factions want to continue their civil war.

Russia, the world's second-largest nuclear power, complicated the issue by balking at NATO having the final say in military action. Russia does not belong to NATO and served notice that it wants a determining voice in any military decisions regarding the ex-Yugoslavia.

For Italian Foreign Minister Beniamino Andreatta, a militarily imposed solution is simply impractical because it would require committing 200,000 ground troops



**PRAYERS FOR PEACE**—The cathedral in Zagreb, Croatia, is filled with worshippers during a Mass Jan. 22 held in response to Pope John Paul II's call for worldwide days of fasting and prayer for peace in the Balkans. (CNS photo from Reuters)

willing to suffer heavy losses and ready to kill numerous Serbs, Croats and Muslims.

All this left Boutros-Ghali lamenting that without a "political will to impose a solution," the United Nations can only propose negotiations, provide humanitarian aid and "contain the military conflict on the ground."

The Bosnian war is "like a cancer that could spread," he said.

"If you have a cancer patient you don't write him off after two years. You continue treatment for as long as it takes, like applying chemotherapy for five, six or seven years," he added.

U.N. members are also unwilling to foot the heavy financial costs of a large peacekeeping force, said Boutros-Ghali.

"The same member states that were prepared to spend \$100 billion every day to sustain the Cold War are not willing to spend \$100 billion or \$200 billion to sustain the U.N. system," he said.

While Western powers ponder what to do, the Bosnian combatants continue receiving arms, despite a world embargo, and the fighting for territory has become fiercer.

When the war started 21 months ago, the Serbs had the military advantage, getting men and arms from the former Yugoslavian army under Serbian control. The Croats and Muslims had no regular supply of weapons.

Now, Western diplomats say that Muslim countries are slipping arms to the Muslims and Croatia is supplying the Bosnian Croats.

Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace, said the lesson of all this is that Catholic endeavors must go beyond "repeating an enchanting melody in favor of peace."

It is necessary to "seriously and with determination inform oneself in a highly technical manner about military, political and economic issues," he said.

"Promoting peace cannot remain at the artisan level, reduced to a grouping of good ideas," said the cardinal.

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# Nationalism is the Vatican's villain of the '90s

Pope says the world must take steps to curb 'a new paganism': the deification of the nation'

by John Thavis  
Catholic News Service

VATICAN CITY—For Vatican officials, the global drama of the 1990s has a villain, and its name is nationalism.

Not the flag-waving, anthem-singing kind. Today's nationalism operates best behind a gun, is able to breathe new life into ancient rivalries and does not hesitate to "cleanse" its territory of others.

Pope John Paul II delivered a warning Jan. 15 when he told international diplomats that in the face of increasing bloodshed and conflict, the world must take steps to curb "a new paganism: the deification of the nation."

Vatican and Muslim experts, meanwhile, were meeting in Jordan to figure out how the two religions can cooperate to keep legitimate national pride from becoming a tool for domination. Both sides recognized that when destructive nationalism takes hold, true religious sentiment is choked.

Nationalism has always been a complex issue for the church, which praises the values of patriotism, cultural identity and national tradition as the ingredients of a sound love of country.

Last year the pope described the difference this way: Patriotism implies loving what is one's own and respecting what belongs to others, while nationalism disdains everything that is not its own and tries to destroy or take over what belongs to others.

This disdain, destruction and appropriation is being acted out in too many corners of the world, the pope said in his address to the diplomats.

"If the international community cannot agree on how to deal with this problem of nationalistic claims at the source, it is foreseeable that whole continents will be poisoned," he said.

The pope's dramatic words deliberately echoed Pope Pius XII's encyclical, "Mit Brennender Sorge" ("With Burning Anxiety"), which condemned the rise of German Nazism in the late 1930s. More than half a century—and one world war later, nationalism is back—not as monolithic, but just as deadly.

For the European-born Pope John Paul, watching the fragmentation of post-Cold War Europe has been a bitter experience. At a prayer service for Bosnia-Herzegovina Jan. 23, he lamented that four years after the fall of the Berlin Wall, Europe has been redivided by the newer, smaller walls of nationalism.

