

# THE CRITERION

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## Archbishop meets St. Bridget faithful



**REACHING OUT**—During his Sunday visit, Archbishop Daniel M. Buechlein greets St. Bridget council president George Fox (left) and Clarence "Chip" Hoosier before talking to parishioners about the scheduled closing of their parish on July 1.



**PASTOR**—Father Kenneth Taylor listens to St. Bridget parish council member Desa Watson and president George Fox at a Thursday meeting when he announced that the archbishop would visit Sunday afternoon. (Photos by Margaret Nelson)

### He explains decision to close the parish and answers parishioners' questions

by Margaret Nelson

Archbishop Daniel Buechlein visited St. Bridget Parish on Sunday afternoon, March 13. He was there to help with the transition after the archdiocese announced it will close the parish on July 1 of this year.

Approximately 130 people joined in as the pastor, Father Kenneth Taylor, opened the visit with a prayer and the singing of "What a Friend We Have in Jesus."

In his statement, the archbishop said, "I am far more sensitive to the pain this causes you than you might think, but I

must be clear that I really am not in a position to reconsider the decision to close St. Bridget Parish or Assumption Parish." He explained that the decision was preceded by 17 years of research, as well as studies by a 50-person center city task force he appointed last fall. Though the Catholic population in the archdiocese has increased, the archbishop explained that the center city population has decreased from 38,000 to 12,000 in the last 20 years.

Archbishop Buechlein answered parishioners' questions. Roscoe Fanning, serving as moderator asked, "How do I answer my

grandson when he asks, 'Why is St. Bridget closing?'"

The archbishop said that the decision was based on a combination of factors, such as demographics, the large number of non-residential members, the location, and condition of facilities. Twenty-five of the 353 members are said to live within the parish boundaries.

Parish council president George Fox said, "We felt kind of slighted" when the archbishop did not come to make the Jan. 30 announcement at St. Bridget, but instead held a press conference.

Archbishop Buechlein called it a "no win" situation, because the two parishes that were to be closed had their Masses at nearly the same time. He said he did not want parishioners seeing it on television or reading it in the newspaper. "We thought you should be the first to hear it.

"On the other hand, we did not want the media to get the information second-hand and get things confused," he said. The decision was made that the vicar general went to St. Bridget and the vicar judicial went to Assumption.

"I did not need to come to know how you would feel," the archbishop said.

Phyllis Manfredi, youth minister, is spearheading a letter-writing campaign to the archbishop. *The Criterion*, and others, including the pope. She asked if anyone from the parish was involved in the decision. The archbishop answered that Father Taylor was invited to speak to the Council of Priests on behalf of the parish and that he did it very well. He gave a "very helpful presentation about the quality and vibrancy of your faith. ... Your vibrant faith will do wonders at Cathedral Parish."

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## Criterion board, staff draft mission statement

### Also draft statements of values and goals and hear the results of a new readership survey

Members of the staff and the board of directors of *The Criterion* met Wednesday, March 9, to begin a process of strategic planning for the archdiocesan newspaper. By the end of the day they had drafted a mission statement, agreed on values, and established tentative goals.

The meeting was part of the strategic

planning process that all agencies of the archdiocese are undertaking.

Prior to working on the mission statement, values and goals, the staff and board members heard the results of a readership survey and of a self-study questionnaire that had been sent to the

board, staff and to the archdiocesan management council.

The meeting was facilitated by Dan Conway, head of the Secretariat for Planning, Communications and Development. He noted that the decisions reached at the meeting were still in draft form and invited comments and suggestions from readers of *The Criterion*.

The mission statement draft says: "The *Criterion* is the newspaper of the Roman Catholic people of central and southern

Indiana. Our mission is to inform, educate and evangelize our readers to help them live fully as Catholics. *The Criterion* also serves as an instrument for communicating the Catholic faith and as a forum for dialogue. As an agency of the Archdiocese of Indianapolis, we are committed to utilize a professional staff, modern technology, and available financial resources in a responsible manner." *Criterion* editor John F. Fink said that the newspaper has had a mission statement

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**CARING COLTS**—Children at St. Mary Child Center look up to Indianapolis Colts players Carlos Etheredge (left) and Kipp Bickers during a visit to the center on March 9. The center, which receives funds from the annual United Catholic Appeal, helps children with learning problems. (Photo by Charles Schisla)

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SEEKING THE FACE OF THE LORD

# A German archbishop acclaims St. Patrick

by Archbishop Daniel M. Buechlein, OSB

This last week it's been pretty Irish around here for this German! Last Saturday night I installed Father Mark Gottmøller as the 1st pastor of St. Martin's in Martinsville, a parish whose origins began in a place called "Little Ireland." The wearing of the green was much in evidence. On the way home I heard that the Cathedral High School Irish lost a close one to Ben Davis in the regional finals.

Sunday morning I celebrated Mass at St. John's in downtown Indianapolis for the 120th anniversary of the Ancient Order of Hibernians. There was a church full of people wearing the green. A festive breakfast and celebration of the Irish heritage went on for a long time! It's a good thing that was the Fourth Sunday of Lent because, by tradition, on that day the church rejoices that we have passed the midpoint of Lent on our way to Easter joy.

The Sunday Gospel referred to the bronze serpent in the desert which represented sin to the Israelites. We are told the serpents of originally pagan Ireland represented sin. And as the legend goes, the missionary bishop Patrick drove the serpents off the island and to this day none are to be found.

In his writing called *The Confessio*, St. Patrick wrote: "I came to the Irish people to preach the Gospel and endure the



taunts of unbelievers, putting up with reproaches about my earthly pilgrimage, suffering many persecutions, even bondage, and losing my birthright of freedom for the benefit of others. . . . [I am worthy, I am ready also to give up my life without hesitation and most willingly, for his name.]"

It is said that St. Patrick suffered opposition from pagan druids and that he was criticized for the way he conducted his mission. Apparently he was a rugged leader and cut from a different cloth. We are told what distinguished this missionary saint was his durability and determination in his mission. His holiness is known by the incredible fruits of his priestly work.

The story of the Irish immigration and our other ethnic ancestors to the United States and to the Indianapolis area is well known. Can we not say that it was the durability and determination of our ethnic ancestors which did so much to establish the Catholic faith in this country and this state and city? Isn't it true that all of our Catholic ancestors faced enormous opposition? The holiness of our ethnic ancestors, who had to be rugged pioneers of faith (as well as breaking into the political and economic structures of this country) is known by the fruit of their labors recorded in American secular and church history.

St. Patrick evangelized a pagan Ireland under tough circumstances. Our ancestors and their priests did the same in this country. They brought the faith, and we say thank God for that gift of our faith. Thank God for those great, rugged people of faith, our ancestors. But we do more than remember and thank God for the great missionary St. Patrick and the great rugged Irish and other ethnic ancestors of faith

in this country. Their memory and their heritage stand as a challenge to us who are not less called to be missionaries and evangelizers of the Catholic faith at a time when we meet opposition because of what we believe.

We live in a time and place in our history when fundamental Christian values are challenged and challenged blatantly. I think of the very fabric of family life. I think of the sacredness and the permanence of marriage. I think of the dignity of human life. I think of the societal malaise that allows crime to flourish in our streets. I think of the loss of respect for an authentic and chaste love. I think of the cynical view of our youth. It is embarrassing to say it, but we are challenged by pagan values in our own day.

Like our ancestors, rugged witness to our Christian faith is our vocation in these days. The archbishop and priests and pastoral leaders must provide the missionary leadership. And like our ancestors and mine in the faith in this country, we share the challenge of standing up for Christ and for the church. We share the responsibility to live and to hand on the teachings and moral values our church received from Christ through great missionaries like St. Patrick and through great people like our Catholic ancestors. How sad it would be if we did not carry on the wonderful heritage our ancestors won for us. Lent is a good time to take stock of our Christian vocation in a materialistic world. May God who has begun the good work in us bring it to completion!

## EDITORIAL COMMENTARY

### Urge Congress to ensure health care for all

by John F. Fink  
Editor, The Criterion

The last time we editorialized about the debate on health care reform it was to urge you to sign postcards to your congressmen and senators encouraging them to keep abortion out of reform laws. That national campaign resulted in about seven million postcards going to Congress.

But when we tell our legislators that abortion must not be considered as part of health care, it doesn't mean that we don't want them to do anything. The U.S. bishops have put the Catholic Church in the United States on record as being in favor of health care reform.

The leaders of our church don't favor any particular bill now being considered by Congress, but they do want a bill passed that will provide genuine health care coverage for all people who live in

the United States but will keep abortion out of any mandated benefits package.

In the Catholic tradition as taught by the pope and bishops, health care is a fundamental right and safeguard of human life and dignity. It should not depend on a person's employment, income, where one works or live, or any other limiting circumstance. As the bishops have made clear, "Our major concerns are how health care reform touches the uninsured, uninsured, unborn and undocumented."

The bishops have told Congress that they "will measure reform proposals by how completely and effectively they provide true universal coverage." They also say, "In our pursuit of universal coverage, we will focus especially on the needs of the poor and

vulnerable, including those currently uninsured and uninsured, undocumented and migrant workers, the disabled and low income workers."

Although the top priorities of health care reform must be universality and no abortion coverage, any acceptable plan must also include effective mechanisms to restrain rising health care costs.

Last June the U.S. bishops unanimously adopted a resolution that included this paragraph: "Now is the time for real health care reform. It is a matter of fundamental justice. For so many, it is literally a matter of life and death, of lives cut short and dignity denied. We urge our national leaders to look beyond special interest claims and partisan differ-

ences and unite our nation in a commitment to meeting the health care needs of all our people, especially those who are poor and vulnerable. This is a major political task, a significant policy challenge, and a moral imperative."

Now three of the leaders of the American bishops have asked Catholics to write to their representatives in both the House and Senate about this issue. Archbishop William H. Keeler, president of the U.S. bishops' conference; Cardinal Roger Mahony, chairman of the bishops' Committee for Pro-Life Activities; and Bishop John H. Ricard, chairman of the bishops' Committee on Domestic Social Policy have said that they need the help of Catholics to get this message across: **Provide genuine health care coverage for all and keep abortion out of any mandated benefits package.**

We urge you to help get that message to your legislators.

## OFFICIAL APPOINTMENTS

Effective March 5, 1994

REV. ROBERT SIEG, OFM, from administrator to pastor of Sacred Heart Parish, Indianapolis.

Effective April 4, 1994

REV. BRENDAN ROSENDAHL, OFM Conv., appointed pastor of St. Benedict Parish, Terre Haute.

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

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## Criterion board, staff draft mission statement

(Continued from page 1)

since he stated it in the first column he wrote after he became editor in 1984. However, he said, that mission statement was only his statement and was not the result of a wide consultation. The statement said: "The mission of *The Criterion* is to give the Catholics of the Archdiocese of Indianapolis the information they need to live their lives fully as Catholics and to make the prudent judgments needed to fulfill their Christian responsibilities."

The values statement drafted at the meeting last Wednesday states: "As a Catholic newspaper, we value: the Word of God; the mission of the church; the sanctity and dignity of all people; spiritual growth; truth, integrity, objectivity and accuracy; evangelization; unity in diversity; religious education; stewardship; and Christian dialogue."

Four goals selected were: "1) Inform readers of archdiocesan, national and international news of interest to the Catholic community; 2) Provide opportunities for evangelization, faith formation and spiritual growth; 3) Communicate the Catholic faith and serve as a forum for dialogue; and 4) Encourage and affirm our unity within diversity."

Prior to their work on the mission statement, those present heard the preliminary results of a readership survey taken by an independent research company. Telephone interviews were made to 600 Catholics between Feb. 22 and Feb. 27—200 in Indianapolis and 100 each in the deaneries of Bloomington/Seymour, Batesville/Cornersville, Terre Haute, and New Albany/Tell City. Among the results of the survey were these:

➤72 percent of those surveyed were aware of *The Criterion*.

➤16 percent said they had read all four of

the last four issues, 13 percent said they read three of them, 18 percent said they read two, 12 percent said they read one, and 10 percent said they read none. There was no response from 1 percent.

➤56 percent said they spend at least 15 minutes reading the paper, and 27 percent spend more than a half-hour.

➤69 percent said they were very satisfied with the paper, 26 percent said they were somewhat satisfied, and 5 percent said they were not satisfied.

➤Most readers said they like best the information content of the paper, especially news about parishes and events at parishes.

➤70 percent said they didn't dislike anything about the paper, but 16 percent said they disliked its general content. Six percent said it needs more local news or local coverage.

➤When asked what they are "extremely or very interested" in seeing covered in Catholic media, the top five were parish news and events; information to improve an understanding of the Catholic Church, information on moral issues and the church, advice on living a better Catholic life, and information about family life issues and problems.

➤The topics those surveyed are least interested in are classified ads, book reviews, information about archdiocesan fund raising events, national religious news, and international and Vatican news.

Also reported at the meeting were the results of a self-study by *Criterion* staff and board members. William R. Bruns gave a summary of the responses to a situation analysis questionnaire concerning *The Criterion*'s strengths, weaknesses, opportunities over the next three years; serious threats; actions that should be taken to make the paper more "reader friendly"; actions to make it more effective as an instrument of communication and evangelization; actions

to strengthen its stewardship of human, physical, and financial resources; and action steps that should receive "top priority." The responses to the questionnaire were extensive.

Editor Fink said that both the readership survey report and the results of the self-analysis will be valuable for making decisions and planning for future directions of *The Criterion*.

Fink said that the next step will be to name task forces to prepare objectives and action steps for each of the four goals. These will then be presented to the board.

## The CRITERION

Official Weekly Newspaper of the Archdiocese of Indianapolis

<b>PUBLISHER</b>	Most Rev. Daniel M. Buechlein
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<b>ADVERTISING DEPARTMENT</b>	Loretta Hahn Williams, director John Lindgren, Peggy Speer Deborah Quinn Rebecca Bowman, secretary
<b>PRODUCTION DEPARTMENT</b>	Jane E. Lee, director Louise Stumpf, Lara Back
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# Fr. Coats is immersed in New Albany Deanery

*Some of those in outlying deaneries feel that they're not communicated with as fully as they should be*

by Peter Agostinelli

Father David Coats, vicar general of the archdiocese, spent two weeks (Feb. 20-Mar. 4) living and working with people in the New Albany Deanery.

The purpose of the trip was to improve communication and the general relationship between the deanery and the archdiocese.

"It was prompted by our perception that sometimes folks in the outlying deaneries don't feel that they're communicated with as fully and as frequently as people who are close to the central offices of the archdiocese," Father Coats said last week after returning to his Indianapolis office.

"Because they have that experience and they act on it occasionally, it sometimes creates tension in the relationship. In worst-case scenarios, when folks are feeling they're not being communicated with adequately, and there's tension as a result of that, people get defensive."

Father Coats had with deanery-level boards, including groups such as Catholic Charities and St. Elizabeth of Southern

Indiana. Also, individuals scheduled appointments with him to discuss concerns.

Father Coats expressed his appreciation of the parishioners who attended meetings and provided input. It's that kind of involvement, he said, that will help the archdiocese improve the relationship.

Father James Farrell, pastor of Sacred Heart Church in Jeffersonville, is dean of the New Albany Deanery. He said he sensed positive feedback during the visit.

He said he saw a great appreciation and enthusiasm among parishioners for the simple presence of central archdiocesan leadership. It's something people in the deanery haven't often felt, he said, because of its great distance from Indianapolis.

"(The visit) helped create a more positive spirit. I think Father Coats was surprised with the level of interest in his coming here," Father Farrell said, adding that he too was somewhat surprised.

"Because when we look around, we're independent and very involved in the local church... and sometimes my impression is that people here would just as soon not be connected with Indianapolis, that they're



**NEW PARISH CENTER**—Father David Coats, vicar general of the Archdiocese of Indianapolis (middle), and Franciscan Father Richard Kaley (second from right), pastor of St. Anthony Church in Clarksville, gather with others Feb. 27 in the newly renovated parish center. Father Coats celebrated Mass at the church and blessed the center. Parishioners were invited to tour the center and talk with the vicar general. His visit was part of a two-week visit to the New Albany Deanery. (Photo by Peter Agostinelli)

sort of glad we're far enough away so they don't inconvenience us," he said. "But what I'm finding is that people here do want to be connected. They want to be included. They want to be noticed and not taken for granted."

"I heard a lot about the distance factor when I first came (to Sacred Heart four years ago). Our challenge is that we are so close to Louisville, which we relate to more. The difficulty for us is getting out of the Louisville mindset and thinking about Indianapolis as an active part of our life."

Father Farrell talks about the "independent streak" that runs through the New Albany Deanery's 19 parishes. He thinks that independence can be a strength as well as a weakness.

He offers the following as proof of the deanery's strength and vitality: It was the first deanery outside Indianapolis to establish a deanery resource center; it has its own Catholic Charities unit; it has strong youth ministry programs; and it has a growing batch of Catholic schools.

"The weakness in our being such a strong deanery is that sometimes we forget we're connected, or we don't feel the need to be connected," Father Farrell said.

That need was clear throughout Father Coats' visit. What was also clear to him was that the people of the New Albany Deanery are the self-sufficient types who tackle a job when they see it.

"One thing I said to people in the meetings was that they have often looked at problems and been the ones to roll their sleeves up and take care of them," Father Coats said.

Greta Bramer is a Sacred Heart parishioner and part-time secretary in the parish office. She traveled with Father Coats during his visit and helped collect information for his use afterward.

She took notes and compiled the information, which has been distributed to the heads of every secretariat in the archdiocese. All are members of the archdiocesan core planning team.

Bramer said that, as she accompanied Father Coats to the meetings, she saw the same longing for a connection that Father Farrell saw. "People seemed to be sharing concerns as well as their (positive observations). They were very gracious, but they didn't hold back," she said.

Bramer added that many people in the deanery would like to be a bigger part of the archdiocese. She also said many would like to keep seeing archdiocesan presence.

Father Farrell said: "Father Coats has offered apologies for miscommunication in the past and decisions made from a distance that on the local scene didn't seem appropriate to us. That has been really helpful—the fact that he's willing to take some responsibility for decisions made in the past that were not the best ones. And he offered a pledge of better communication and support, more interest and involvement in the future."

"He has learned that we like to be included in the larger church. We want to be consulted. We want to be brought into the decision-making process. We want to have our opinions listened to. He's also learned that we like to see the people. We like to see the archbishop. We like to see the person who symbolizes the unity of the church and the archdiocese."