Given the history of his native Poland, the pope must be particularly uncomfortable in witnessing the revival of xenophobic and nationalistic groups in Germany and the recent electoral success of ultranationalist leader Vladimir Zhirinovskiy in Russia.

But as he told diplomats, nationalism has become a worldwide phenomenon, equally at home in an African ethnic conflict or a battleground in Bosnia. All this has nothing to do with legitimate love of country, but with rejection and domination of others because they are different, he said.

The pope has always defended the right of a people's self-determination, as long as minority rights and other human rights are protected. And self-determination has increasingly been interpreted as the right to erect a nation-state, as in former Yugoslavia. Indeed, the Vatican was among the first to recognize Croatia and Slovenia, saying the former Yugoslav federation could not be kept together by mere force.

Yet the pope is well aware that in some places, because of local history and ethnic makeup, there is no room for nationalistic sentiment. In a heavily Ukrainian enclave of Poland in 1991, for example, he warned that "any attempt to revive the historical nationalisms and aversions would go against Christian identity."

Recognizing that church communities have sometimes been caught up in local nationalism fervor, the pope told the diplomats that every time this happens the church is "wounded in its very heart."

At the Jan. 18-20 Christian-Muslim meeting in the Jordanian capital of Amman, Ion Linden, a Christian participant, pointed out that religion is often a key element of the powerful new forms of nationalism rampant in the collapsed states of eastern Europe or the Soviet republics.

Linden said popular nationalism today can represent a "cry of the oppressed" or a community's yearning for political well-being.

But determining what represents a legitimate claim to nationhood is not always easy, he said. For example, the Kurds in Asia or Quechua Indians in South America number in the millions, but their claims to national self-determination, if translated into a nation-state requirement, would be "far more explosive than the disintegration of Yugoslavia."

In any case, he said, "it is not desirable for Christians, seeing the perversions of national consciousness abroad today, to wash their hands of nationalist movements, to see them as an unmitigated evil and withdraw into a pietistic private world."

Yet at the heart of Christianity, there is a traditional distance from national causes, a belief that Christ's saving action made national distinctions somewhat irrelevant.

The "Catechism of the Catholic Church," for example, in discussing national allegiance, cites an early church letter that describes Christians as living "like pilgrims in their own country," fulfilling their duties as citizens but as "detached as foreigners" from it all. The catechism also emphasizes the duty of being open to others, particularly outsiders and immigrants.

All of which is what today's nationalists don't want to hear.

## Pope gave disaster relief \$1.3 million in 1993

Money helped victims of disasters, war and extreme economic crises

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Pope John Paul II gave more than \$1.3 million for disaster relief and assistance to war victims during 1993.

The donations came from money that religious orders, individuals and institutions gave the pope for spending at his own discretion, according to the Pontifical Council *Cor Unum*, which distributed the aid.

*Cor Unum*, the Vatican's aid coordinating agency, said Jan. 28 that the money went to help victims of natural disasters, war and extreme economic crises.

Among the individual sums listed was a \$300,000 gift from the pope to the U.N. High Commissioner for Refugees' work in the former Yugoslavia. He also gave another \$270,000 for assistance to the victims of war in Bosnia-Herzegovina.

*Cor Unum* said the pope's gifts along with the contributions of a dozen other Catholic aid and relief organizations had amounted to \$165 million worth of aid to the peoples of the former Yugoslavia in 1993.

Pope John Paul's gifts also included funds for the victims of ethnic fighting in the African countries of Burundi and Nigeria. Other donations went to the victims of war and refugees from the fighting in Angola, Liberia, Togo, Mozambique and Rwanda.

"All of this spending on behalf of the innocent victims of so many conflicts—open wounds in the side of humanity—contributes to the alleviation of suffering and to preventing these injuries from being transformed into incurable plagues," the statement said.

At the same time, the donations are meant to be a challenge to those responsible for so much suffering to find "a courageous and sincere way toward peaceful coexistence in solidarity," the Vatican agency said.

The suffering caused by floods, droughts, hurricanes, earthquakes and torrential rains in Africa, Latin America, Asia and Oceania also was met with papal aid, the statement said. In addition, sums of \$20,000 each were listed for assistance to the poorest people in Cuba and Haiti. The money was delivered to charitable agencies in those countries by officials of *Cor Unum*. Another \$20,000 was given to assist the victims of flooding in Cuba and \$40,000 for the survivors of the sinking of the Haitian ferry Neptune last February.

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## BOOK REVIEWS

## Day's tales have lost their punch

WHERE HAVE YOU GONE, MICHELANGELO? By Thomas Day. Crossroad (New York, 1993). 240 pp., \$19.95

Reviewed by Msgr. Charles Dollen  
Catholic News Service

Sequels are often disappointing and "Where Have You Gone, Michelangelo?" is no exception. After the best selling "Why Catholics Can't Sing," Thomas Day returns to harping on anecdotes that have lost their punch. What was clever in the first book sounds more like the bizarre in this one.

The subtitle, "The Loss of Soul in Catholic Culture," is just as clever as the title of this volume, but also just about as pointless. That there have been mistakes in trying to apply the directions of Vatican II is not to be disputed. That it has sometimes been misdirected can be humorous if it is not isolated from the effort.

The treasures of the past in art, architecture and music are part of the Catholic milieu and will always be valued. However, like the icons of the Byzantine church, they are not the end product. Today's American Catholic culture must also make its contribution, since ours is a living tradition.

The beauty of the Latin Mass is part of this historical past, but many Latin Masses did not live up to their potential. Sometimes the music was pompous or theatrical and at other times sentimental or poorly performed. And, despite Day's longing, no matter what language Mass is celebrated in, the quality of the sermon or homily is independent.

Every generation must rediscover Christianity for itself. In this work there will be trial and error, triumphs and mistakes, which only a future generation can sort out. For us, the joy is in making the sincere effort, not to be "modern" but to be authentic. Day, himself a product of this effort, is too close to the problem to see the solution.

When I reviewed Day's first book I welcomed it as constructive criticism. This one does not advance his thesis. It is tedious and pedestrian at best, and just plain boring at worst.

## † Rest in Peace

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

† **AHRING**, Dorothy, 72, Christ the King, Indianapolis, Jan. 23.

† **BENNETT**, Curtis L. Jr., 38, St.

Michael, Cannelton, Jan. 24. Son of Alvada Bennett; brother of Maurice and Isaac. Isenberg, Eva Cronin and Imogene Richardson.

† **BENNETT**, Patricia, 48, St. Rita, Indianapolis, Jan. 28. Mother of Stephen and Diane; sister of Julia James Mayo and Mary B. Traubner; grandmother of four.

† **BRINK**, Marjorie, 80, Christ the King, Indianapolis, Jan. 17. Sister of Paul Brink.

† **BURKERT**, Mary Pearl, 81, St. Mary, Greensburg, Jan. 23.

Mother-in-law of Rita Burkert; grandmother of four; great-grandmother of two.

† **CARROLL**, Lula Irene Lowden, 93, St. Peter and Paul Cathedral, Indianapolis, Jan. 23. Mother of James H. Robert, J. Allen M. Richard, Mary Christy Margaret Hay and Patricia A. Hastings; grandmother of 27; great-grandmother of 40.

† **COLVIN**, Bernice M., 75, St. Ambrose, Seymour, Jan. 26. Mother of Louise Beatrice, Carol Helton, Jeanne Day, Donna Sullivan, Danny and John; sister of Delbert Hauensperger, Gerald Hauensperger and Mary Wood; grandmother of 15; great-grandmother of eight.

† **DRAHER**, Dan, 66, St. Matthew, Indianapolis, Jan. 18. Husband of Bonnie; father of Cynthia Frakas, Dana Whitehead, Dana Dunn and Daniel; brother of Jane Dichtmann.

† **FELTZ**, Anna Marie, 85, St. Barnabas, Indianapolis, Jan. 20. Mother of Arnold, Patricia A. Cohen and Beverly DeCoursey; grandmother of eight; great-grandmother of two.

† **GETTELFINGER**, Felix, 83, Prince of Peace, Madison, Jan. 18. Husband of Vilma; father of Shirley Jones, Robert K. Mel, Ernie and Glenn; brother of H. Carl, Howard, Herbert, Irvin and Lucile Kochert; grandfather of 21; great-grandfather of 33.