Father Coats said living and working in the deanery provided the best opportunity to see how the archdiocese can accomplish its goal of working more closely with the deanery.

He said there are plans to visit other deaneries in the same fashion.

## 'Planned giving' helps CCF increase endowments six-fold



**PLANNERS**—Members of the planned giving committee of the Catholic Community Foundation include (from left) Jerry Lathrop, Fred Smith, Paul Corsaro and Steve Kiefer. (Photo by Sandra Behringer)

In the past two-and-a-half years, the assets of the Catholic Community Foundation (CCF) have grown from \$2.5 million to \$15.5 million.

"Much of the growth is the result of bequest money to establish or increase endowments," said Robert Giczewski, director of the CCF.

Said Sandra Behringer, director of planned giving, "In the last two years, we have seen an increase in the number of planned gifts such as bequests, charitable gift annuities, gifts of insurance, real estate and charitable lead trusts."

"These gifts are called planned gifts because they require the assistance of a professional to facilitate them," Behringer said. "They are thoughtful gifts which take into consideration the overall goals of the donor's estate plan. Even Catholics of modest means find they can make significant gifts through insurance or by making their parishes or endowments the final beneficiaries of their retirement plans—or by simply leaving bequests in wills," she said.

"We expect this kind of giving to increase," said Rick Valdesirri, director of stewardship and development. "Both demographers and financial experts estimate that during the next 15 to 20 years, approximately \$5 to \$8 trillion in wealth will transfer between generations. Charities that carefully plan for this eventuality stand a better chance to be included in the estate plans of these potential donors, thereby increasing the resources they need to carry on their respective missions."

Behringer said that last December, for the first time in its history, the archdiocese agreed to be a trustee for a large charitable

remainder unitrust which will benefit one of the Indianapolis parishes.

She was recently notified that the Total Education Endowment of the Catholic Community Foundation will benefit from a large retirement annuity. To better respond to this interest, the CCF planned giving committee—which supports Behringer's work—was expanded.

The committee assists Behringer with professional advice in areas such as law, finance, accounting, real estate, insurance, business and development. Members assist in the development of the annual plan of planned giving activity and assist in obtaining gifts through work with donors and prospective donors.

Three new members attended the recent meeting of the planned giving committee of the Catholic Community Foundation. All deaneries will soon be represented.

Jerry Lathrop, Indianapolis East Deanery; Fred Smith, Bloomington; and Steve Kiefer, Connersville, joined charter members and Indianapolis attorneys Paul Corsaro and Jack Snyder.

New Albany attorney Leslie Vidra chairs the planned giving committee, succeeding Gene Tempel, who is now first vice chairman of the CCF board. Charles Johnson has served as consultant to the committee since it began.

New members joined by Archbishop Daniel Buechlein to join the committee when it meets in April are: Grace Coyner, Seymour Deanery; Bob Harpenau, Tell City; and Richard Ullrich, Batesville. Representatives from Terre Haute and Indianapolis West deaneries are to be named.



**IRISH BLESSING**—Archbishop Daniel M. Buechlein offers an Irish blessing to members of the Ancient Order of Hibernians and their families on the occasion of the organization's 124th anniversary celebration on March 13 at St. John Church in Indianapolis. Holy Spirit parishioners Brian Kelly (from left) and Michael Farrell and the archbishop's executive assistant, Marc Behringer, joined the archbishop and six priests for the special eucharistic liturgy. During a banquet following the Mass, the Hibernians honored John McGinley with their President's Award and presented a check for \$1,800 to Benedictine Father Noah Care, for vocations work at St. Meinrad Seminary. (Photo by Mary Ann Wandy)



## FROM THE EDITOR

## Cursillo—far more than a weekend retreat

by John F. Fink

I made my first Cursillo weekend eight years ago, about a year-and-a-half after we moved to Indianapolis. I thought about writing a column about it then, but decided to wait until the exhilaration of the weekend wore off a bit before doing so. That was eight years ago.

What prompts me to write about Cursillo now is that I just finished being a part of the team that led a men's Cursillo weekend Feb. 24-27. I find that although Cursillo has been around the Indianapolis area since 1964, many people still don't know about it, or they misunderstand it.

This recent Cursillo was the 71st men's Cursillo in Indianapolis and last weekend, March 10-12, the movement sponsored its 55th women's Cursillo in Indianapolis. Since from 25 to 30 people make a Cursillo weekend (plus a team of more than 20 people who put it on), a lot of people have experienced Cursillo during the past 30 years. Many of our archdiocesan priests have made Cursillo weekends.

"CURSILLO" IS A SPANISH word that means "little course," the full name is "little journey in Christianity." That is the easy way to tell you what Cursillo is, but it doesn't begin to explain it. Cursillo is definitely something that one must experience in order to understand. It's unlike any other movement in the church and far more than just a weekend retreat.

The objective of Cursillo is to make Christian community possible in neighborhoods, parishes, workplaces and other places where people live their lives. It attempts to provide an understanding and conviction concerning what is fundamental for being a Christian.



The weekend begins with a short retreat, starting Thursday evening after dinner, when the participants arrive. But the retreat part lasts only until after Mass on Friday morning. During each day on Friday, Saturday and Sunday, the candidates hear five talks—15 in all—which progressively, in an order tested by time, explain what it means to be a Christian in today's world. Five of the talks are given by priests and the other 10 are given by lay men or women who are part of the team. The candidates (that's what they're called until the weekend is over; then they're called Cursillistas) hear the talks while sitting around five tables. Each table has two leaders who guide the discussions after each talk.

THE 15 TALKS ARE THE nucleus of the weekend, but there is far more. Each day begins with morning prayer and ends with night prayer. There is Mass each day. A priest is present at all times. He offers meditations and is available for those who want to receive the sacrament of reconciliation or for spiritual counseling.

Singing is an important part of the weekend, too. The song "De Colores" has become a traditional part of Cursillo, always sung before meals, and each speaker is greeted with a song. The song leader is, therefore, an important part of the team. Another traditional part of the weekend is the telling of jokes after each meal. There are three rules for these jokes: they must be funny, they must be short, and they must be clean.

The Cursillo weekends currently are being done at St. Bernadette Church in Indianapolis. Previously they have been given at St. Andrew's, at Alverna Retreat House, and at the Benedictine Center in Beech Grove. They attract people basically from the northern part of the Archdiocese of Indianapolis and the southern part of the Lafayette Diocese. At the recent men's Cursillo there were men from Richmond to Lafayette and as far south as Bedford. Usually those in the southern part of the archdiocese make their Cursillo weekends in Evansville.

Cursillo came to Indianapolis in 1964 from South Beach specifically from Notre Dame. All-American football player (and later all-pro) Alan Page was a member of the team that put on Indianapolis Cursillo No. 1.

The Cursillo Movement itself originated back in the 1940s in Majorca, Spain. It was born in the movements of renewal in the church that preceded the Second Vatican Council. It spread to Texas in 1957 and from there to the rest of the United States. Indianapolis Cursillo Office was established in 1965 in Kansas City. Today the national lay director is a man named Tom Sarg.

IN INDIANAPOLIS the lay director is Tom Hanatec and the spiritual director is Father Tony Hubler, associate pastor of Holy Name Parish, Beech Grove. The coordinator of the Feb. 24-27 men's Cursillo was John Hanagan and the spiritual director was Father Mauro Rodas, pastor of St. Mary's Parish, Indianapolis. The coordinator of the March 10-12 women's Cursillo was Karen Holliday and the spiritual director was Father Paul Koetter, archdiocesan vicar for ministry personnel and administrator of St. Agnes Parish, Nashville.

Those who make a Cursillo weekend are encouraged to meet regularly—weekly if possible—with a small group of other Cursillistas. I've been meeting with my Cursillo group for eight years every Saturday I'm in town at 7:30 a.m. at St. Luke's Church; prior to the 8:15 Mass (another men's and a women's group meet there at the same time). This meeting is extremely important for my spiritual life.

The Cursillo Movement also has regular Ultreya's, meetings of those who have made the weekend and are active Cursillistas. Currently those meetings are held at the Archbishop O'Meara Catholic Center on the second Friday evening of each month.

The dates for the next Cursillo weekends are Sept. 22-25 for men and Oct. 13-16 for women.

If you'd like more information about Cursillo, you can call Tom Hanatec at (317) 788-4492.

## THE HUMAN SIDE

## Family effort comes first if a school's efforts are to succeed

by Fr. Eugene Henrick

How much does a school contribute to a person's formation? If a school system recruits the best teachers and is fully updated, will it produce better students? Will it make inner-city schools more effective in combating gang violence or drug use?

Gerald W. Bracey, a research psychologist, would say that although the school can make a difference, it is usually very little.

He starts by asking why Asian children excel as they do in American schools. If the school system works for one particular culture, but not for others, is it really the system that is responsible?

Bracey notes, for example, that even in



crowded, underfunded, understaffed inner-city schools, Asian students do well. Why? "Not genes," says Bracey, "but attitude/culture."

Bracey recalls spending a typical evening in a Vietnamese host family's household. After dinner the family sat around the table and studied. Although the parents could not speak English well, the older children stepped in and helped the younger one.

"Culture—the importance a family places on learning, the academic demands it makes on its children and children's sense of their future," notes one columnist who reviewed Bracey's findings, "may in fact be the critical difference between good schools and bad."

He may be right. I celebrate Mass at a Korean parish. Whenever I ask the teenagers what their goals are, they list lofty professions such as wanting to be a scientist, doctor, diplomat or professional musician. Seldom do they list a non-professional

occupation. These aspirations are derived from their culture.

The elders of the parish take religious education very seriously. Everyone is expected to be at class, and elders can be seen everywhere, actively managing the educational operation. Altar servers are well trained, punctual and respectful.

I am especially inspired by the family spirit reflected by teen-agers who work with the younger children.

At the children's Mass, a teen-age musician sets the tone for the children by asking them to adopt a prayerful disposition—to stop talking, close their eyes, think about God and recite a number of prayers.

Teen-agers teach the young children to be readers at Mass, sit with them during the Mass, help them follow their missals and discipline them when needed. At the teen-age Mass, it is my custom to give the history behind the Scripture reading. Often I have seen teen-agers take notes.

This same zest for learning and family spirit can also be found in our neighborhood stores, which quickly are becoming Vietnamese, Chinese and Korean. When you enter the dry cleaners, the family's daughter is at the cash register, the father is supervising the employees and the mother is sewing.

The family will work 10 or more hours a day, driven by a desire to earn money to educate their children who, they hope, will end up someday as supervisors.

Today the Catholic school system is undergoing renewal. It is searching for a new identity and ways to maintain the respected reputation it has enjoyed. It is noteworthy for its successes with minority group students.

And it will continue to do well if it capitalizes on documents by the bishops pointing out how new immigrants enrich us. One source of enrichment is the educational ethic that emphasizes family effort first if a school's efforts are to succeed.

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## THE BOTTOM LINE

## What the pope wrote about suffering when he was 20-years-old

by Antoinette Bosco

Most of us probably have forgotten that Pope John Paul II began adult life as an actor and playwright. Recently, a drama group in Cromwell, Conn., put on a play he wrote as a young man.

The play, based on the sufferings of Job, was written by the pope when he was 20-year-old Karol Wojtyla. Simply titled "Job," the work shows the extraordinary talent seeded within the future pope, along with his gift for poetic expression.

"Job" was produced by members of Holy Apostles College and Seminary in Cromwell. It was the first time the play had ever been presented in English.

The audience was treated to a thoughtful work and also was given information about why young Wojtyla chose to write about suffering. In a sense the play revealed his struggle to understand why pain is so severe and so prevalent.

The pope lost his mother and only brother



when he was just a child. These two traumatic happenings, giving him such pain at a young age, caused him to think deeply about personal suffering and the suffering of others.

On Nov. 2, 1939, Wojtyla wrote to a friend, "I have lately given much thought to the liberating force of suffering. It is on suffering that Christ's system rests, beginning with the cross and ending with the smallest torment."

Somehow young Wojtyla took his observation and built his story of Job around that suffering and torment.

The pope's play was memorable in the way he linked the sufferings of Job with those of Jesus. The pope's own summary of his play, as reprinted in "The Collected Plays and Writings on Theater of Karol Wojtyla" (by Boleslaw Taborski, Berkeley: UC Press, 1990), affirmed:

"I have written a new drama, Greek in form, Christian in Spirit, eternal in substance, like 'Everyman.' A drama about suffering. . . . In my play it goes like this: Job's neighbors come to feast in his house. . . . However, before he has a chance to leave them (in), terrible messages arrive one after the other.

"The terrified crowds of guests disperse, to return as mourners. (They are convinced that Job's misfortunes are caused by his secrets. . . .)

But before the mourners arrive, Job . . . receives a visit from three of his friends. A dramatic exchange with them begins to develop the idea that suffering is not always a punishment. This is what Job thinks . . . but he still cannot understand why he, the just one, is the object of God's punishment.

"He is helped by the prophet Elihu (who) comes to him and in his presence has a prophetic vision; he sees Christ's passion, the Garden of Olives, Mt. Calvary. . . . On the example of Christ's passion, Elihu shows the positive meaning of suffering."

Later as pope, in an apostolic letter of Feb. 11, 1984, "Salifraga," he once again referred to the suffering of Job:

"If the Lord consents to test Job with suffering, he does it to demonstrate the latter's righteousness. The suffering has a nature of a test. . . . In a certain way the Book of Job is a foretelling of the passion of Christ. . . . Love is also the fullest source of the answer to the question of the meaning of suffering."

Certainly the theology is not new that

our suffering can be linked with that of Christ in the work of redemption. But it is a hard request for us to fulfill. For the Lord is asking us to be strong enough to say yes when he calls on us to help carry the cross we would rather avoid.

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THE CRITERION



# Point of View

## Replace tantrums with reason

by Shirley Volger Meister

At the end of a corridor in a nursing home, a wizened woman leaned toward a younger but aged man and explained how most of her friends and relatives were gone.

"But I have Jesus. I'm not trying to brag, but I do have Jesus," she exclaimed with pride. The man seemed impressed.

After I passed the seated couple, I was stopped in my tracks by the woman's piercing shrieks. "What's wrong with her?" I asked a nurse. "Oh, she's just having a tantrum. She throws one when she doesn't get her way. She has better tantrums than my 9-year-old."

Finally, the gentleman's deep voice boomed above the noise. "Hey, stop it! Stop it!" The woman screamed again and again. Exasperated, the man chided, "And I thought you were a Christian!" He then ignored her. So did everyone else.

Perhaps it's more excusable for a 90-year-old person to throw a tantrum than a 9-year-old, yet in either case the screaming is nerve-wracking. And, in the opinion of the old man, it certainly wasn't acceptable for a supposedly faith-filled person.

Righteous anger is not a tantrum. Christ, when he chased moneychangers from the



Temple, displayed righteous anger. There are times and places for such reactions. Tantrums, however, are hardly appropriate for mature, rational Christians.

Yet I've seen such displays in current demonstrations on controversial issues. I've heard tantrum-toned shouts from crowds of otherwise good people, and my ears have been offended by similar sounds coming from their opposition. Sometimes the epithets are so similar that one cannot determine who is on which side.

I recall seeing a TV interview of a pro-life demonstrator, whose face and voice showed hysterical hate—in the name of Jesus. Even the baby in her arms must've sensed the mother's lack of control. She didn't represent

## THE BIBLE AND BEYOND

### Called to a life of happiness

(As a special feature during Lent, this is the fifth of six articles taken from the book "Free to Love: Paul's Defense of Christian Liberty in Galatians," distributed by W.B. Eerdmans, Grand Rapids.)

by Fr. John Buckel

Those who have been baptized into the new life of Christ have been liberated from the oppressive power of sin, so that they might find happiness. By happiness, I do not mean simply "feeling good," physically nor the vague sense of general well-being. Rather, I define happiness as something much deeper. True happiness is finding

most of those defending life, but she was the person TV viewers saw and heard having a mini-tantrum.

Ghandi and Martin Luther King Jr. successfully recommended quiet resistance, not tantrums, in their civil rights struggles. Like Jesus, who was crucified for teaching a new order of peace, they died; but they influenced history in positive ways. Their struggles didn't end with their deaths. Their ideas live on through love, the ultimate surviving force.

If we, as Christians, want to get our points across about morality or about life and death issues, then we must conduct ourselves rationally, courteously, and nonjudgmentally. Although, like the elder-woman in the care center, screams and demands might get immediate attention, they'll probably be shunned after that.

Being angry is OK, but lasting success comes not through tempers and tantrums but through reason and temperance.

(Shirley Volger Meister, a free-lance writer and poet, is a member of Christ the King Parish in Indianapolis.)



IN THE SAME CORNER

happiness, good health, and so forth. If that were the case, then all rich people, all famous people, and all healthy people would be happy. That, obviously, is not the case. The alarming number of people who have turned to alcohol, drugs, immoral behavior, and the like, and the ever increasing number of those who have attempted suicide, many of them successfully, bear witness to the depth of unhappiness in Western society.

Perhaps we can say that Scripture is the "guidebook" for finding happiness in life. The author of Genesis informs us that human beings are made in the image and likeness of God. As such, we have been created out of love for love. Our Creator's fundamental concern is with our happiness. God has revealed to us that true happiness comes through Jesus Christ.

Christians have been called to a life of happiness. This is not a naive type of happiness that simply ignores all the pain and hardship in the world. On the contrary, those in Christ are well aware of the imperfect state of human existence. Nevertheless, Christians perceive the world in a different light in view of God's love for them and their love for him. They are encouraged to follow the example of Jesus by displaying absolute confidence in the heavenly Father and doing whatever is in their power: to alleviate the pain and suffering of others.

The world is in great need of happy people. Perhaps the best way of proclaiming the gospel of Jesus Christ is simply to live the good news and be happy, in the fullest sense of the word.

## INTERNATIONAL YEAR OF THE FAMILY

### Incorporating God into your family's activities

(During the International Year of the Family, The Criterion is publishing 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.)

Terrie Kremer

What do the pope, the president, parents and teachers around the world have in common?

They have all expressed concern about the breakdown of the family.

It is something we are all too aware of. Family breakdown is blamed for increased crime, violence, and accelerated use of drugs among our teens. We, as parents, are the first and the most important teachers of our children. What do we teach them, aside from the usual "clean up your room" and "quit fighting with your brother" lessons?