† **KAUFMAN**, Wilbur, 74. Immaculate Heart of Mary, Indianapolis, Jan. 11. Husband of Dorothy A.; father of J. Christopher, Lawrence, Mark, Gloria, Bond and Dorothy Mitchell; brother of Verda Marie Denton and Richard M.; grandfather of ten.

† **LUX**, Peter J., 70, St. Columba, Columbus, Jan. 21. Husband of Leah Calvert Lux; father of Peter C. and Judith Bartlett; brother of Sam Lux and Wilma Hall.

† **MCCLAIN**, Willa Sue, 72. St. Michael, Cannelton, Jan. 17. Mother of Ronald Clain McClain; grandmother of three; great-grandmother of two.

† **MEIRING**, Catherine E. Dennis, 97, St. Anthony, Indianapolis, Jan. 25. Mother of Betty Morgan, Clyde and Kenneth; grandmother of 17; great-grandmother of 39; great-great-grandmother of 26.

† **MORAN**, Lee Joseph, Sr., 67, St. Philip, New Albany, Jan. 24. Husband of Elizabeth A.; father of Rita Marischky, Mary Ann Esdras, Barbara, Christine, Cindy, Cobb, Michael J., Patrick J., Lee Joseph Jr., Jerry J. and Dennis J.; brother of Martin F., Gerald J., Ted J., Thomas A. and Kathleen "Sis" Gibbons; grandfather of 28; great-grandfather of 13.

† **MOYER**, Mary T., 81, Christ the King, Indianapolis, Jan. 20.

† **O'CONNELL**, Thomas G., 37, St. Barnabas, Indianapolis, Jan. 14. Step-son of Thomas J. Schoettke and Josephine Schoettke; brother of Mary Kussel, Mary Ann Rego, Christine Kegley, Joanne Catter, Josephine Grande, Rosemary Turk, Ann Shagnessy, Kathryn Baker, Joseph O'Connell, Joseph Schoettke, James D. Schoettke, Robert Schoettke and Gerald Schoettke.

† **O'CONNOR**, Richard H., Sr., 74, Our Lady of Lourdes, Indianapolis, Jan. 18. Father of Colleen Husbald, Richard H. Jr. and Patrick J.; brother of Daniel; grandfather of five.

† **OLIGER**, Robert W., 81, St. Mary, Greensburg, Jan. 27. Husband of Lois; brother of Richard.

† **PAPPANO**, Carmela, 79, St. Mary, Richmond, Jan. 20. Mother of Mary Rose Vecera, Elizabeth Maddox, Anthony and Joseph Jr.; sister of Ann Sizak; grandmother of 19; great-grandmother of six.

† **PIERRARD**, Oliver Edward, 74, St. Isidore, Bristol, Jan. 6. Father of Paul, Oliver, Geneva Ferguson, Wanda Kemp, Juanita Kunkler, Robert, Larry, Norman and Steve; brother of William, Lloyd, Wilma Patrice, Marian Sprinkle and Mildred Keith; grandfather of 18; step-grandfather of two; great-grandfather of two; step-great-grandfather of one.

† **POOLE**, Florence R., 75, St. Christopher, Speedway, Jan. 16. Wife of J.R.; mother of James and Ann Zielka.

† **RASH**, Albert "Bud," 76, St. Peter and Paul Cathedral, Indianapolis, Jan. 25. Brother of Wilson and Jack H.

† **REINERT**, Dorothy E. Nees, 75, St. Philip, Indianapolis, Jan. 21. Wife of James; mother of Janen Pratt and Joy Easton.

† **RICHER**, Don J., 73, St. Malachy, Brownsburg, Jan. 15. Husband of Marie; father of Ann, Jon and William; brother of Neil and Nedra Johnson; grandfather of five.

† **SCHUETTE**, Alma B., 93, Holy Family, Richmond, Jan. 8. Mother of Robert Tscholch, Ruth Adamson and Lois Stevens; sister of Robert Crocker and Betty Smith; grandmother of 14; great-grandmother of 19; great-great-grandmother of two.

† **SMITH**, Joseph P., 91, St. Bartholomew, Columbus, Jan. 29. Uncle of several nieces and nephews.

† **SUDING**, Joseph B., 85, St. Roch, Indianapolis, Jan. 18. Husband of Mary Ann Denton and Suding; father of Paul, Francis, Brother Steve and Marilyn Brewer; grandfather of seven; great-grandfather of nine.

### Franciscan Sister Rita C. Broecker dies at age 88



A Memorial Mass was celebrated on Jan. 29 at the Mother house in Oldenburg, Ind., for Franciscan Sister Rita C. Broecker. Sister died Jan. 27. She was 88 years old.

Born in New Albany, Ind., Sister Rita entered the Oldenburg Franciscan Community in 1925 and professed her final vows in 1931.

She taught at St. Mary Academy and Secina, in Indianapolis; St. Andrew, Richmond; St. Mary, New Albany; St. Vincent, Bedford, and Oldenburg Academy, Oldenburg. She also taught in Franciscan schools in Ohio. Sister Rita retired to the Motherhouse in 1984.

Sister Rita is survived by two sisters, Rita McCormick and Ruth Broecker, both of New Albany.

Memorials may be made to Sisters of St. Francis, Oldenburg, Ind., 47036.

### Benedictine Sister M. Benedict Livers dies on Jan. 21



Benedictine Sister Mary Benedict Livers died at St. Paul Hermitage in Beech Grove on Jan. 21 at 74 years of age. Her funeral was held on Jan. 24 at Our Lady of Grace Monastery, of which she was a founding member in 1960.

Sister Mary Benedict entered the Benedictine order in 1935. She celebrated her Golden Jubilee in 1987. She taught in Indiana and North Dakota schools staffed by the Sisters of St. Benedict. In the Archdiocese of Indianapolis, she was at Assumption and Chataud High School in Indianapolis. She retired to Our Lady of Grace Monastery in 1989.

Sister Mary Benedict is survived by two sisters, Helen Smith of Beech Grove and Frances Alsip of Indianapolis.

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# A new welfare system should 'invest in families,' paper says

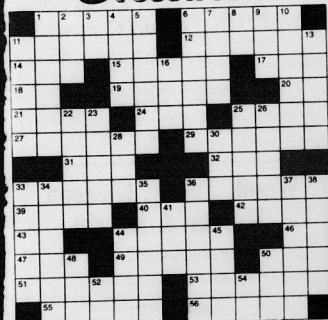
Catholic Charities stresses need for individualized treatment

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—A reformed welfare system should focus on "investing in families" rather than merely on "maintaining families at a subsistence level," according to a position paper on welfare reform from Catholic Charities USA.

The 24-page position paper, released Jan. 24, called "Transforming the Welfare System," stressed the need for individualized treatment of those on welfare and recommended moving certain groups such as teen-age mothers and refugees into more specialized assistance programs.

## Catholic Crossword



- ACROSS**
- Says a novena
  - If thou be the son of God, come down from the -- (Mt 27:40)
  - Thine of Gethsemane
  - New Testament book
  - Conjunctions
  - their axetrees, and their --, and their fellees, and their spokes, were all motten -- (1 Ki 7:33)
  - Master at Arms (Abbr)
  - Small state (Abbr)
  - Thine -- secret what God can do --
  - The -- of all flesh is come before me. (Ge 1:3)
  - Genesis garden
  - Emulates Acts 2:44
  - Most reasonable
  - Psyche parts
  - Cretan mount
  - Violates the Tenth Commandment
  - Venerated
  - Brick carrier
  - Coy or St. Clair of God, come down from the -- (Mt 27:40)
  - Isaiah 53:9 word
  - Trademark (Abbr)
  - Printer's measures
  - Church ceremonies
  - Auto club (Abbr)
  - "Thine was I -- with rods -- (2 Cor 11:25)
  - Ruth's mother-in-law and name-sakes
  - Phase
  - Genesis 10:2 name
  - DOWN**
  - Priest's jurisdiction
  - Train lines (Abbr)
  - Pad announcement
  - Crawls
  - The Bible calls -- serpents
  - The Apostles' and Nicene
  - Flag semismiles Betty --
  - Order of Merit (Abbr)
  - Patriotic Uncle
  - Job 22:10 word
  - love
  - Canonized one
  - Fr. wine
  - Trusting
  - Divison of monks
  - Bible witch home
  - The Wrath of the Mary --
  - Supernatural ending
  - Help
  - Joshua's fellow spy
  - Expresses a thought
  - Holy place
  - Season before Christmas
  - Involke
  - He forsok Paul (2 Timothy 4:10)
  - Kind of grain
  - Diver Louisiana
  - Jacob's twin
  - Took a chair
  - Doctor's group (Abbr)
  - Symbol for lentium
  - Cradiah (Abbr)