They go to school to learn academics and they are involved in extracurricular activities (sports, music lessons, Scouts, etc.) to help develop their talents and potential in life. Where do they learn about God? Do they see God as a priority in life?

Children learn by our example. What we choose as priorities in our lives teaches our children a lot. Now ask yourself (better still, ask your children): when does our family learn about God? Besides attending church on Sunday, does he have a place in our lives?

Have you ever learned something new with other members of your family (canoeing, a new game, etc.)? Learning something new, together, is fun and it strengthens the family unit.

Learning about God as a family also teaches invaluable lessons. While living in Texas, we participated in a Family Intergenerational Religious Education program (FIRE). FIRE replaced traditional CCD. It is religious education for everyone—singles, single parents, married with children and married without children, widows and widowers, grandmas and grandpas, babies, teens and young adults. We learned together in groups of three to five families. Everyone in the group was a teacher as well as a

student. The lessons learned were many. What we as parents learned was different from what our 4- and 7-year-olds learned, but most important is that we learned it together.

Incorporating God into your life does not need to be a time consuming production. It can be small thoughts, gestures or actions. How this goal can be accomplished will be different for everyone depending on your lifestyle and the ages of your children. Families with little ones can ask their children simple questions like "Who is God?" "What do you think he looks like?" "Can you tell me something that God made?" Their answers will undoubtedly lead to more questions.

Say a special prayer for the members of your family at bedtime or dinnertime, whenever it works for you. Go for a walk together. Talk about or ask your children to draw a picture of things that God made that they saw on your walk. Hang a crucifix or a picture of Jesus in your home.

Families with older children can choose a verse from the Bible to discuss at dinner. Talk about what it means today. Sometimes it's hard to see the relevancy in today's world.

Volunteer as a family to help out occasionally at a shelter or soup kitchen. It's a good dose of reality. Go to church together and discuss the homily over breakfast at a restaurant.

I know a married couple who are very involved in activities outside their home. Often they go their separate ways in the morning. But they pray together every night before going to sleep.

The list of ways to incorporate God into our lives is limited only by our desire to do so. The list is endless. Childhood isn't, nor is our life on earth.

I would encourage everyone, in some way to participate in the Year of the Family. Learn together, grow together and acknowledge God's place among you. The family with the Spirit of God breathing in them will live and grow strong.

(Terrie Kremer is a member of St. Malachy Parish in Brennsburg.)

value in oneself, in others, and in all of life. It is associated with coming to terms with a world in which sin, suffering, and death exist. Happiness is loving and being loved.

It is enjoyed by those who freely share what they have with others.

Individuals who have professed allegiance to the risen Lord have discovered new meaning in life. They detect the love of God in a remarkably different way. Baptized Christians are no longer burdened by their sinful past. They personally experience the compassionate mercy of God the Father. In light of the redemptive death of Jesus, they recognize the tremendous value they have in the sight of God who sent his beloved Son into the world for the salvation of humanity. Because of Christ's resurrection, their faith assures them that suffering and death do not have the last word. Those in Christ are confident that, as they have been immersed into the death of the Lord, they will also arise with him on the last day.

People often have the mistaken notion that happiness comes in having money,



## LIGHT ONE CANDLE

### Thomas Merton revisited

by John Catoir  
Director, The Christophers

One of the things I like about Thomas Merton is the fact that his words, published 30 or more years ago, seem as fresh today as they were when they were written.

In a new collection of his letters to writers entitled "The Courage for Truth" (Ferrar Frares Groux) Merton had much to say about spirituality and the church. Here's a letter from 1964:

"The church is and remains in severe crisis. I personally think we are paralyzed by institutionalism, formalism, rigidity and regression. The real life of the Church is not in the hierarchy, it is dormant somewhere. There are all kinds of signs of awakening, but which of them can be accepted as real?" (p. 192).

In another comment written the same year he says, "The Protestants in this country have become once again quite dubious about the church. They see that many bishops want more openness and liberty but they feel the pope (Paul VI) is on the side of an entrenched minority, and I wonder if it is not perhaps quite true. The pope does some very encouraging things but one finds that he later tends to cancel them out and neutralize them by other acts or statements that are very conservative. The church badly needs the prayers of all of us." (p. 148).

On the more personal level—this was

written in 1959: "To be a sinner, to want to be pure, to remain in patient expectation of the divine mercy, and above all to forgive and love others, as best we can, this is what makes us Christians. The great tragedy is that we feel so keenly that love has been twisted out of shape in us. But Christ lives in us, and the compassion of Our Lady keeps her prayer burning like a lamp in the depth of our being. That lamp does not waver. It is the light of the Holy Spirit, invisible and kept alive by her love for us" (p. 62/63).

These words were written in 1962. "The greatest danger is identification of the church with a prosperous and established economic and cultural system, as if Christ and the world had finally settled down to be friends. The church needs Christians with independent and original thought, with new solutions and with the capacity to take risks." (p. 287).

Merton, conscious of his sinful nature, wrote the following in 1959: "Hope must mean the acceptance of limitations, imperfections and the deceptfulness of a nature that has been wounded and cheated of love and of security: this too we all feel and suffer. Thus we cannot enjoy the luxury of a hope based on our own integrity, our own honesty, our own purity of heart. In the end, it comes to the old story that we are sinners, but sinners are the ones who attract to themselves the infinite compassion of God." (p. 62).

At the heart of it all is the hope in the promise of God's love.

(For a free copy of the *Christopher News Note* "Lift Up Your Heart," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

CORNUCOPIA

# Let there be light

by Cynthia Dewes

Not to state the obvious or anything, by Natural Forces are a very big deal when you live in the country. It's not just the weather thing or the animals or even the surplus vegetation that tend to grab our attention, but also stuff we've always taken for granted living in the city, such as electricity.

When you move outside the city limits, harnessing electricity doesn't just happen by phoning the power and light company. No sir, channel surfing or operating the bread machine require more tending efforts than merely touching a switch.

There's "bringing electricity up to the house" which involves the digging of trenches, positioning of poles, and other mystical experiences. And later on, we need skills such as resetting the circuit breaker after a big thunderstorm, or tracking down ice build-up on the wires outdoors.

Out in the boonies, folks actually go to meetings where they talk about *nothing* else but electricity. Ben Franklin would be proud. These doings are regular family affairs where the grownups listen while the kids and grandkids are entertained elsewhere, and everyone gets a free lunch.

While the audience waits in happy anticipation for one of the umpteenth door



prizes to be awarded, including the free "used company vehicle" (always a pick-up truck), they're fed information. They hear about switches on the water heater and conserve power during peak times, and commuter-friendly electric cars that recharge themselves overnight, and power surges that can zap everything from your TV to your modem.

These are called REMC meetings. If you don't know what that is, here's a trivia question for you: Why did vast numbers of farmers, including most of my relatives, change from being staunch Republicans to ardent Democrats during the late '30s and early '40s? And a related question: Who was the hero behind this transformation? Or villain, depending upon whose ox is gored (to use a little rural imagery here).

For those city folks who never met an electric appliance they didn't like, the answers are REMC and FDR. REMC means Rural Electric Membership Cooperation, and FDR (even city dwellers know this one) stands for Franklin Delano Roosevelt.

It was during FDR's administration that electric power came to rural areas by means of rural cooperatives, and the farmers were impressed. To tell you the truth, so were we.

After REMC came in, when we went to visit Grandma and Grandpa on the farm, we were no longer sent outdoors to pump water from the well because the electric pump sent water straight to the kitchen sink. And we

could stay up after dark and play Parcheesi without going blind from the kerosene lamp.

If the U.S. ever had a peasant class like the serfs in Russia, the REMC sure enough did it in. Suddenly, farmers didn't need to go to bed practically at sundown, and get up at daylight.

It's awfully dark at night in the country. Thanks, FDR. Thanks, REMC.

## check-it-out...

The 9th annual Monte Casino Hill Climb in St. Meinrad, Ind., will be held on April 23 at 10 a.m. On-site registration begins at 9 a.m. The 8K (five mile) race will begin at the Monte Casino Shrine. The course covers several hills in and around the town. The total elevation will increase by 520 feet during the hill climb. Volunteers will be on hand to time runners after each mile and provide aid at the start, halfway point, and finish of the hill climb. Awards will be given for overall and top men and women finishers, as well as for the winners and runner-ups in twelve age-group divisions of men and women. Entry fee is \$8 if postmarked by April 18. After April 18, the entry fee is \$10. Proceeds from the hill climb will be given to St. Meinrad Seminary's CACD Special Olympics, to be held on the seminary grounds on April 27. For more information, call Barbara Crawford at 812-357-6501.

Martin Luther will present, "The Seven Last Words of Christ," as a Palm Sunday Oratorio on March 27. Two concerts will be given; at 2 p.m. at Sacred Heart Church, 1530 S. Union St. and at 6 p.m. at the Performing Arts Center, 2171 Avondale Place, two blocks west of 22nd and Sherman Sts. Geraldine Miller, the program conductor, is a member of SS. Peter and Paul Cathedral Parish. Soloist and choir performances will be featured. All events are free and open to the public. Free parking will be available. For more information, call 317-543-3680.

Central Indiana Radio Reading, Inc., a not-for-profit organization located in Robertson Hall on the Butler University campus, broadcasts news and information daily for disabled individuals, including those who are blind or who have physical or learning disabilities such as multiple sclerosis or severe dyslexia. CIRRI airs readings of local newspapers, magazines, store ads and a variety of topics on a sub-carrier machine that can be heard on CIRRI receivers. The organization currently has receivers for loan to individuals who would like to take advantage of CIRRI's programs. Volunteers are also needed, particularly to serve as office assistants or studio staff announcers and radio newspaper editors. For more information, call 317-283-6352.

Indiana University-Purdue University at Indianapolis will be the location for a national conference of the Center for the

Study of Religion and American Culture on April 4-9. The topic, "The Public Expression of Religion in the American Arts," will feature lectures, a literary presentation, a musical performance and an arts exhibit. There is no registration fee due to funding by Lilly Endowment. For more information, write the Center for the Study of Religion and American Culture at 425 University Boulevard, room 344, Indianapolis, IN 46202-5140.

A Beginning Experience Weekend for persons who have suffered the loss of a spouse through death or divorce has been scheduled for the weekend of April 8-10. The program, sponsored by the Archdiocesan Family Life Office, will be held at the Indiana Baptist Assembly in Reelsville. The weekend, open to people of all faiths, is facilitated by well-trained men and women who are themselves divorced, separated or widowed. The program offers an opportunity to evaluate one's self and the grief experience, and also to close the door on the past in an atmosphere of comfort and support. The cost for the weekend is \$80. Registration forms are available by calling the Family Life Office at 317-236-1596 or toll-free in Indiana at 1-800-382-9836.

The American Cancer Society sponsors its annual **Daffodil Days** event March 18-19. Freshly cut daffodils, the symbol of hope to all cancer patients, will be sold to raise funds for cancer research, education and patient service programs. Volunteers will be taking donations for the flowers which will be available in a bouquet of 10 daffodils for \$5. For more information on Daffodil Days, including advanced sales, contact the American Cancer Society at 317-879-4100.

## vips...



Matt and Cleo Werner will celebrate their 65th Wedding Anniversary April 10, with an open house at the Sherman House in Batesville, from 12:30 to 3 p.m. The couple were married on April 3, 1929 at Holy Family Catholic Church in Oldenburg, by Father Hugh. They are the parents of 17 children; grandparents of 81; great-grandparents of 60. Currently, they reside in Greensburg and are members of St. John Parish in Enochburg.

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BLARNEY-NOT!—St. Patrick parishioners (from left) Martha Asher, Janice Maude, Providence Sister Mary Slattery, Wanda Sears, Bob Sears, Franciscan Sister Jean Marie Cleveland, and Ralph McLinn celebrate the patron's day while preparing the parish bulletin. Later, the whole neighborhood was invited to a party to celebrate St. Patrick's Day. (Photo by Margaret Nelson)

# Lenten penance services slated in last weeks

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

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

## Indianapolis North Deanery

March 22, 8:15 a.m., Immaculate Heart  
March 22, 7:30 p.m., St. Pius X  
March 22, 7:30 p.m., St. Luke  
March 23, 9:45 a.m., Chatham High School  
March 23, 7:00 p.m., Immaculate Heart  
March 23, 7:30 p.m., St. Thomas Aquinas  
March 24, 9:00 a.m., St. Joan of Arc  
March 24, 7:00 p.m., St. Andrew  
March 25, 8:45 a.m., Christ the King  
March 27, 3:00 p.m., St. Joan of Arc  
March 28, 7:00 p.m., St. Lawrence

## New Albany Deanery

March 20, 7:00 p.m., St. Mary, Lawrenceville  
March 21, 7:30 p.m., St. Joseph, Corydon  
March 22, 7:30 p.m., St. Mary, New Albany  
and Our Lady of Perpetual Help  
at St. Mary's  
March 23, 7:00 p.m., St. Michael, Bradford  
March 24, 7:00 p.m., St. Paul, Sellersburg

## Indianapolis East Deanery

March 18, 7:00 p.m., St. Michael  
March 21, 7:30 p.m., St. Simon  
March 21, 7:00 p.m., St. Rita  
March 23, 7:00 p.m., St. Bernadette  
March 23, 7:00 p.m., St. Mary  
March 23, 7:00 p.m., Holy Cross  
March 24, 7:30 p.m., St. Thomas

## Indianapolis South Deanery

March 21, 7:00 p.m., St. Jude  
March 22, 7:30 p.m., Our Lady of

the Greenwood, Greenwood  
March 23, 7:30 p.m., St. Mark  
March 24, 7:30 p.m., Nativity  
March 24, 7:15 p.m., Sacred Heart  
March 27, 4:00 p.m., Holy Rosary

## Indianapolis West Deanery

March 20, 10:30 a.m., St. Bridget  
March 20, 2:00 p.m., Holy Trinity  
March 21, 7:30 p.m., St. Joseph  
March 22, 6:30 p.m., St. Monica  
March 23, 7:00 p.m., Holy Angels  
March 24, 7:30 p.m., St. Malachy  
March 27, 2:00 p.m., St. Anthony

## Archbishop installs pastor at St. Martin

by Peter Agostinelli

Archbishop Daniel Buechlein formally installed Father Mark Gottmeoeller as pastor of St. Martin Church in Martinsville March 13. In his homily at the Mass, the archbishop described the importance of the relationship with Father Gottmeoeller that parishioners are now beginning. He asked them to call on Father Gottmeoeller to pray for them. He also told parishioners to remind the new pastor of the importance of recreation and relaxation.

Archbishop Buechlein said the relationship of pastor to parish is important, just as significant as the relationship between parish and archdiocese. He called on parishioners to remember at all times that the parish "is not an island unto itself."

community when Archbishop Buechlein was installed in September of 1992.

The IHC bulletin that announced the archbishop's appearance urged the Jewish members of the congregation to "bring a Catholic friend or neighbor to worship with us" when the archbishop speaks.

## Archbishop to speak at temple

Archbishop Daniel M. Buechlein will speak at the Indianapolis Hebrew Congregation (IHC) in Indianapolis this Friday, March 18, at 8:15 p.m. His topic will be "The Future Direction of the Catholic Archdiocese of Indianapolis."

Rabbi Jonathan Stein, senior rabbi at IHC, offered greetings on behalf of the Jewish

## Holy Rosary holds traditional St. Joseph's Table benefit

To help the needy in the neighborhood, Holy Rosary Parish, Indianapolis, will sponsor its fourth annual St. Joseph's Table from 1 to 6 p.m. on Sunday, March 20, at Primo Banquet Hall.

The tradition began in Sicily when landowners provided lavish buffets for the poor on St. Joseph's feast day, March 19.

Holy Rosary will keep the tradition alive beginning with the 12:15 Mass. Afterwards they will gather for a wide variety of Italian and Sicilian foods, including meats, pastas, salads and homebaked breads. The food will center around a statue of St. Joseph.

Profits from the event will provide scholarships at Central Catholic School. And the South East Neighborhood

Development, an agency that rehabilitates housing, will receive part of the proceeds from the dinner and games.

Kathleen Tichenor, principal at Central Catholic, said that the donations the school has received each year has been used "strictly for tuition assistance. We are very grateful for the money every year. It gives us an opportunity to help in other ways."

Bill Taft, director of SEND said, "We appreciate the church's involvement in our work. We really rely on the support of several churches in the neighborhood here. It makes our work really tie in with the neighborhood we serve."

Tickets will be available at the event for \$8 for adults and \$4 for children under 12.

March 29, 8:24 a.m. to 12:42 p.m., Ritter High School

## Tell City Deanery

March 19, St. Mark  
March 20, St. Mark  
March 22, 7:30 p.m., Holy Cross, St. Croix  
March 23, 7:30 p.m., St. Meinrad  
March 24, 7:30 p.m., St. Isidore, Bristol  
March 27, 7:00 p.m., St. Michael, Cannelton  
at St. Paul, Tell City  
March 27, 7:00 p.m., St. Paul, Tell City  
March 27, 7:00 p.m., St. Pius, Troy at St. Paul, Tell City

March 28, 7:00 p.m., St. Martin, Siberia

March 30, 7:30 p.m., St. Boniface, Fulda

## Batesville Deanery

March 20, 2:00 p.m., Immaculate Conception, Millhouses  
March 20, 4:00 p.m., St. Maurice, Napoleon  
March 24, 7:00 p.m., St. Peter, Franklin Co.  
March 25, 7:30 p.m., St. Mary, Greensburg  
March 28, 7:30 p.m., St. Louis, Batesville  
March 29, 7:00 p.m., Holy Family, Oldenburg

## Connorsville Deanery

March 22, 7:00 p.m., St. Gabriel

March 22, 7:00 p.m., Holy Guardian Angel, Cedar Grove  
March 24, 7:30 p.m., St. Michael, Brookville  
March 26, 12:05 p.m., St. Mary, Richmond  
March 28, 7:00 p.m., St. Andrew, Richmond

## Terre Haute Deanery

March 19, 11:30 a.m., St. Margaret-Mary  
March 20, 7:00 p.m., St. Joseph, Rockville  
March 22, 7:30 p.m., St. Benedict  
March 23, 3:30 p.m., St. Ann  
March 24, 7:00 p.m., St. Paul, Greencastle

## Bloomington Deanery

March 21, 7:00 p.m., St. Jude, Spencer  
March 23, 6:00 p.m., Christ the King, Paoli  
March 24, 7:00 p.m., Our Lady of the Springs, French Lick  
March 24, 7:30 p.m., St. John the Apostle  
March 28, 7:30 p.m., St. Charles Borromeo

## Seymour Deanery

March 18, 7:00 p.m., American Martyrs, Scottsburg  
March 22, 7:00 p.m., St. Mary, North Vernon  
March 23, 3:30 p.m., Prince of Peace, Madison  
March 24, 7:00 p.m., St. Vincent, Shelby County



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ST. JOSEPH'S TABLE—Kathleen Tichenor, principal at Central Catholic School, and Bill Taft, director of South East Neighborhood Development, learn from council member Rosemary Page about the Sicilian custom of helping the poor that is continued by Holy Rosary Parish on St. Joseph's Day. (Photo by Margaret Nelson)



## SPOTLIGHT ON INDIANAPOLIS NORTH DEANERY

# Love of faith is evident at St. Lawrence Parish

by Mary Ann Wyand

"St. Lawrence Parish is an active and prayerful Catholic community enabled by the Holy Spirit to embrace all people with love and understanding. We are called to strengthen and share our faith and knowledge as caring followers of Jesus Christ."

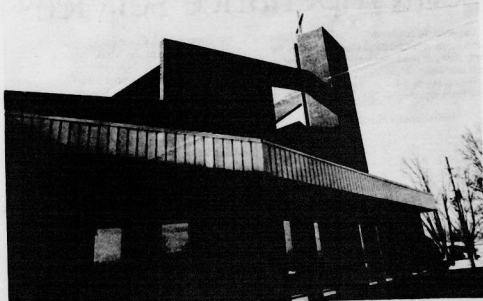
It's apparent that St. Lawrence parishioners helped write the parish mission statement because it reflects daily life in this large and still-growing Indianapolis North Deanery parish which is home to Catholics from many countries and cultures.

"This parish was my first assignment as an associate pastor 20 years ago," Father Mark Svarczkopf, the current pastor, explained. "I had always wanted to be the

pastor of St. Lawrence. Three years ago I volunteered for the assignment."

When Father Svarczkopf returned to St. Lawrence, he immediately noticed how much the parish had grown in two decades. St. Lawrence currently lists 1,875 households as members.

"St. Lawrence has experienced the explosion of building out in the Geist, Castleton and Oakland areas," he said. "Back when the parish was smaller, there were four priests. Twenty years ago, we had 12 sisters living in this building (now the parish offices) and teaching in the school or serving as director of religious education. Years ago, there was no board of education or parish council and very few committees. Now the work of the parish couldn't depend on four



**CONTEMPORARY**—The striking architecture of St. Lawrence Church welcomes people to this Indianapolis North Deanery parish. A growing faith community with multicultural membership, St. Lawrence currently lists 1,875 households as members.

priests, even if we still had them. It's got to be shared by staff members and lay leaders."

Founded in 1949, St. Lawrence has been guided by only four pastors in its 45-year history. Father Cyril Conen was the founding pastor. After his death in 1967, Father James Moriarty succeeded him. Father Joseph Beechem arrived when Father Moriarty was transferred in 1971, and Father Svarczkopf was appointed pastor in 1991 when Father Beechem retired.

From humble beginnings in a converted barn at 46th Street and Shadeland Avenue on the northeast side, St. Lawrence Parish has survived many challenges over the years.

About 25 families attended the first parish Mass on Dec. 8, 1949. Ten months later, the converted barn was destroyed by fire. A temporary church in the eight-classroom school building served the parish well for several years as plans were made for construction of a new church. Fire again challenged the growing parish in 1955, causing considerable damage to the unfinished church and delaying its completion for several months.

Today the parish is an established religious landmark in Lawrence and also serves as the national Korean parish of the Archdiocese of Indianapolis. Father Anthony Kim, pastor of the Korean Catholic community, celebrates Mass at the Korean chapel located at 7536 E. 46th St.

At the north end of the sprawling parish grounds is the beautiful and contemporary

church, which was built in 1988 and features a large worship space with an adjacent chapel where the faithful may participate in adoration of the Blessed Sacrament on Thursdays, Fridays and Sundays.

"This is a wonderful parish," Father Jonathan Stewart, the associate pastor, explained. "The people are very faithful, very welcoming, and very accepting."



**KOREAN PASTOR**—Father Anthony Kim from the Diocese of Pusan in Korea is ministering to the Korean Catholic community at St. Lawrence Parish.



**PASTORAL TEAM**—Serving St. Lawrence Parish are (from left) Father Jonathan Stewart, associate pastor; business manager August Sinneth; Father Mark Svarczkopf, pastor, and Providence Sister Carolyn Bouchard, pastoral associate.

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# St. Lawrence School emphasizes Catholicism

by Mary Ann Wyand

Prayer is an important part of the school day at St. Lawrence School.

"We're training the future church leaders and hopefully world leaders," Franciscan Sister Mary O'Brien, principal, explained, "and so we begin very young to teach them about the Catholic faith. Our whole goal as a faculty is to help the students learn to become critical thinkers who are steeped in their faith."

Providence Sister Carolyn Bouchard, the pastoral associate for St. Lawrence Parish, praises Sister Mary's capable school leadership.

"Sister Mary came here the year after I came," Sister Carolyn said, "and I've seen great improvements in the school—in the spirit of the school, the administration of the school, the physical appearance of the school. It's also evident in the children. Their behavior has improved both in school and in church."

St. Lawrence Parish and St. Lawrence School boast a unique multicultural variety, Sister Carolyn said. "We are really growing in our diversity. We have Korean folks, Filipinos, Vietnamese, Japanese and Hispanics, in addition to Africans, African-Americans and Caucasians."

This cultural diversity offers a variety of educational opportunities for teachers to incorporate into the curriculum.

"I think one of the unique things about our school as well as our parish is that we are cross-cultural and cross socio-economic strata too," Sister Mary said. "I think the multicultural approach with different ethnic groups is what makes the school and parish unique and why it's great to be a part of the ministry here. We have black students in our school—who are both African-born and also African-American—who enrich our school through their culture. Because the parish is located near Fort Benjamin Harrison, we also have students from other countries as well as American students who have had the opportunity to live in other countries. They bring that richness with them."

The outstanding school staff is another plus, the principal explained. "We have a quality staff with so much energy. They

always give so much extra time and energy to our students. Our kids are great too. They're just wonderful to work with."

As an example of faculty dedication, she said, physical education teacher David Barr constructed ping pong tables for the students to use during gym class.

St. Lawrence School is like a "home away from home," she said, "because the kids are here all of the time. Any time you pass St. Lawrence, there are always activities going on. We have strong CYO sports programs and Scouting programs."

Throughout the year, she said, Father Mark Swarczkopf finds time from his busy schedule as pastor of St. Lawrence Parish to serve as the archdiocesan chaplain for the Boy Scouts and Girls Scouts.

Strong parent and community support also is evident at St. Lawrence School, Sister Mary said. "We have a strong Home-School Association that provides in-service as well as family activities, and does a lot of fund-raising for us."

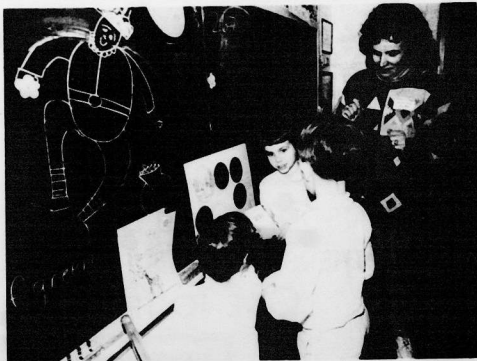
Members of the Lawrence Township Police Department teach a drug education program to students, she said, and the school participates in a unique busing arrangement with the Lawrence Township School District for before-school and after-school transportation.

St. Lawrence School also provides strong business and computer programs.

"We have parishioners and other men and women from the community who come in and teach an economics program for students in the sixth through the eighth grades," the principal said. "We also have a large computer lab and use the Writing to Read program for students in our kindergarten and first grade. We received a grant from the Reardon Foundation in California for computer equipment, and that grant has been matched again and again by parents and parishioners. I think we have one of the best computer programs in the city."

As part of the parish and school religious education, she said, children learn to plan eucharistic liturgies.

"Along with Father Mark and Father Jonathan (Stewart) and the teachers, the students plan eucharistic liturgies," Sister Mary said. "We have trained lectors and cantors who are students in the first through the eighth grade. They do a wonderful job."



**MAKING CENTS**—St. Lawrence second-grader Collin Marone and teacher Genevieve Hicks help two students make sense out of cents during a mathematics assignment at St. Lawrence School last week. The children were using magnetic "coins" to learn how to count money. (Photos by Mary Ann Wyand)

## St. Lawrence Parish

Year founded: 1949

Address: 4650 N. Shadeland Ave., Lawrence, IN 46226

Telephone: 317-546-4065

Pastor: Father Mark Swarczkopf

Associate pastor: Father Jonathan Stewart

Pastoral associate: Providence Sister Carolyn Bouchard

School: St. Lawrence School (P-8)

Church capacity: 900

Number of households: 1,875

Masses: Saturday—6 p.m.

Sunday—7:30 a.m., 9 a.m.,

10:30 a.m., noon

Weekdays—8:30 a.m., 5:30 p.m.

Korean Mass—11 a.m. Sunday

Youth Mass monthly



**LENTEN JOURNEY**—Sixth-grader Amy DiSalvo pastes small pieces of a Lenten collage on a bulletin board in a hallway at St. Lawrence School.



**CLASS PROJECT**—St. Lawrence fifth-grade student Neil Soley explains his "Invention Convention" idea to classmates on March 10.



**ALL ABOARD**—St. Lawrence School assistant principal Connie Merski helps students board a Lawrence Township School bus after school on March 10.

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## Meeting at St. Bridget

(Continued from page 1)

The announcement of the parish closing stated that a campus ministry would be established under the patronage of St. Bridget. Fanning asked why the parish has the capacity to hold the Newman Center and the parish. The archbishop explained that the campus min-

istry might not be in that particular facility, that a specific plan for the use of the building has not been addressed yet.

Manfredi said she understood that it was possible that the property could be used for a different facility. The archbishop said, "You're misunderstanding. There has been no determi-

ation about the future of the property here.

There have been suspicions and I've asked, "Where do those come from?" the archbishop said. "I'm told that when the city of Indianapolis first published a map of the canal improvement project, St. Bridget was in the shaded area. At the immediate request of the

Catholic Center and the administration of the archdiocese that was removed.

"Does that mean the archdiocese will never chose to use this property for another purpose or sell the property?" he said. "Not if it's for the benefit of the archdiocese, meaning the whole community of faith."

"But no determination has been made. We've not negotiated with anyone. We have not been approached by IUPUI or the city," said Archbishop Buechlein.

Clarence "Chip" Hoosier said, "Cathedral doesn't have

the warmth this church has." The archbishop answered, "Well, if you bring your warmth, we'll have it."

When asked why St. Bridget was being closed the end of June and Assumption has until the end of the year, the archbishop said, "I have promised Assumption that we would not close it during the centennial year."

Michelle Hoosier asked, "By closing the oldest black church, how do you address being insensitive to the black community." And

she asked why they were told to attend Cathedral Parish.

"We've quite sincerely invited you," the archbishop said. "I am not telling you where you have to go, especially those who do not live within the boundaries of this parish." But he said, "It was inaccurate to say that it (the cathedral) is a white, upper class parish. It may have been at one time, but it's not now."

Archbishop Buechlein said, "I'm archbishop for everyone and when I think of our Catholic community—or our church—I don't automatically think white, black, brown. We are of one faith. Each ethnic group brings a richness and texture to the fabric of our whole community of faith."

"The decision was not made on the basis of race. That's the best I can answer." (Just a year ago, the archbishop returned to the Memphis Diocese he had served as bishop to receive the Dr. James W. Hoose award, which honors those who have offered "service to the church in the African American Catholic community and the community at large.")

"While a church building is very important, what counts is the community of faith," said the archbishop.

Father Taylor answered a question of the church being on the national registry for historic buildings by noting that no church in the diocese had been registered since his ordination, since the registry requires control over the church building.

There was a question about a \$5 million IUPUI and parish pre-school building program that had been proposed when Father Coats was administrator of the archdiocese, but the archbishop said that there was no sound plan to fund it.

Henrietta Marion asked if those who decided the issue prayed, "Was the spiritual side considered at all?"

"I can tell you that both sessions of the council began with prayer," the archbishop said. "I can't tell you how much prayer has gone into this. It has been a very painful decision. I can't imagine how painful it has been for you."

Archbishop Buechlein compared the decision to those that parents must make. Though they may not be understood or approved by the children, they must consider what is for the best.

"We not only welcome the vitality of your faith and your spirit, we need it in the Cathedral Parish," the archbishop said. "I am confident that together you will become a model parish community for our archdiocese, as a cathedral parish should be. I certainly will do all I can as the archbishop to help bring that about."

The St. Bridget parish council met on Thursday, March 10, to discuss the letter-writing campaign before Father Taylor announced that the archbishop would visit.

Father Rick Ginther, pastor of St. Peter and Paul Cathedral, celebrated the 10:30 Mass at St. Bridget Sunday as a beginning of the transition. He explained the ministries of the parish, adding that some of them—like the choir and the Claver courts—might take some working together. The parish council and cathedral parishioners were there.

Every one of us here struggles to find a lens of faith," Father Ginther said in his homily. "It is a difference between being separated, or being drawn together as one in Christ's body."

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# Faith Alive!

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## Thinking is our way to respond to gift of being

by John F. Haught

Our ordinary language contains a depth of wisdom that we seldom notice.

For example, how often do we reflect on the fact that the verb "to think" is closely related to the verb "to thank"?

The famous philosopher Martin Heidegger made a great deal of this, observing that the German word for thinking, "denken," is an associate of "denken," which means "to thank."

Thinking, Heidegger implied, is originally a form of thanking.

So the very word "think" already suggests we're talking about a gift.

A gift of what? Both thinking and thanking express our indebtedness, receptiveness and openness to the gift of being.

To put it in theological language, thinking is both the consequence of and the response to the utterly free gift of existence to the infinity that we call God.

In fact, though, we seldom think that thinking is a fundamental expression of gratitude.

Instead, thinking usually means forming an opinion, calculating, pondering, assuming, evaluating, deliberating.

And because scientific "thought" holds such prominence in culture, we are likely to understand thinking as the act of mastering reality—the way to subject the universe to our mastery.

Thinking, then, becomes the power to take possession of the objective world "out there."

Thinking, of course, includes all of this, but deep down it is much more than a way for humans to master their world.

Underneath it all, thinking is our way of responding to the gift of being.

The philosopher Heidegger (along with many theologians who have learned from him) laments the fact that we live in an age of "forgetfulness of being."

Heidegger argues that as we have lost touch with the remarkable fact that things are, and that in doing so we have utterly abandoned the deepest meaning of thinking.

That is to say, we become entangled in objects on the surface of life and grow oblivious to the power of Being that lights up the whole world and invites us into thought.

You might say we have forfeited much of our native capacity to wonder—to experience the sheer shock of being.

The philosophers of antiquity knew that true thinking begins with wonder.

In fact, wonder is the point of departure for all genuine philosophy.

But wonder seems so close to gratitude that philosophers today have little to say about it. They seldom relate thinking to our original feeling of awe and thanksgiving at the very being of things.

Of course, to this discussion of thinking



**WONDER**—The philosophers of antiquity knew that all true thinking begins with wonder. But wonder seems so close to gratitude that philosophers today seldom relate thinking to our original feelings of awe and thanksgiving at the very being of things. In fact, thinking seriously about thinking leads people to God. (CNS photo by Brad Reynolds)

ing I need to add a discussion of experiencing, understanding, judging, and deciding. This, at any rate, was the conclusion of the great Jesuit theologian and philosopher Father Bernard Lonergan.

He wrote a monumental work titled "Insight," a book that some consider the most penetrating work ever written on the subject of human understanding.

If you think carefully enough about what it means to understand, he says, then you will have grasped in dim outline what reality is all about. And you will gain a deeper grasp of what it means to be a person.

Furthermore, if you think seriously enough about thinking, he goes on to say, it will lead you to God.

Nothing is more important for the philosopher to think about than the process of thinking.

It took Father Lonergan almost 800 pages to provide just a sketch of human understanding. Even then, he insists that reading his book is not nearly enough. You also have to undergo a process that he calls "intellectual conversion" if you want to grasp the features of your own personal acts of understanding.

Then you will recognize that:

- Not every bright idea is a true idea.
- Thinking is not the same as knowing.
- Knowing is the product not of thinking but of judging.

Only the act of judging ensures that your thinking is in touch with reality.

That means:

- Testing your ideas.
- Subjecting them to the criticism of others.

► Being willing to accept correction.

► And humbly making revisions of your insights and theories.

Once again, then, Father Lonergan's thoughts about thought point us back to the receptive nature of our human existence.

It is reality that measures us, not we who determine the measure of reality.

And the drive to understand is rooted in our fundamental openness to the infinite that transcends us.

When our acts of consciousness are authentic, they implicitly are acts of obedience to the call of God.

So there you have it: Thinking, as the philosophers show us, is a much more momentous occurrence than we ever supposed.

Why should anyone pay attention to authors like Heidegger and Father Lonergan? Because they take us down beneath the surface of such apparently commonplace occurrences as thinking, and they lead us to the brink of a deeply religious view of human consciousness.

After reading these authors, it is hard to take thinking for granted ever again.

(John F. Haught is professor of theology at Georgetown University in Washington, D.C.)

## Careful thinking leads to happiness in life

by David Gibson

Some people use their thinking power to get themselves into trouble.

Sometimes the goal of a thought process—call it "plotting"—is to harm others.

Snap judgments get passed off as thinking, even if no thinking occurs, and we may term our prejudices "thoughts," though these pre-judgments suggest there are instances when thought and judgment are unnecessary.

Ungrounded assumptions often pose as elements of thinking. And people conduct isolated mental processes with no thought to others' views or needs. This risks departing from reality. Some varieties of "thinking" lead people astray.

Unclear thinking has a left-handed way of highlighting the potential for clear thinking.

I believe God calls people to think well because this renews their vision of life. It is a path to happiness.

And if the power to think can be Godlike, can't it also be a sign of God at work here and now?

(David Gibson edits Faith Alive!)