Commenting on the report, Jesuit Father Fred Kammer, president of Catholic Charities USA, criticized efforts in some states to reform welfare systems by ending public support for welfare recipients after a certain period of time.

"Private charities simply cannot bear the fallout from a dismantled welfare system," he said. "Let's not kid the public with voodoo welfare reform."

The position paper said the welfare system must be aimed at "providing appropriate means for (welfare recipients) to attain or return to financial self-sufficiency so that they may become self-supporting contributors to their communities."

"An investment could take many forms: a living allowance, substance abuse treatment, technical or job training, education, purchase of tools, or whatever might be appropriate to make the individualized program work," it added.

Although any good plan would establish "appropriate goals and milestones for planning, implementation and evaluation," the paper said, there is "no one time limit (that) is right for all families."

Catholic Charities USA said certain people currently receiving Aid to Families with Dependent Children should be put into specialized programs adapted to their particular needs. These would include "children who have children," newly arrived refugees, adults with learning disabilities and/or serious health problems, and people who care for their grandchildren or other relatives.

Saying that the current system "often encourages a minor teen-age mother of a newborn infant to establish an independent household," the paper recommended that 18 be set as the minimum age to be eligible for AFDC benefits.

"AFDC should not constitute a premature ticket to emancipation and independence for which neither the new adolescent mother nor her infant is prepared," it said.

Catholic Charities recommended that mothers under 18 live with their parents or other relatives, live in a "guided-living group home" or consider adoption, "which can be a positive alternative for parents and the child."

The agency currently operates Children of Children Project pilot programs for teen mothers in Newark, N.J., Albuquerque, N.M., and Lansing, Mich. The project offers child care, health care, education and training, and case management services, and focuses on three generations in each family.

For recent immigrants, the paper suggested "an alternative, job-oriented program" to replace AFDC, including "case management, employment assistance and income support to help these new Americans achieve rapid self-sufficiency."

Adults with learning disabilities and/or health problems should be given "equal access to bona fide community work placement programs (similar to those available to the developmentally disabled) and Supplemental Security Income," the position paper said.

For grandparents and others who care for the children of their relatives, there should be "family support as well as financial assistance when appropriate" so that financial considerations alone do not force children into foster care.

In its position paper, Catholic Charities also recommended other changes to benefit those on welfare and the working poor, including:

- An end to distinctions between single parents and two-parent families where both are unemployed. "The present distinction discriminates against children in two-parent families when neither parent is able to work, and it discriminates against the institution of marriage," the report said.

- Child support payments for every child, assured by the federal or state governments.

- Establishment of a minimum AFDC benefit that, when added to the value of food stamps received, equals 100 percent of the federal poverty level.

- An enhanced earned income tax credit for the working poor and an ongoing, refundable dependent-care tax credit to replace the current child tax deduction.

- Changes in regulations limiting assets of a welfare family to allow the family to have a dependable automobile and up to \$12,000 in other assets.

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# Seminarian numbers are down

Theology students down sharply, but college and pre-theology enrollments are up

by Jerry Filleau  
Catholic News Service

WASHINGTON—The total number of U.S. Catholic seminarians dropped by 22 percent last fall, from 6,383 in 1992 to 6,244 in 1993.

The decline stemmed from a sharp drop in the most significant group—theology students, who are seminarians in their final years of study before ordination. Their numbers declined from 3,178 to 2,911, for a one-year loss of 263, or 8.3 percent. That was the largest loss of theology students since 1981, when theology enrollment dropped 8.8 percent from the previous year.