## DISCUSSION POINT

### Quiet and prayer aid discernment

#### This Week's Question

What steps do you take when you really need to think something through?

"First I take my fishing pole up into the mountains. That's how I pray. I just talk with God. . . . We go back and forth. When I come out of there, I have a pretty good idea of what I have to do. The other thing I do is script. . . . I feel a real calm while I'm doing it. . . . It gives me enough time to explore different possibilities and their consequences with the Lord." (Matt Driesen, Missoula, Mont.)

"I take a long walk. I pay close attention to what I'm feeling, I reflect on it. . . . From the point of view of the Gospel as well as my own gifts and limitations, I ask myself, 'What can I bring to this situation?' " (Terry Jackson, Raleigh, N.C.)

"I try to narrow down what the real issue is. I list the pros and cons, and run that by people who know me well. I take all that information into prayer and see how it feels to me. I

might repeat all those steps. . . . This is a discernment process." (Sister Anita Franz, Olathe, Kan.)

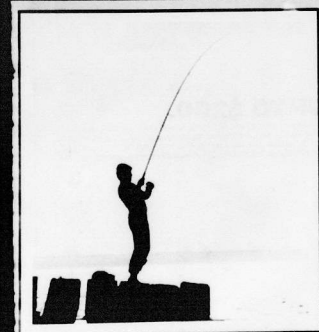
"I pray about it. I'll talk about it with my pastor. I make sure I get all the facts. Then I try to make the decision Jesus would have made in that situation." (Pat Harris, Helena, Mont.)

"The first thing is to take a day to pray about it. Then I make a list of pros and cons. Then I make the best-educated and gut-feeling decision that I can." (Rose Bistany, Raleigh, N.C.)

#### Lend Us Your Voice

An upcoming edition asks: Please share an insight about making family life work in the 1990s.

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



# The function of reason is to learn how to live

by Fr. Robert Kinast

The assumption that what works well in one situation ought to work well in other situations is a pitfall of human thinking.

The current film "Shadowlands" provides an example of this. The movie portrays the great Oxford intellectual, C.S. Lewis, as the master of his academic world—until he meets an American woman who opens him to a whole new set of emotional experiences.

Lewis soon discovers that his flawless mastery of academic methods results only in bumbling, inept attempts to communicate his feelings. He can't even propose marriage to her unambiguously.

Even the best methods—the finest methodologies—have limited application.

"Some of the major disasters of history have been produced by the narrowness of people with a good methodology." This pitfall of human thinking was articulated by philosopher Alfred North Whitehead.

The most notorious offenders here are some—not all—scientists whose methods of empirical observation and rigorous testing have led to undeniable breakthroughs in our knowledge of nature.

But when these scientists use this same methodology to make judgments about religion and spirituality, which by definition are beyond nature, they invite intellectual disaster.

The same pitfall is experienced when successful businesspersons assume their methods will work just as well in government, education or the arts.

If making assumptions is a pitfall of human thinking, so is the failure to recognize the limits of things.

Take the limits of schoolbook knowledge, for example. One great value of schooling is to offer a general summary of available

knowledge. This saves time and energy that individuals would have to spend acquiring the same knowledge on their own, if they were able to do so.

The pitfall in this case is to think that reality is as clear and well-organized as logical and thematic as the picture a schoolbook assembles.

I learned this lesson at my first faculty party. Most of us were priests, but there was one young, lay professor who brought his 6-month-old child.

When the professor left the room for a moment, he handed his son to a colleague. Soon the baby began to scream.

One by one these world-class professors responded by theorizing that the baby was missing his father, or sensing a strange environment, or was reacting to so many male voices, or simply was testing the situation as a normal phase of human development.

When the father returned, he quickly excused himself again because the baby's diaper needed changing!

A third pitfall in human thinking is the failure to see situations from another person's point of view.

However, this doesn't suggest a person must necessarily abandon his or her own point of view.

When an acquaintance of mine returned from her first cruise, she was annoyed that the Mexican shop clerks couldn't understand much English and therefore couldn't help her find the gifts she wanted to buy as souvenirs.

Her companion gently pointed out that she was, after all, in the Mexicans' homeland and that maybe they weren't all that thrilled at having to indulge foreign tourists.

The woman's agenda for the shopping trip was legitimate, but she didn't think through her criticism or relate it to the



**CONFUSION**—When the baby began crying, the world-class professors in the room responded by theorizing that the infant was sensing a strange environment. But in reality, the child only needed a fresh diaper. The pitfall of poor thinking is that it holds reality to be as clear and as organized as the pictures or images portrayed in a textbook. (CNS illustration by Caole Lowry)

agenda of the people she criticized for being unhelpful.

My philosopher friend Whitehead once remarked, "The function of reason is to live, to live well, and to live better."

To fulfill this function, it is important to avoid the pitfalls of poor thinking.

(Father Robert Kinast is the director of the Center for Theological Reflection at Madera Beach, Fla.)

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FIFTH SUNDAY IN LENT

# The Sunday Readings

Sunday, March 20, 1994

Jeremiah 31:31-34 — Hebrews 5:7-9 — John 12:20-33

by Owen F. Campion

The writing of the ancient prophet Jeremiah provides the focus of this Lenten weekend with its first reading.

Jeremiah is regarded as one of the four major prophets of the Old Testament. The others are Isaiah, Ezekiel, and Daniel.

Born in Anathoth, a small village only three miles from Jerusalem, Jeremiah was the son of a priest whose name was Hilkiah, of the Tribe of Levi, the priestly tribe.

When he began his prophetic ministry, Jeremiah lived under the rule of a benign, decent king, Josiah. But times changed. The kingdom went to war with mighty Egypt, and good King Josiah was killed.

A succession of inept, scheming kings followed. Threats from the outside became more menacing. It was a sad day for God's people.

Jeremiah saw the roots of his people's troubles in their own decisions—decisions made in defiance of God. The people created their own hardships, Jeremiah told them.

However, Jeremiah's message is not of doom. Despite all their anxieties, the people of God can rejoice since God will forgive them and rescue them. There will be a new covenant, a new opportunity to be faithful to God.

The source of this weekend's second reading is the Epistle to the Hebrews. This epistle is one of the most interesting works in the New Testament. Nothing concrete is known of the origins of this epistle. Ancient church tradition is divided as to the author's identity, but most scholars believe that someone certainly familiar with Paul's thought, and certainly someone impressed with Paul, wrote Hebrews.

The Epistle originally was in Greek, but it was not intended for gentle consumption as much as for Jews who had become Christians some time earlier, Christians experiencing difficulty in keeping their faith. The difficulties are not hard to imagine. Antagonism and persecution were all around the first Christians.

In this weekend's reading, the Epistle reminds us that Jesus suffered hardships and indeed death itself, all the reversals and

pains of human life. However, in the end, Jesus triumphed over sin and death and became the redeemer, the model, the eternal Lord of Life.

St. John's Gospel provides us with this Lenten weekend's Gospel reading.

Especially compelling in John's Gospel are his long discourses glorifying Jesus as the Son of God, as the bearer of salvation from God to people.

For this weekend's liturgy, the church gives us one of these passages of glorification. It tells us that in death, the sacrificial death of Calvary, Jesus draws all to God and in that gives eternal life to all.

The death of Jesus, and the entombment of Jesus, in the words of this Scripture, are similar to the planting of a seed in the earth. From that apparent burial comes forth an abundance of life. In this example, the Gospel says the seed is a grain of wheat. The grain produced wheat from which comes flour and then bread, nourishment for many.

It is a reference to the Eucharist? Certainly it is not inappropriate to see the Eucharist as the gift of nourishment given us by the Lord, repeating for us the Lord's sacrifice and victory.

## Reflection

This weekend, the church brings us to the threshold of Holy Week. Next Sunday, it will invite us to celebrate Palm Sunday.

So, as we approach this most holiest of times in Christian time, the church reassures us. It asks us to forget our guilt and our worries. Be of good cheer, it joyfully tells us.

God will not dwell upon our sins, if we ourselves reject them. The words of Jeremiah speak to us. God awaits us in mercy and forgiveness. God offers us new life.

New life is in our oneness with Jesus. The Epistle and this weekend's Gospel underscore for us the fact that salvation is in the Lord.

Jesus died and was buried. His burial, however, was only the prelude to a triumph over death.

Jesus' lives Jesus is with us, in the divine life we possess in our unity with the Lamb of God, in the Eucharist in which we find our nourishment, the Eucharist that is the victim of Calvary, victorious over death, over all our foes.

## Daily Readings

Monday, March 21

Lenten weekday

Daniel 13:1-9, 15-17,

19-30, 33-62

or Daniel 13:41-62

John 8:51-59

Psalm 105:4-9

John 8:51-59

Psalm 23:1-6

John 8:1-11

Tuesday, March 22

Lenten weekday

Numbers 21:4-9

Psalm 102:2-3, 16-21

John 8:21-30

Wednesday, March 23

Turibus of Mogrovojo, bishop

Daniel 3:14-20, 91-92, 95

(Response) Daniel 3:52-56

John 8:31-42

Thursday, March 24

Lenten weekday

Genesis 17:3-9

Psalm 105:4-9

John 8:51-59

Psalm 105:4-9

John 8:51-59

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## THE POPE TEACHES

### Spirit's gifts build unity and love

by Pope John Paul II

Remarks at audience March 9

Continuing our catechesis on the lay faithful, we now turn to the charisms which the Holy Spirit freely bestows upon all the members of the church (cf. 1 Corinthians 12:11).

The rich diversity of the Spirit's gifts is intended for the building up of the church in unity and in love. As St. Paul wrote to the Corinthians, "there are varieties of gifts, but the same Spirit" (1 Corinthians 12:4).

Together with the extraordinary charisms given to some, the Holy Spirit grants many simple and hidden gifts to lay people. He thus enables them to serve Christ in the

fulfillment of their daily tasks and in bearing convincing witness to the faith.

In obedience to the promptings of the Spirit, they earnestly work for the common good, for the promotion of justice and peace, and for the welfare of their brothers and sisters.

While final judgment on the authenticity of charisms belongs to the church's pastors, these spiritual graces should be welcomed with gratitude by all the members of the ecclesial community (cf. "Christifideles Laici," 24).

In this way, the laity's right and duty to respond to the variety of the Holy Spirit's gifts will effectively contribute to the good of all God's people.

## SAINT OF THE WEEK

### Cyril of Jerusalem was exiled from his see city three times

by John F. Fink

The history of the early church shows how minor today's problems are in comparison with the controversies of that time, particularly when civil authorities were involved in church affairs. A good example is the life of the saint whose feast the church celebrates today, March 18—St. Cyril of Jerusalem.

Born in or near 315, Cyril was raised in Jerusalem and received a good education. He was ordained a priest and given the task of instructing catechumens (those preparing for baptism during Lent) and the newly baptized (after Easter). Nineteen of his catechetical discourses survive to this day and they are valuable in showing us the theology as well as the ritual of the church of the fourth century.

Cyril was ordained bishop of Jerusalem in 351, although the exact details of his appointment as bishop are obscure. Nevertheless, soon Cyril was in a dispute with Bishop Acacius of Caesarea, the neighboring diocese. It was partially a dispute over the precedence and jurisdiction of their respective sees, but also over theology. For Acacius was an Arian, the heresy that nearly tore the church apart in the fourth century. It denied the divinity of Jesus by asserting a difference in nature between the Father and the Son.

Acacius called a council of bishops who agreed with him and summoned Cyril to appear before it. Cyril refused and the council condemned him for an offense we might find surprising—selling church property during a famine to relieve the poor. He was indeed guilty of this "crime," but so were many other saints in the history of the church.

Cyril was driven from Jerusalem. He went to Tarsus where the semi-Arian bishop there, Silvanus, took him in. He appealed his conviction to the Council of Seleucia, which consisted of Arians, semi-Arians and orthodox. At that council,

Cyril took his seat with the semi-Arians, who held that the Son was similar in nature, but not equal, with the Father. This council reinstated Cyril as Bishop of Jerusalem and deposed his rival, Acacius. It was then Acacius' turn. He persuaded the Emperor Constantius II, an Arian, to call still another council. This council deposed Cyril a second time, and he was again exiled from Jerusalem.

Constantius died in 361 and his successor, Julian, recalled Cyril and all other bishops expelled by Constantius. The history of the Roman Empire at this time was quite tumultuous and the fate of Christian bishops rested with the emperor.

So Cyril was exiled a third time in 367 by Emperor Valens, who decreed the expulsion of all bishops recalled by Julian. Then 11 years later, Emperor Theodosius reinstated him and he was able to retain possession of his see for the last eight years of his life. Of his 35 years as Bishop of Jerusalem, 16 were spent in exile.

The Jerusalem Cyril returned to was badly divided by heresy, schism and crime. The Council of Antioch thought that Cyril could use some help so sent St. Gregory of Nyssa to see what he could do. He soon gave up and departed.

In 381 Cyril participated in the second ecumenical council, the Council of Constantinople, at which the Nicene Creed was promulgated in the amended form that we recite today at Sunday Mass. At this council, Cyril formally accepted the term *homoousios* (consubstantial, one in being or nature) for the three persons of the Trinity.

Since Cyril had associated with semi-Arians in the past, some people called his acceptance of "consustantial" an act of repentance. But St. Athanasius numbered him among "brothers who mean what we mean but differ only about the word."

Cyril died in 386. He was proclaimed a doctor of the church in 1882.

## MY JOURNEY TO GOD

### Holy Ground

Oh God  
I kiss this holy ground  
this place of promises in process  
this place of people seeking God  
and of God seeking and saving a people  
a place of knowing one is hungry  
and of being fed  
this place of grumbling  
and of silence  
this space of solitude  
and of communal struggle  
this place of escape and encounter  
it is to this holy ground  
You have lured me  
here I am  
speak to my heart.

Companion me  
all who have walked this ground  
before me  
have been hungry  
and have been fed  
turn my mumbling into silence  
surprise me with the flowers  
of springtime  
bid me in this place of miracles  
to remember  
Why... God has done for me.

by Sister Donna Butler, S.P.



(Presidence Sister Donna Butler resides at Ovens Hall at St. Mary of the Woods, the motherhouse for this international women's religious order. She is the director of Providence Volunteer Ministry.)



# Entertainment

VIEWING WITH ARNOLD

## 'Til Do Anything' takes aim at life in Hollywood

by James W. Arnold

The key relationship in "Til Do Anything" is between a perennially struggling but hopeful movie actor and the six-year-old daughter he's largely sacrificed to his thwarted ambitions.

The situation is rare enough, not only in the movie business, and could be the basis for heart-tugging drama. "Til Do" instead opts for comedy, which seems like a smart move, since writer-producer-director James L. Brooks has a magical comedy touch.

His TV successes range from "Taxi" and "Mary Tyler Moore" to "Tracey Ullman" and "The Simpsons." As a movie writer-director, Brooks came in with a bang. He won Oscars for "Terms of Endearment" and was nominated for "Broadcast News." Recently, he's focused on producing—developing bright comedies like "Say Anything," "War of the Roses" and "Big."

No way a movie fan won't want to see "Til Do." But sad to report, it fails to measure up to the resume, which suggests adjectives like fresh, bright and witty. Neither as father-daughter tale or as Hollywood satire does this movie have much new to say. Yet the cast charms, the lines occasionally zing.

Nick Nolte, looking lean and hungry, is Matt Hobbs, the talented but always shortchanged actor. His spouse (a cameo by the zany Ullman) finally worries of his priorities and takes their child back to Georgia. Several years later, she's jailed for

an "imaginative" scam involving pension funds, and young Jeannie (Whitni Wright, discovered after a classic talent search) has to live with Dad.

Although Matt is kind and willing, he's distracted and inept. The usual comic daddy problems are exaggerated because Jeannie, who is super-cute, is used to getting her own way. "Give her everything," the ex-wife advises. "There's no such thing as spoiling a child."

The idea is that the problems disappear as the two get to know each other and natural instincts take over. But the movie doesn't really take the time to develop the shift from tension to affection. Presumably we just need to plug in the details from every little girl movie since the heyday of Shirley Temple.

Meanwhile, Matt is still hoping to get a movie job. A good actor, he always just misses getting a role. But he hasn't lost his integrity. In fact, in one of those scenes where he speaks for everybody who loves movies, he tells of a 20-something executive who has been making snarky comments about a list of competent to great actors who don't make big box-office numbers.

Where do they find these people (referring to the obvious kid executive), he wonders, in a speech that is Nolte's best. Told to mind his own business, he shouts back, "You're minding my business and that's the problem!"

Hearing this, an equally ambitious script-developer (Joely Richardson) is attracted and impressed. She improbably talks her boss, a crass producer of "popcorn" action pictures, into one of those "brilliant ideas"—a remake of "Mr. Deeds Goes to Town." She plans to test Matt for the Gary Cooper role. (Don't count on it.)



'TIL DO ANYTHING—Actor Nick Nolte stars as a character actor who is desperate for a break in Hollywood and who unexpectedly has to take on the care of his temperamental 6-year-old daughter, played by Whitney Wright, in "Til Do Anything." The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Columbia Pictures)

And so it goes. Matt is not going to advance to any clear victory in this milieu, except perhaps a moral one. But if you've seen enough movies, you can suspect that little Jeannie, with her magnetic personality, will get a job offer just walking through the studio. "Just what any kid with problems needs," Matt quips. "Her own series."

This is a comedy about a good man lost in a system run by idiots and sellouts. He gets his reward, ironically, the way many of us do if we're lucky: through the unconditional love of a child.

The road to the fadeout is bumpy. "Til Do" started its long pre-production life as a musical, and \$40 million later has only one song (Jeannie cheers up Matt and us with a bouncy "You Are the Best") and lots of emotional holes. The Hollywood bashing—everyone is insecure, juvenile, interested only in bucks and success, and unhappy in tentative sexual relationships—is a road well traveled.

As the verbal but hopefully pitiable producer, veteran Albert Brooks gives an over-the-top performance that trashes any reality base the movie might have had. Julie Kavner is poignant and funny as his sometime lover and wise test-marketing aide, but suffers from the burden of lines

designed always to be full of wry insight (e.g., a biting speech on negatives shared by Washington and Hollywood).

Nolte's performance and Jim Brook's writing provide most of the high points. E.g., the producer tears his status is slipping because people return his phone calls during lunch, when they know he's not there and a director tells parents before a run-through of Jeannie's TV show. "Laugh and applaud even if it's somebody else's kid."

(Father and child find each other amid broad movieband satire; extra-marital sex situations, OK for adults.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Four Weddings and a Funeral	A-IV
The Hudson River	A-III
Greedy	A-III
Guarding Tess	A-III
The Ref	A-III

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

## 'Diving for Pirate Gold' will capture viewers' interest

by Henry Herx and Gerri Pare  
Catholic News Service

Swashbuckling pirates of yore have nothing on their present-day successors when it comes to plundering sunken ships in "Diving for Pirate Gold," to be rebroadcast on Tuesday, March 22, from 8 p.m. until 9 p.m. on PBS. (Check local listings to verify the program date and time.)

This "Nova" program follows modern treasure hunters, whom some consider a new breed of pirates for the way they use sonar sounders, magnetometers, metal detectors and "mailboxes" that sandblast the ocean floor to locate and plumb the watery remains of shipwrecks.

High-tech sea work is an expensive, high-risk proposition, but the payoff is enormous. Over 17 years, Mel Fisher has brought up \$200 million worth of gold, silver and jewelry from a Spanish galleon off the Florida Keys.

The program plunders underwater for several expeditions—and discoveries—of centuries-old booty.

Ethics comes into play when archaeologists question if historical vessels should be preserved intact for future generations while salvors feel entitled to profit from finds.

One sturdy segment profiles Barry Clifford's efforts off Cape Cod to discover the renowned mother lode from the wreck of a pirate ship, the Whydah, which crashed ashore during a murderous northeaster in 1717. Though gold and silver have eluded him, 100,000 valuable artifacts have surfaced and big business has entered the arena, planning to display them in a theme-park pirate museum in Tampa.

Written, produced and directed by Larry Engel, it is an interesting hour, if somewhat haphazardly assembled.

An irrepressible gleam in the eye of one resourceful diver says more than his words can to explain why he believes that does—it's the lure of treasure, the history behind it, and the derring-do of it that brings him back to dive for treasure time after time.

Shots of the divers making their discoveries after sandblasting are exciting, but the point about sandblasting harming the ocean environment is very well taken.

The program best succeeds at asking why archaeologists, treasure hunters and corporations can't better cooperate to accommodate their varying goals. Historically, it is also a

reminder of an era when European ships brought home plunder from the mines of Peru and Mexico—only to return to the New World with a heinous "cargo" of slaves from Africa.

"Diving for Pirate Gold" is a good update on how salvors use state-of-the-art technology to unearth treasure and how governments are looking closely at these methods.

### 'JFK, Hoffa and the Mob'

A mob law yer's claims about assassination plots forms the basis for the "Frontline" documentary "JFK, Hoffa and the Mob," to be run on Tuesday, March 22, from 9 p.m. until 10 p.m. on PBS. (Check local listings to verify the program date and time.)

For decades Frank Ragano was attorney to Tampa's powerful mob boss Santo Trafficante and represented Teamsters union head Jimmy Hoffa.

Now writing his autobiography and facing a prison sentence for tax evasion, he gives "Frontline" correspondent Jack Newfield a firsthand account of the Mafia's glory days, which began to dwindle once John and Bobby Kennedy decided to go after the mob and Castro took over Cuba, shutting down the mob-controlled casinos.

Ragano asserts the CIA, fearing the spread of communism, approached the Mafia to execute Castro and was fooled into thinking it would be done.

As Hoffa's lawyer and friend, Ragano became the conduit of loans from the billion-dollar Teamsters pension fund to the Mafia, but once Hoffa was jailed the mob was just as happy to deal with his cooperative successor.

According to Ragano, the Teamsters Union paid the Nixon White House \$1 million to get Hoffa out of prison.

Eventually, Trafficante told Ragano that when Hoffa tried to regain control of the union, they had him killed. Apparently, Trafficante also made a deathbed confession to Ragano that New Orleans mob boss Carlos Marcello helped orchestrate the assassination of JFK.

Ragano provides a fascinating, provocative inside look at organized crime since he was a close friend to Hoffa and Trafficante. Others remark on Trafficante's intelligence and eloquence, but FBI agent Jim Kenney best sums him up saying, "Under all that style he was a butcher."

What the programs reveals most is the character study of Ragano himself, who as a child felt grateful to the Mafia for

breaking his brother-in-law's arms and legs before the wife-beater could murder his sister.

How Ragano rationalizes defending known murderers is a frank and candid conversation.

Later in the program, Ragano's wife recalls how she was initially impressed by the mob's glamorous lifestyle but eventually wised up when Trafficante urged she walk out on her husband once he was disbarred.

Ragano's home movies from Cuba and interviews with mob historians and law enforcement officials round out a portrait of how organized crime maintains power.

Correspondent Newfield tries to punch holes in Ragano's claims and uncover his motivations for suddenly coming clean. Publicity for his new book would be a safe bet, but Ragano manages to seem upfront and forthcoming.

Viewers will have to decide if this sheds light on President Kennedy's murder and is the final word on Hoffa's disappearance, or if this is an author's self-serving type.

### TV Programs of Note

Monday, March 21, 9 p.m.-conclusion (ABC) "The 66th Annual Academy Awards Presentation." Actress Whoopi Goldberg hosts the annual live show as guest stars present Oscars to Hollywood's chosen favorites with a panoply of showbiz stars in attendance in the audience.

Tuesday, March 22, 10-11 p.m. (PBS) "The Heck with Hollywood." This offbeat documentary explores the frustrating experiences of independent filmmakers trying to interest a mainstream film company in their work.

Wednesday, March 23, 8-9 p.m. (PBS) "Wild Wheels." Turning your car into an "armobile" is the entertaining subject of this documentary about eccentric Americans who decorate their automobiles with anything from water faucets and buttons to grass that needs mowing. The unique documentary won a 1993 Cine Golden Eagle award.

Wednesday, March 23, 9-10 p.m. (PBS) "Gerónimo and the Apache Resistance." This rebroadcast of the "American Experience" documentary on the U.S. military campaigns to "pacify" the Apaches reports on how the campaigns culminated in 1886 when a 5,000-man expedition was ordered to bring in Gerónimo and his band of 37 followers.

(Check local listings to verify 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

# It's OK to worship at other churches

by Fr. John Dietzen

Your column has been a wonderful help for us and we are thankful for it. However, there are times when you are so aggravating. A good question appears, but our group goes on debating because you answer the "letter" but miss the "spirit."

Some months ago someone asked if it was acceptable to attend a friend's non-Catholic Christian church. You went into the Catholic Church's beliefs about the Eucharist, which most Catholics already know.

The question, probably inspired in part by the popular series of "Joshua" books, meant: After fulfilling my Sunday Mass obligation, may I attend my friend's Protestant church?

We know we cannot participate in the Eucharist, if they have it that day. We would go to learn, not turn. Any problems with that currently? (Illinois)

I believe the previous writer asked primarily about the Eucharist, but your specific question about worship together is shared by many others.

Official Catholic policies concerning ecumenically shared worship are found primarily in "The 1993 Directory for the Application of Principles and Norms on Ecumenism," prepared and published by the Vatican Secretariat for Promoting Christian Unity. References are to this document.

Our church today actively and strongly encourages every possible sharing in spiritual activities and resources, particularly among Christians, when that sharing can occur in a manner appropriate to the differences which still separate us. (No. 102).

The directory repeatedly returns to this theme: that we must share prayer and worship with those who share our faith in Christ.

This principle is rooted in our common baptism, "the sacramental bond of unity existing among all who through it are reborn" (No. 92).

Such sharing may include not only those interfaith gatherings and prayer which are common today, but the Sunday worship of individual denominations.

In liturgical non-sacramental celebrations of other churches, Catholics are encouraged to take part in the psalms, responses, hymns and common actions of the church in which they are guests."

## FAMILY TALK

### Husband's best friend isn't his partner in life

by Dr. James and Mary Kenny

Dear Dr. Kenny: My wife of 17 years is insanely jealous that my best friend is a woman. It has caused many arguments and never-ending questions and suspicion. My friend and I talk on the telephone a couple times a week and meet for breakfast, lunch or coffee once a week. There never has been a physical relationship, and there never will be, because we both know it would destroy our marriages.

How can I get my wife to understand the importance of friendship with a woman, and that a man and woman can be friends without sex? (Pennsylvania)

Answer: Of course it is possible to have a friend of the opposite sex without having sex. But obviously your friendship with this woman bothers your wife.

All your rational arguments about your trustworthiness have been fruitless. Despite your attempts to convince her otherwise, your wife remains upset. Jealousy is not rational. Most of our choices, hopes, and worries are based on probabilities. However, jealousy is based on possibilities.

Not all jealousy is sexual. Sibling rivalry is an example of non-sexual jealousy. Cain was jealous of Abel because he felt God loved Abel more.

Your wife may be jealous of the time you spend with your other friend. Shouldn't your wife be your best friend?

Research psychologists, in their studies, frequently define love as "time spent with." Siblings are often rivals for parental time and attention, and are consequently jealous and resentful of one another.

Try a positive approach with your wife. Rather than arguing your sexual fidelity, plan weekly fun and romantic activities with her. Show your love for her by spending more time with her rather than with someone else.

If this does not work and your relationship with your friend still offends your wife, then I would suggest you stop seeing your friend or include both spouses in plans.

If you love your wife, you won't hurt her, even if you think she's being unreasonable.

Opposite-sex friendships are certainly possible without sex. However, when they interfere with our marriage, even when we feel our partner is unreasonable, we generally put the wishes of our spouse first.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Rensselaer, Indiana 47778.)

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Catholics may even read a Scripture passage or preach, if invited by the host ministers (No. 118).

Reception of the Eucharist is, as you infer, another matter entirely. As Catholics, we believe that the Eucharist is a sign of the unity in faith, worship and community life of our church or of any other Christian congregation.

For this reason among others, Catholics should not receive Communion at liturgies of other churches where they are guests (No. 130).

We need to keep in mind a few additional considerations. These regulations apply differently to Eastern-rite churches which are not in communion with the bishop of Rome than to other non-Roman Catholic churches. At least according to the rules of our Latin rite, permission for intercommunion with these churches is much wider.

I said above that the Eucharist is a sign of unity. It is also, however, something more for all the baptized, "a spiritual food which enables them to overcome sin, to live the very life of Christ, to be incorporated more profoundly in him, and

share more intensely in the whole economy of the mystery of Christ" (No. 129).

Thus it is possible, under certain conditions which I have explained previously in this column, for non-Catholic Christians to receive Communion in our church. These permissions are generally given only at the discretion of the bishop of the diocese (Canon 844.4).

Finally, sharing worship in other churches, even if approved by Catholic guidelines, must always respect the rules and faith of the other congregation.

Occasionally this becomes more than a matter of simple courtesy. The beliefs of some Protestant denominations have implications for shared worship which may preclude a form of participation which we would readily approve.

We need to be sensitive to their beliefs and feelings, as we ask them to respect ours.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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# The Active List

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

## March 18

St. Paul School Booster Club will hold a Lenten fish fry in Father Walsh Hall, Yorkville, from 4:30 p.m. to 7 p.m. For more information, call 812-623-2631.

☆☆

The Catholic Community of Richmond will hold a 50 and Over Eucharist and pitch-in dinner at 11:30 p.m. at Father Hillman Hall. Call Father Mazzola for more information at 317-962-3569.

☆☆

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten meatless buffet from 5-7 p.m. Free-will offering. Way of the Cross will follow at 7 p.m.

☆☆

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.

☆☆

St. Anthony of Padua, Clarksville will hold a Lenten fish fry in the school cafeteria from 5:30 p.m. For more information, call Norman Wigginton at 812-948-9050.

☆☆

St. Rita Church, 1733 Dr. Andrew Brown Ave., will hold a Lenten fish fry from 4-7 p.m.

☆☆

St. Mary, Richmond, will hold a Lenten fish fry from 5-8:30 p.m. Way of the Cross will follow at 7 p.m.

☆☆

St. Anthony, 379 N. Warman Ave., will hold a fish dinner beginning at 5:30 p.m. Proceeds go to the youth group.

☆☆

St. Simon, 8400 Roy Road, will hold a Lenten fish fry from 5-7:30 p.m. Mass will follow at 5:30 p.m. Way of the Cross with Benediction at 7 p.m., an educational program will follow. For more information, call 317-898-1707.

☆☆

St. Michael Youth Athletic Committee will sponsor a Lenten fish fry from 5-7:30 p.m. Carry-out is available by calling 317-926-0516 after 4 p.m.

## March 18-19

The Beech Grove Benedictine Center will hold a retreat for women, "Celebrating the Sacred Experience of Women." For more information, call 317-786-7581.

## March 18-20

Mt. St. Francis Retreat Center will present a retreat for divorced or separated people. Call 812-923-8817 for more information.

☆☆

Fatima Retreat House will present a women's retreat, "Like Spring Rain: Faithfulness and Steadfast."

Love." For more information, call 317-545-7681.

## March 19

Holy Trinity, 2618 W. St. Clair St., will present a Spring Bazaar from 10 a.m. to 7 p.m. Arts and crafts will be available, food will be served. For more information, call the parish office.

☆☆

St. Malachy Women's Club Brownsburg will hold an arts and craft fair from 9 a.m. to 4 p.m. in Noll Hall. For more information, call 317-852-5910.

☆☆

The Catholic Alumni Club of Indianapolis will hold their St. Patrick's Day Party at Jan's house. Bring snacks and drinks to share. Call Jan at 317-786-4509 for directions and information.

☆☆

Birthingline will present "Love Works Magic," fashion show and luncheon at 11:30 a.m. It will be held at the Rita Charles, 12156 N. Meridian St. For reservations, call Karen Feeney at 317-251-7111.

☆☆

The Catholic Widowed Organization will hold a pizza party and games at the Archbishop O'Meara Catholic Center at 5:30 p.m. Cost is \$5.

☆☆

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

☆☆

Positively Singles will go roller skating at USA State, Shadeland and 46th St., with dinner following. Call Judy at 317-578-4052.

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☆☆

St. Luke Parish will present the 7th annual Jr. High Beach Party from 7 p.m. to 9:30 p.m. in the gym. This is an all-North Deaunty function. Cost is \$4. For more information, call Bob Schultz at 317-259-7886.

☆☆

The Athenaeum Turner, 401 E. Michigan St., will hold the St. Benno Fest from 6-11 p.m. Music

and dancing will be featured at this ancient German celebration. For more information, call 317-579-3167.

☆☆

Bishop Chataud High School will sponsor a Monte Carlo in the school cafeteria from 6:30-11 p.m. Jugs will cater. Purchase advance sale tickets for \$10 by contacting Craig Barr at 317-251-1451. Tickets sold at the door will be \$12.

## Easter Buffet

11:00 am - 5:00 pm  
Easter Sunday

Menu Includes

- A generous selection of salads and breads
- Roast leg of lamb
- Baked ham • Roast beef

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ceeds will go to the football team.

### March 19-20

Holy Name School will present musical "94 in Hartman Hall, 21 17th Ave., at 7:30 p.m. The show will include the 5th-8th grade students from Holy Name. For more information, call Jane Dymally (for Saturday show) at 7-787-3663 or Lynda Grant (for Sunday show) at 317-783-7216.

☆☆☆

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.

☆☆☆

St. Patrick, Terre Haute will hold a natural family planning class in the rectory basement from 2-5 p.m. \$2 fee couple. For more information, call the parish office.

☆☆☆

Our Lady of Grace Monastery, located at 1402 Southern Ave. in Beech Grove, invites the public to join the Sisters in a Vespers Service for the Feast of St. Benedict at 5:15 p.m. in the monastery chapel.

### March 21

Parenting using S.T.E.P. for parenting teens from 7-9:30 p.m. at Cathedral High School, 5225 E. 96th St. For more information, call Elizabeth Baratz at 317-542-1481.

☆☆☆

Parenting using S.T.E.P. for early childhood from 7-9:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave., Suite 5. For more information, call Joy Fuhr at 317-783-8554.

### March 22

Marian College will host its spring mature living seminar from 10 a.m. to 2 p.m. This week's topic is "Where in the World is France?" presented by Franciscan Sister Margaretta Black. A \$2 donation is appreciated. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0353.

☆☆☆

St. Anthony, Clarksville, will hold scripture study classes from 1-3 p.m. in the parish office building. For more information, call Loy Purcell at 812-282-9143.

☆☆☆

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.

☆☆☆

Parenting using S.T.E.P. for all ages from 7-9:30 p.m. at St. Ann Church, 2862 S. Holt Rd. For more information, call Laura Rich at 317-244-3750.

### March 23

St. Lawrence Church, 6944 E. 46th St., will present Steve Sherman facilitating "The Seder Supper." Sherman takes the group through a traditional Jewish Seder. From 6-9 p.m. in the social room. For more information, call 317-543-4925.

☆☆☆

The Our Lady of Lourdes Adult Catechetical Team invites all to attend a Lenten educational series presented by Father Robert Green. The topic will be making moral decisions. The seminar will be held from 7-9 p.m. in the school cafeteria located at 30 S. Downey Ave.

☆☆☆

The Catholic Alumni Club of Indianapolis will meet at Odies Pit Barbecue, 6825 Graham Rd. 6800 block of St. Rd. 37, at 7 p.m. Call Anna Marie at 317-784-3313 for reservations or information by Sunday.

☆☆☆

St. John Church, 126 W. Georgia St., will present the final Lenten organ recital at 12:45 p.m. with Joanna Gentry and Robert Ridgell. All concerts are free and open to the public.

### March 25

Christ the King Church, Paoli, will hold a spring luncheon and bazaar in the parish hall from 11 a.m. to 2 p.m. The bazaar will run from 9:30 a.m. to 5:30 p.m.

☆☆☆

St. Simon Church will host a

lecture on health care reform featuring Donald Blinzinger, director of government relations at St. Vincent Hospital. The program begins at 7:30 p.m. For more information, call Corinne Casey at 317-898-1051.

☆☆☆

St. Rita Church, 1733 Dr. Andrew Brown Ave., will hold a Lenten fish fry from 4-7 p.m.

☆☆☆

Holy Family, Richmond, will hold a fish fry from 5-8:30 p.m. Way of the Cross follows at 7 p.m.

☆☆☆

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten meatless buffet from 5-7 p.m. Free-will offering. Way of the Cross will follow at 7 p.m.

☆☆☆

Positively Singles will gather for dinner and a movie at Hollywood Bar and Filmworks (downtown). Meet at St. Matthew. Call Amelia at 317-578-2165.