The new figures showed slight increases in the total numbers of seminarians at high school, college and pre-theology levels of study. It was the first time since 1984 that the number of college seminarians increased and the first time since 1975 that the number of high school seminarians grew.

"This is a complete reversal of last year's situation," said Father C. Joseph O'Hara, research associate at the Center for Applied Research in the Apostolate, an independent Catholic agency at Georgetown University in Washington that has collected yearly data on seminaries and seminary enrollments at the start of every school year since 1968.

"In the fall of 1992," he said, "the number of theologians and total seminarians was up, while number of college and high school seminarians decreased."

According to the latest figures, which were released Jan. 25 with the publication of "The 1994 CARA Seminary Directory":

- The number of high school seminarians rose by 36, or 3.1 percent, from 1,150 in 1992 to 1,186 in 1993.
- The total of college seminarians rose by 60, or 3.8 percent, from 1,582 in 1992 to 1,642 in 1993.
- The number in pre-theology went up 28, or 5.9 percent, from 473 in 1992 to 501 in 1993.

For the first time since 1980, when it began to document figures for pre-theology students, CARA put them in a completely separate category from theology students.

Those in pre-theology are generally men who graduated from a nonseminary college—and in many cases spent a few years working—before deciding to enter a seminary. They may need a year or more of preparatory courses in areas such as philosophy and religious studies to meet prerequisites for entering theology studies.

In earlier CARA studies such pre-theology students were included in the total count of theology students because generally they were in academic programs run by a theological seminary.

For purposes of comparison with previous CARA reports, the combination of pre-theology and theology students last fall was 3,416, down 6.4 percent from the combined total of 3,651 registered in the fall of 1992.

In 1980 the number of students in pre-theology was 157. In

1992 it was triple that and, for the first time, higher than the number of seniors in college seminaries.

Last fall there were 307 seminarians in fourth-year college and 501 in pre-theology, suggesting that pre-theology programs have begun to surpass college seminaries as the primary resource pool for new entrants into theology schools.

The total number of seminarians studying for diocesan priesthood last fall was 4,477, down 2.2 percent from the 4,576 diocesan students the year before.

The total studying for religious orders was down 5 percent, from 1,407 to 1,337.

The number of novices—men in a nonacademic period of spiritual formation for religious life—declined from 594 to 536. The information on novices, included as a footnote and not part of the seminary figures, did not distinguish between those planning to become priests and those preparing to become religious brothers.

The number of seminarians not yet affiliated with a religious order or diocese rose slightly, from 400 to 430.

About three-fourths of the unaffiliated seminarians were in high school and most of the rest in college or pre-theology, where the exploration of a possible vocation to the priesthood often is not yet clearly linked to a particular diocese or religious order.

In addition to its national statistical data, "The 1994 CARA Seminary Directory" contains individual data on each U.S. seminary, including seminarian enrollment, faculty makeup and numbers of non-priesthood students.

## Pope: Can't bend law for pastoral reasons

He says charity or mercy cannot be separated from 'demands of truth'

by John Thavis  
Catholic News Service

VATICAN CITY—Church law should be applied with respect for the truth and cannot be bent to fit supposed pastoral interests, Pope John Paul II told Vatican jurists.

In marriage cases specifically, charity or mercy cannot be separated from the "demands of the truth" about valid matrimony, he told members of the Roman Rota Jan. 28. The Rota, a Vatican court of appeals, handles annulment cases.

A valid marriage must be respected as such, even if troubled, he said. To do otherwise would ultimately do pastoral and social damage, the pope said.

He said he wanted to emphasize this point during the 1994 International Year of the Family, when it is increasingly clear that a misapplied policy of "understanding" is putting the family at risk.

He warned against the temptation to reduce, in the name of compassion, the heavy demands of church law. It is wrong to misuse the church's legal norms in a search for more practical or "pastoral" solutions, he said.

The pope recalled that "the truth is not always an easy thing; its affirmation is sometimes quite difficult." Likewise, the task of church jurists, at the local or universal level, is not a simple one, he said.

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