☆☆☆

St. Simon, 8400 Roy Road, will hold a Lenten fish fry from 5-7:30 p.m. Mass will follow at 5:30 p.m. Way of the Cross with Benediction at 7 p.m., an educational program will follow. For more information, call 317-898-1707.

☆☆☆

St. Monica, 6131 N. Michigan Rd.,

will hold a Lenten fish fry from 5-8 p.m.

☆☆☆

St. Michael Youth Athletic Committee will sponsor a Lenten fish fry from 5-7:30 p.m. Carry-out is available by calling 317-926-0516 after 4 p.m.

### March 25-27

Mt. St. Francis Retreat Center will present a women's retreat, "Biblical Images of Women." For more information, call 812-923-8817.

☆☆☆

Fatima Retreat House will present a Tobit Retreat for engaged couples. For reservations, call 317-545-7681.

### March 26

St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m. to 2 a.m. The evening will be held at St. Simon Parish Hall, 8400 Roy Road. Admission is \$1.

☆☆☆

The Beech Grove Benedictine Center will hold a spiritual retreat for RCIA candidates. For more information, call 317-788-7581.

☆☆☆

The Archdiocesan Scout Retreat will be held at Camp Belzer from 9 a.m. to 4:30 p.m., ending with Palm Sunday Liturgy. \$4 fee includes lunch.

### March 26-27

St. Bernadette Parish, 4826 Fletcher Ave., will hold an Easter Boutique in the church hall on Saturday from 10 a.m. to 8 p.m. and Sunday from 8 a.m. to 1 p.m. For more information, call Jane Dymally at 317-294-4366.

### March 27

St. Francis Xavier Adult Society will hold a bunnium smorgasbord from 11 a.m. to 1:30 p.m. in the parish hall. For more information, call Janice at 317-294-4366.

☆☆☆

St. Andrew, Richmond, will hold a Seder Meal in Father Hilman Hall at 1 p.m. Reservations are required. Call 317-962-3902.

☆☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a benediction and service at 3 p.m. A business and council meeting will follow. For more information, call 317-637-7309.

☆☆☆

Holy Spirit Church, 7243 East 10th St., will hold Taizé evening prayer at 7 p.m. All are welcome.

## Scecina High School Annual Irish Fair

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• **Poker**  
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**Games For Small Children In Gym**

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# Youth News/Views

## St. Mary, North Vernon youth prepare for 15th Living Way of the Cross

*Jesus cried out in a loud voice, "Father, into your hands I commend my spirit." And when he had said this, he breathed his last.*

Luke 23:46

People prepare for Easter in many different ways.

The youth of St. Mary Church in North Vernon are preparing for Easter by rehearsing for their 15th annual "Living Way of the Cross."

The unique passion play presented by costumed teen-agers will begin at 11 a.m. on Good Friday, April 1, outside St. Mary Church in North Vernon.

Additional performances are scheduled at 1 p.m. on Palm Sunday, March 27, at the motherhouse of the Sisters of St. Francis of Oldenburg and at 4 p.m. on Palm Sunday outside Immaculate Conception Church at Millhouse.

All performances are free and open to the public.

"The Way of the Cross gives all those involved a real-life look at what happened so many years ago," director Carolyn Dosssee said. "It brings the power of Easter into the lives of those performing and participating."

The Way of the Cross re-enacts the crucifixion events of Jesus Christ, Dosssee said, and brings the words of Scripture alive.

High school and junior high school

students perform this play in a realistic manner while the audience participates as the crowd who witnesses the death of Christ.

During the passion play, Jesus is tried in front of Pilate and Caiaphas, is scourged at the pillar, carries his cross, dies on the tree, and is buried in the tomb.

"It is more than a play," Dosssee said. "It is the story of our Lord."

The Living Way of the Cross will take place outdoors at each location, she said, barring only thunderstorms or extremely cold temperatures.

Because this year marks the 15th anniversary of the event, participants from "Living Way of the Cross" performances in previous years are invited to attend a special reunion from 1 p.m. until 3 p.m. on April 2 at the St. Mary Parish Center.

Those who participated in and helped with past Ways of the Cross are invited to bring pictures, videotapes and memories to share with fellow participants from years gone by.

For more information about any of the St. Mary youth group performances of "The Living Way of the Cross" performances, contact youth ministry volunteers Carolyn Dosssee at 817-346-6631 or Joan Schindler at 812-392-2493.



**CROSS BEARER**—St. Matthew parishioner Rodney Guimont of Indianapolis assists Archbishop Daniel M. Buechlein as the cross bearer during a Mass commemorating the 124th anniversary of the Ancient Order of Hibernians on March 13 at St. John Church. Rod attends Bishop Chatard High School. (Photo by Mary Ann Wyand)

## Archdiocesan Youth Conference focuses on stories

Registrations are still being accepted for the 1994 Archdiocesan Youth Conference scheduled April 23 at St. Mary of the Woods in Terre Haute.

Talented storyteller David Kauffman will discuss the conference theme, "Stories We Tell," during his keynote address. A talented Christian musician, Kauffman is nationally known for his stories and music.

The annual event is sponsored by the archdiocesan Office of Youth and Young Adult Ministries. This year marks the first time the conference has been held outside Indianapolis.

Conference registrations are \$35 a person or \$32.50 a person when registering eight or more participants. Registrations are due by April 8.

To register, contact parish youth ministry coordinators or telephone the Office of Youth and Young Adult Ministries at 317-236-1439 or 800-382-9836, extension 1439.

☆☆☆

St. Jude parishioner Keith Kruszewski of Indianapolis

was honored with a Circle of Valor Award by the Kiwanis Club of Indianapolis on Feb. 11 during the organization's annual Abe Lincoln Scholarship Awards ceremony at the Murat Shrine Club in downtown Indianapolis.

The awards ceremony recognizes high school students from Marion County who have overcome a variety of adversities in their lives.

A Perry Meridian High School senior, Keith is afflicted with muscular dystrophy and his physical abilities have gradually declined over the years to the point where his fine motor skills are extremely limited.

Keith currently is ranked 15th in a class of 305 students. He carries a 3.8 grade point average on a 4.0 grading system. His extracurricular activities include membership in the Perry Meridian chapter of the National Honor Society, participation in the annual Brain Game competition, and service in the Youth Diplomatic Core.

He will continue his studies at Indiana University/Purdue University at Indianapolis in the fall.

☆☆☆

In the wake of the Winter Olympics, Brebeuf Preparatory School students in Indianapolis hosted the Latvian Junior Hockey Team in early March.

The team arrived in Indianapolis on March 2 and spent March 4 "shadowing" Brebeuf freshmen and sophomores in their high school classes. That night they played two hockey games, facing Brebeuf's varsity and junior varsity teams at the Carmel Ice Stadium.

Some members of Brebeuf's hockey team visited the Baltics, Poland and the former Soviet Union during the spring of 1990 to compete against teams in those countries.

Current Brebeuf students Chris Kleinops, Joe Rogers and Greg Throgmartin were among the 27 students who journeyed to Europe for those hockey games, and Chris had the opportunity to score a goal at the same rink where his grandfather skated in Latvia. The visit also marked the first time the "Latvian National Anthem" was heard following 40 years of Soviet dominance.

The Latvian team also visited the United States in December of 1990. This visit marks the third meeting of the two hockey teams.

☆☆☆

Our Lady of Providence High School in Clarksville recently held auditions for the school's 32nd annual Spring Musical "Gypsy."

The show will run for two weekends after opening on April 8 with a \$175 per person gala performance. Dinner theater performance prices are \$17 per person, and regular performances are \$5 per person.

Written by Julie Styne and Stephen Sondheim, "Gypsy" is a powerful and lively musical about Gypsy Rose Lee, the famous burlesque headliner. It tells the story of her life from her childhood years to her performances on the vaudeville stage.

The Providence production of "Gypsy" features 63 high school students and 28 grade school students.

For ticket information, telephone Our Lady of Providence High School at 812-945-2538.

☆☆☆

In a close championship match on March 9, St. Jude School's Academic Olympics team beat a talented team from Holy Spirit School by a score of 44-43 at Cathedral High School.

The championship game marked the completion of Cathedral's 15th annual Academics Olympics for seventh- and eighth-grade students in archdiocesan schools.



**YOUTH COUNCIL**—Members of the Archdiocesan Youth Council met at Brown County State Park on March 11-12 to review applications for candidates for the 1994-95 council and discuss the Archdiocesan Youth Conference April 23 at St. Mary of the Woods. Council members include (from left) Beth Ann Newton from the archdiocesan Office for Youth and Young Adult Ministries, Katie Cooper from Holy Spirit Parish in Indianapolis, Nathan Rowland of St. Gabriel Parish

in Connersville, Linda Lehman from St. Christopher Parish in Indianapolis, Julie Szulek-Van Valkenburgh, director of the Office for Youth and Young Adult Ministries, Lauren Wilson from St. Luke Parish in Indianapolis, and Steve Shockley, a St. Mark parishioner from Indianapolis who is an at-large council member. Steve is studying for the priesthood at St. Meinrad Seminary. (Photo by Peter Agostinelli)

# Young Adult News/Views

## Young adult retreat held at Mt. St. Francis Retreat Center

by Brother Bob Roddy, OFM, Conv.  
Director, Mt. St. Francis Retreat Center

Sixteen young adults gathered at Mount Saint Francis Retreat Center in southern Indiana the weekend of Feb. 4-6 for a Young Adult Retreat, presented by the Retreat Center Team. The theme of the retreat, "Storytelling and

Faith," applied the allegory of the Holy Grail as its primary symbol.

In some of the legends, the Holy Grail is the chalice which Joseph of Arimathea used to catch the precious blood of Christ on the cross. In other legends, the Holy Grail is the cup that Christ used at the Last Supper. Throughout the retreat, the search for the Holy Grail becomes a metaphor for the search for personal identity, integrity and wholeness.

The goal of the retreat was to help the participants see how their personal stories matter in their exploration of faith. The great stories of Scripture contain in them many of the same crises which challenge faith today: personal choices, and growth, and revelations of God's steadfast love.

Human stories affect and form us into certain patterns of responding to life and it is important for us to recognize how stories from our past form our present responses to people and situations. In sharing our stories with one another, we can find hope and support as we grow in faith.

On Saturday evening, retreatants had an opportunity to share their stories with one another and the retreat team. It was a very powerful evening for everyone involved.

There was also time for exploring the more than 400 acres of the retreat center as well as experiencing a campfire by the lake. Retreatants commented that the weekend was a positive experience for them.

(For more information on various retreats at Mount Saint Francis Retreat Center, write to them at Mount Saint Francis Friary and Retreat Center, 101 Saint Anthony Drive, Mount Saint Francis, Ind., 47146-9999 or call 812-923-8817.)

## Pro-life activist to speak during Restore Life Bloomington weekend

Indiana University Students for Life (IUSL) and Collegians Activated to Liberate Life (CALL) will activate the second installment of Restore Life Bloomington during the weekend of March 25-26. Restore Life Bloomington is a program that hopes to bring about a community response to abortion and make Bloomington, Ind., a place of pro-life refuge in the midst of the many individuals who are pro-choice.

On Friday, March 25, a lecture by pro-life feminist author and activist Juli Loesch Wiley, entitled, "Kinsley's Sex Lies & the Attack on Human Life," will be held from 7-9 p.m. in Jordan Hall, room A100. On Saturday, March 26, students will distribute pictures of Baby David (revealing the truth about abortion) from 9 a.m. to 5 p.m. For more information about the weekend, call 812-824-1055.

☆☆☆

Butler University will continue its series "Visiting Writers," from March 24-April 19. The series is presented in cooperation with the Indiana Humanities Council and the National Book Foundation. All lectures are

free and open to the public. Dates, location, times and writers are as follows:

► March 24, Marianne Wiggins, fiction writer, 7:30 p.m., Reilly Room

► March 31, Yusef Komunyakaa, poet and editor of *Jazz Poetry Anthology*, and Brigit Pagen Kelly, Yale Younger poet, 7:30 p.m., Johnson Room

► April 5, Larry Brown, fiction writer, 7:30 p.m., Jordan Hall 141

► April 12, Noel Perrin, environmental essayist, 7:30 p.m., Johnson Room

► April 19, Chinua Achebe, African fiction writer, 7:30 p.m., Reilly Room

☆☆☆

On March 20, "Time Change," will present a **choral concert** at 2:30 p.m. in the Archbishop Church at St. Meinrad Seminary. "Time Change" is a twelve-member chamber vocal ensemble. The majority of their repertoire centers on music of the Medieval, Renaissance and Baroque eras. The concert is free and open to the public. For more information, call Barbara Crawford at 812-357-6501.

☆☆☆

The Catholic Youth Office is currently

offering job opportunities for the summer.

CYO is recruiting mature young Christians to be counselors for some of their summer youth programs. Applicants must be a 1994 high school graduate or older to be considered for employment. Please contact: CYO Camp Rancho Framosa, 2230 N. Clay Lick Road, Nashville, IN 47448, or call Kevin Sullivan at 812-988-2839.

☆☆☆

A group of performers from the University of Evansville will present **poetry of Maya Angelou** at St. Meinrad Seminary on March 24. The presentation will begin at 8 p.m. in the Newman Conference Center. There is no charge for the presentation which is open to the public. For more information, contact Barbara Crawford at 812-357-6501.

☆☆☆

More than 25 student leaders and campus ministers attended the **winter session meeting of the Indiana Student Newman Association** on Feb. 19, held at Butler University Newman Center. The students were treated to a version of Campus and Catholic Jeopardy in a workshop entitled, "Why is Catholicism Cool?"

Marian College students presented a workshop on how to make Mass more creative. In the final networking session, students proposed that there would be a lock-in at the Butler University Newman Center on March 25-26 for all leaders of campuses around the state.

Students from Marian College, University of Indianapolis, IUPUI, Butler University, Manchester College, Indiana University-Purdue University at Ft. Wayne, Valparaiso University, St. Joseph College, Indiana State University, Rose Hulman Institute and St. Mary of the Woods College, attended the meeting.

☆☆☆

Melissa LaCivita, a junior at St. Mary of the Woods College, was awarded a \$1,000 scholarship to study abroad at Richmond College in London, England for the spring semester. LaCivita, a psychology major, was one of 50 winners of an International Merit Scholarship for study abroad awarded by the American Institute for Foreign Study (AIFS) to commemorate the institute's 30th anniversary.

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# Archbishop discredits apparitions

by Catholic News Service

DENVER—After more than a two-year investigation, Archbishop J. Francis Stafford of Denver has ruled that alleged Marian apparitions in the Denver area are "devoid of any supernatural origin."

"Any encouraging devotion to these alleged apparitions in any way is acting contrary to my wishes as archbishop of

Denver," he said on March 9. He was referring to claims by Theresa Antonia Lopez, a 33-year-old former Wendy's restaurant manager who said Mary had appeared to her on a Colorado mountain just outside Denver and at other locations.

On Dec. 8, 1991, some 6,000 people gathered at the Mother Cabrini Shrine on Lookout Mountain in Golden, 20 miles west of Denver, where Lopez said Mary had appeared on two previous occasions. At least

two dozen people suffered eye damage because they stared into the sun while trying to see Mary.

Shortly after the incident, Archbishop Stafford appointed an archdiocesan commission to investigate the alleged apparitions. At that time, he asked Catholics to stop

gathering at the shrine until a final decision had been made about them.

In his March 9 statement, the archbishop encouraged Catholics to "promote devotion to our Blessed Lady in the many forms which have been approved by the Catholic Church."

"Because of my concern for the spiritual welfare of the people of God, I direct the faithful to refrain from participating in paratiturgical or liturgical services related to the alleged apparitions," he said.

## Callahan awarded Laetare Medal

by Catholic News Service

NOTRE DAME—The University of Notre Dame has named author, educator and psychologist Sidney Callahan as recipient of the university's 1994 Laetare Medal.

The medal, first granted in 1883, is considered to be the most prestigious Catholic award given in the United States.

Callahan is a columnist for *Commonweal* magazine and has been a professor of psychology since 1980 at Mercy College in Dobbs Ferry, N.Y.

She is best known as a speaker and popular writer on a wide range of current issues including spirituality, Christian ethics, marriage, sexuality, parenthood, family life, women, politics and culture.

Among her books are "In Good Conscience: Reason and Emotion in

Moral Decisionmaking"; "Abortion: Understanding Differences"; "The Working Mother"; "Beyond Birth Control: Christian Experience of Sex"; "The Illusion of Eve: Modern Woman's Search for Identity"; "Christian Family Planning and Sex Education"; and "Parents Forever."

She has served on advisory boards or committees of the Catholic Health Association, The Ford Foundation, the National Science Foundation, the National Endowment for the Humanities and the Kennedy Institute of Bioethics.

The Laetare Medal, a solid gold disc suspended from a gold bar, is so named because the recipient is announced each year on Laetare Sunday, the fourth Sunday of Lent. *Laetare*, Latin for "rejoice," is the first word of the entrance antiphon for that day's Mass.

## Novak wins Templeton Prize

by Tracy Early  
Catholic News Service

NEW YORK—Michael Novak, a Catholic writer on cultural and political issues who is known particularly as an advocate of "democratic capitalism," has been named 1994 winner of the Templeton Prize for Progress in Religion.

The prize, which will be presented by Prince Philip in a private ceremony at Buckingham Palace May 4, was announced March 8 in New York.

In accepting the award, Novak, who holds a chair in religion and public policy at the American Enterprise Institute in Washington, said he was following up his work of the 1970s and 1980s

on the relation of religion and economics with a concentration now on the moral foundations of a free society.

Novak is the author of dozens of books. Among his best-known works are "Belief and Unbelief," "The Experience of Nothingness," "The Joy of Sports," "The Spirit of Democratic Capitalism," "Consensus of a Catholic," and "The New Consensus on Family and Welfare."

The Templeton prize was established in 1972 by mutual fund manager John Marks Templeton, a native of Tennessee who now lives in the Bahamas. He keeps it at a monetary level above the Nobel Prize to indicate his belief that progress in religion is more important than in the areas honored by other prizes. This year, it is 650,000 British pounds, or approximately \$1 million.

Previous winners of the Templeton prize include Mother Teresa, the Rev. Billy Graham and Alexander Solzhenitsyn. Last year's winner was Charles Colson, who established Prison Fellowship.



Novak

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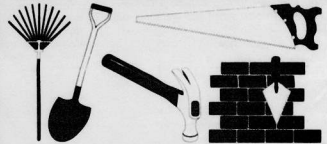
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# Bishop who mediated peace receives threats

*Business leaders, others demand the transfer of Mexico's Bishop Ruiz*

by Mike Tangeman  
Catholic News Service

MEXICO CITY—Bishop Samuel Ruiz García of San Cristobal de Las Casas has been the target of threats and calls for his transfer following his mediation of a first round of peace talks between the government and Chiapas rebels.

On March 8, a stone wrapped with paper which bore threats in rhymed verse was hurled through the window of the San Cristobal diocesan offices. The incident occurred just two days after some 2,000 local business leaders, ranchers and some ruling Institutional Revolutionary Party officials met in San Cristobal and demanded the bishop's ouster as soon as peace talks end.

The note also warned the prelate that "your days are numbered" and that "you have been repudiated by the people."

Nearly two weeks of fighting between Mexican Army and rebel troops followed a surprise New Year's Day uprising in Bishop Ruiz's diocese by some 2,000 Indian insurgents of the Zapatista

National Liberation Army. Bishop Ruiz mediated initial peace talks in February between Zapatista delegates and the government's peace commissioner, Manuel Camacho Solis.



**RECEIVES THREATS**—Archbishop Samuel Ruiz García of San Cristobal de Las Casas, Mexico, celebrates a Mass in late February. Following his mediation of peace talks between the government and Chiapas rebels, Bishop Ruiz has received death threats and calls for his transfer. (CNS photo by Peter Robertson)

The incident occurred just 48 hours after a meeting of opponents of both the Zapatistas and the church's pastoral work in the area. Angry threats to "burn down" the archdiocesan offices if Bishop Ruiz did not leave San Cristobal have also since been reported in the Mexican press.

Participants in the meeting charged Bishop Ruiz and the diocesan pastoral team with being the "intellectual authors" of the

Zapatista movement. The charge came in a letter to government authorities and the Human Rights Commission.

"Once concluded his function as mediator in the talks for peace and reconciliation, we ask that Bishop Samuel Ruiz García be transferred to another diocese, together with his catechists, pastoral agents and priests (who) promote liberation theology," the letter said.

## Pope calls meeting of cardinals to discuss preparation for 2000

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Pope John Paul II has convoked a meeting of the world's cardinals to discuss the church's preparation for and celebration of the year 2000.

The meeting, to which all of the world's 141 cardinals have been invited, will be held at the Vatican May 9-10, Vatican spokesman Joaquin Navarro-Valls told reporters March 11.

Themes besides the beginning of the third millennium of Christianity may be announced before the meeting or raised by the cardinals themselves during the gathering, which Navarro-Valls called a

"plenary assembly of the College of Cardinals."

The importance Pope John Paul places on marking the 2,000th anniversary of Jesus' birth can be seen in almost every speech he makes and in his repeated calls for a renewed evangelization effort in preparation for celebration.

The May meeting will be the fifth plenary assembly or consistory called by Pope John Paul to discuss Vatican administrative matters or specific themes of interest to the universal church.

Also this year, Pope John Paul is expected to name at least 20 new cardinals to bring the number of those under the age of 80, and therefore eligible to vote in a papal conclave, up to the limit of 120 members.

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## BOOK REVIEWS

# 'Wings' uses art with notable text

ON THE WINGS OF ANGELS, compiled by Gail Harvey. Gramercy Book's (New York, 1993). 85 pp., \$8.95.

Reviewed by Shirley Vogler Meister

Midst the current popularity of angel books is one that hasn't received much attention. *On Wings of Angels*. Instead of trying to convince the reader that angels exist, it features drawings, paintings, and Florentine decorations with notable quotations, including those from the Bible and the Koran.

The first is from St. Augustine: "Angels are spirits, but it is not because they are spirits that they are angels. They become angels when they are sent. For the name angel refers to their office, not their nature. You ask the name of this nature, it is spirit; you ask its office, it is that of an angel, which is a messenger."

Gail Harvey chose the selections to enrich readers' lives. The

words are diverse. From Meister Eckhardt, she quotes, "The soul at its highest is found like God, but an angel gives a closer idea of Him. That is all an angel is, an idea of God."

From Emily Dickinson comes this image: "We trust in plumed procession/for such the angels go—/Rank after Rank, with even feet—/And uniforms of snow." From Richard Wilbur: "Outside the open window/The morning air is all awash with angels." From Fanny I. Crosby: "Angels descending/bringing from above./Echoes of mercy, whispers of love."

Hans Christian Andersen's beautiful story about a child's death is included, as are words from Ralph Waldo Emerson, Shakespeare, Edgar Allan Poe, Robert Browning, Alfred Tennyson, James Russell Lowell, Cardinal John Henry Newman, Isaac Bashevis Singer, Francis Thompson, and so many others.

This cautionary excerpt from Hebrews 13:2 is used, too:

"Be not forgetful to entertain strangers, for thereby some have entertained angels unaware." Gertrude Hall asks in her poem how we can tell angels apart from other guests, giving this answer from an old Sphinx: "I give no golden rule./Yet I would warn thee. World: treat well/Whom thou call'st 'yet!'"

The book succeeds in doing what it says Thomas Aquinas claimed angels do: "An angel can illumine the thought and mind of man by strengthening the power of vision, and by bringing within his reach some truth which the angel himself contemplates."

From Psalms 91:11, she quotes: "For He shall give his angels charge over you in all the ways." It's no wonder angels provoke interest.

(Shirley Vogler Meister is a parishioner of Christ the King Parish and an Indianapolis writer and poet.)

## † Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication to 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*. Other priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† ALLEN, Jeanette Tracey, 61. Holy Name of Jesus, Beech Grove. Feb. 27. Wife of Bernard E. mother of Tina Price, Mera Burke, Georgia Poole, Debra Oliver and Darci Allegre; sister of Eugene Jones, William Smith, Arina Graham, Betty Terrell, Carline Wala and Wilma Brown; grandmother of nine; great-grandmother of one.

† ANDERSON, Naomi F., 81. St. Mary, New Albany. March 3. Wife of Harry C. mother of Donna Schickel, Linda Stron, Merlina Dunn, Susan Jenkins, Harry G. Jr., Wayne Denham, David, Gary and Jerome; grandmother of 34; great-grandmother of 11.

† BAUDENDISTEL, Cora, 91. St. Michael, Brookville. March 1. Sister of Mary Kolb and Margaret Knecht.

† CLEMENTS, Mary Alma, 82. Little Flower, Indianapolis. March 3. Mother of Marilyn S. Morgan, Rita Ann Lugar and William Clements; grandmother of 10; great-grandmother of 13.

† CLEMENTS, William Henry, 39. St. Anthony, Indianapolis. March 3. Son of Joseph W. Clements, brother of Jim, Cecil, Mabel Fisher and Margaret.

† COLLINS, Angela, 81. St. Anne, New Castle. March 3. Wife of Burgess, aunt of several nephews and nieces.

† COSSAIRT, John W., 77. St. Joseph, Shelbyville. March 2. Husband of Alice, father of Maryanne Herridge, Will, James, Anne, Beth; grandfather of five.

† DAY, Cletus, 81. St. Mary, New Albany. March 2. Husband of Colleen Day, father of Cletus G., Irene Kenney and Mary Jean Mears; step-father of Vickie Jensen; brother of Edith Seeger; grandfather of 15; great-grandfather of 18.

† DORRELL, Elizabeth M., 90. St. Patrick, Indianapolis. Feb. 26. Aunt of Michael Gumbo.

† HOPPER, Roberta Mae, 76. St. Patrick, Indianapolis. Feb. 26. Mother of Carl R., Brenda Grant, Mary Jenkins, Diane Whitt, Karen Pugliesi and Carol Cassette; sister of Paul Young, Robert Young, Elmer Winkler, James Winkler, Dora Colbert, Aline Denny and Dorothy Burkhardt; grandmother of 23; great-grandmother of 20.

† LARDIN, William L., 65. St. Jude, Indianapolis. March 4. Husband of Vida Mae, father of William S., James R., Sandra L., Zebrowski, Joanne C., Joyce and Donna C. Killian; brother of Francis, Robert, Joseph, Paul, Matthew, Edwin, Mary Guitter, Esther Bobson, Lurella Swamer and Hattie Klinger; grandfather of 10; great-grandfather of three.

† LATHROP, Chlorine Marie, 74. Our Lady of Lourdes, Indianapolis. March 4. Mother of Donald, Lawrence, Maurice Jr., James, Jerome, Melvin and Kevin; sister of Carl Renner, Herbert Renner, Gerald Renner, Cleora Miller, Hilda Dallmer, Jeanine Cooper and Eralinda Runyon.

grandmother of 16; great-grandmother of three.

† LOEFFLER, Elizabeth, 85. St. Matthew, Indianapolis. March 7. Wife of Bernard E., mother of Joanne Blackwell; grandmother of four; great-grandmother of six.

† VITITALL, Eugene, 85. Christ the King, Indianapolis. Feb. 26. Husband of Margaret, father of Robert, Marjorie Villman and Judith Trumpey; grandfather of eight; great-grandfather of nine.

† WOLLASTON, Robert A., 84. St. Christopher, Speedway. March 1. Husband of Mary K., brother of Harold.

† WOODS, Eugene E., 56. Little Flower, Indianapolis. March 1. Brother of Marilyn Harris, uncle of five.

† ZAFFE, Betty Louise, 63. St. Mary, Greensburg. March 10. Wife of Howard J.; mother of Gilbert "Bud," Danny, John W., Hazel, Anita Peltier and Rita Bright; sister of Ann Minary; half-sister of William F. Miller, Mildred Evans, Patricia Logan, Stephen V. Miller, Donna Herbert and Roberts J. Miller.

**Providence Sister**  
**Frances C. Vitosky**  
**dies on March 4**

The Mass of Christian Burial was celebrated for Providence Sister Frances Celine Vitosky on March 8 in the Church of the Immaculate Conception. Sister Frances Celine died on March 4 at the age of 87.

Sister Frances Celine was born in Linton, Ind. She entered the congregation of the Sisters of Providence in 1924 and professed her final vows in 1933.

Sister Frances Celine ministered as a cook in convents where the Sisters of Providence lived and worked in Indiana, Illinois, California and the District of Columbia. In the Archdiocese of Indianapolis, she ministered at St. Patrick, Ladywood and St. Joan of Arc, all in Indianapolis and Providence Retirement Home in New Albany.

Sister Frances Celine is survived by one nephew, Joseph Bobella, and one grandniece, Mary Ann Bobella.

**Providence Sister**  
**Agnes I. Hartman**  
**dies at age 89**

Providence Sister Agnes Isabel Hartman died at St. Mary of the Woods on March 4. She was 89 years old.

The Mass of Christian Burial was celebrated for her on March 9 at the Church of the Immaculate Conception. The former Mary Frances Hartman was born in Vincennes, Ind. She entered the congregation of the Sisters of Providence in 1921 and professed final vows in 1929.

Sister Agnes Isabel was a music major and taught voice, piano and choral in schools staffed by the Sisters of Providence in Indiana, District of Columbia, Illinois and California. In the Archdiocese of Indianapolis, Sister taught at St. Agnes in Indianapolis and St. Mary of the Woods College in Terre Haute.

Sister Agnes Isabel is survived by nieces and a nephew.

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# Religious meet with U.S. delegates to synod

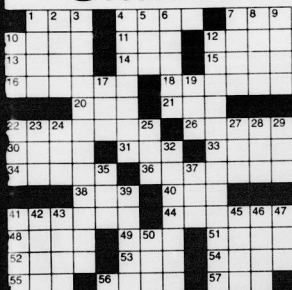
The topic of this fall's synod in Rome will be religious life

by Jerry Filleau  
Catholic News Service

WASHINGTON—Leaders of religious orders have asked the U.S. delegates to the 1994 Synod of Bishops to develop a deeper appreciation of how members of their orders understand themselves.

The main topic of the synod will be religious life.

## Catholic Crossword



**ACROSS**

1 "So God created man in — own image" (John 1:3)

2 The Eucharist represents this part of Christ

3 Scout group (Abb.)

4 Break the tabernacle

5 Spiritual part of 1

6 Thought

7 Samuel's mentor

8 New Testament prophetic

9 Jesus cast these out

10 "All — were made by him" (John 1:3)

11 Musical notes

12 Miller and —

13 What Sarah did in Gen. 18:12

14 "Thou shalt have no — gods before me"

15 Heavenly bear

16 Small amount

17 Rosary

18 Seven are mentioned in Revelation

19 Clergyman

20 Follower (Suff.)

21 Hickey, great

22 Holy books

23 Garfield dog pal

24 — Wednesday

25 Astrologer

26 Christ's garment that was gambled for

27 Lumen tool

28 Raised railways

29 Name in Luke 2:36

30 Like initials

31 Adam and Eve used to do this in Gen. 3:8

32 Roster part

33 Jesus walked on it (3 words)

34 Favored by God

35 Used for anointing

36 What God is

37 Gen. 29

38 Psalms are meant to be this

39 Bible word of woe

40 Dismember

41 Founded a hospice in the Alps (2 words)

42 Slangy denial

43 Lullaby symbols

44 "Blessed — the meek" (Matt. 5:12)

45 Drop bait lightly

46 Pronouns

47 "Take — this is my body" (Luke 14:22)

48 Highways (Abb.)

49 Monk's life

50 Female saint (Abb.)

51 Retirement account (Abb.)

52 Belonging to Jacob's twin

53 Drift

54 False god

55 Baby food shields

56 "Thyric and me exceeding..." (Matt. 5:12)

57 Between Mark and John

58 Uncle (Scott)

59 Compass point

Representatives of U.S. religious orders met with the delegates in February in California. Attending the meeting were about 20 bishops and religious, including the four delegates and two alternates elected by the U.S. bishops to represent the National Conference of Catholic Bishops at the synod when it convenes in Rome this fall.

The NCCB synod delegates are Archbishop William H. Keeler of Baltimore and John R. Quinn of San Francisco and Cardinals Joseph L. Bernardin of Chicago and James A. Hickey of Washington. Archbishop Keeler is NCCB president.

The alternates, who attend only if a delegate is unable to go, are Archbishop Thomas C. Kelly of Louisville, Ky., a Dominican, and Auxiliary Bishop Carlos A. Sevilla of San Francisco, a Jesuit.

The study session was sponsored by the Tri-Conference Commission on Religious Life and Ministry and held in conjunction with a commission meeting. The commission is made up of five members each from the Conference of

Major Superiors of Men, the Leadership Conference of Women Religious and the bishops' Committee on Religious Life and Ministry.

"Attempts to create a theology of religious life based on abstract and a priori categories do not recognize the reality of religious life as it is lived," said Brother Michael McKenry, head of the Long Island-New England province of Brothers of the Christian Schools and secretary-treasurer of the Conference of Major Superiors of Men.

"Conversation depends on vocabulary" but "we do not have a common language (to talk about) women's experience of religious life," said Presentation Sister Margaret Caffery, executive director of the Leadership Conference of Women Religious.

"When one introduces the topic of women's 'anything,' the audience usually presumes that the issue is feminism," Sister Margaret added. "For some, that conjures up terms like aggressive, radical, antiericidal, antifamily, unbiblical, individualism. For others, it suggests equality, dignity, collaboration, participation, the hunger for the aesthetic."

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## INTERNATIONAL YEAR OF THE FAMILY

# What constitutes a family is an explosive question

*For the church it is an institution based on marriage between a man and a woman, open to children*

by John Thavis  
Catholic News Service

VATICAN CITY—The evening news, if Pope John Paul II was watching, showed the scope of the problem.

Italian state television first showed the pope denouncing a proposal to extend family status to homosexual couples, including the rights of marriage, adoption and social assistance.

The next item on the Feb. 20 newscast was a sympathetic portrait of an Italian gay man who has successfully adopted a Latin American child.

What constitutes a family—and what does not—has become the most explosive question at the Vatican during celebrations marking the 1994 International Year of the Family. The celebration has seemed like a pitched battle at times.

Leading one side is the 73-year-old pontiff, who is unabashed in his defense of the traditional family. For the church, it remains an institution based on marriage between a man and a woman, open to children.

The European Parliament had other ideas. In early February, it passed a resolution calling on member states to grant equal legal standing to homosexual couples in areas of adoption and child custody, inheritance, housing and social benefit programs.

The pope took this as a moral affront, and he let his indignation show. Speaking a few days later at a Sunday blessing, he uncharacteristically departed from a prepared text and spoke from the heart: In accepting homosexual marriages, he warned, society would legitimize "deviant kinds of behavior." A true family is based on husband and wife, not a tie between two men or two women, he declared. Adoption of children by homosexual couples should be out of the question.

In case anyone missed his message, the pope underlined it during a Rome parish visit in early March, insisting that it is wrong and dangerous to think about building a "false family" of two men or two women.

Europe's homosexual community reacting by calling the church's stand archaic and discriminatory. One group in Rome filed a legal complaint against the pope for defamation. The complaint was not expected to go anywhere, but it made for dismal headline-reading at the Vatican.

The pope and his top aides view all this as an important and fast-developing threat. Last year the pope told U.S. bishops that domestic partnership laws, which recognize homosexual unions, were evidence that the family is increasingly viewed as a "disposable" institution.

He made a similar point in his World Peace Day message Jan. 1, and his recent "Letter to Families" urged civil authorities to accept marriage as it is defined by church law: a lifelong partnership between a man and a woman. "Only such a union can be recognized and ratified as a 'marriage' in society," he said.

One reason the pope feels so strongly about the issue, Vatican sources said, is that he believes proposals such as those made in the United States and Europe could weaken the privileged position that the family has in society. Most states extend special benefits to families out of self-interest, recognizing the family as the primary cell of society.

In view of that, said one Vatican official, it is perplexing and disturbing that society would now want to give special status to what he termed "a type of friendship distinguished by homosexual acts."

What also worries the pope, others said, is that few voices are being raised when a resolution like that of the European Parliament is passed.

"It's a mockery," Vatican spokesman Joaquin Navarro-Valls said of the European Parliament's action. He said the pope's words were aimed at bringing people back to common sense.

"I don't think the pope thinks that homosexual unions are one day going to replace the family. But there are efforts to legitimize these forms of unions," Navarro-Valls said. In the absence of a public outcry, the pope is at least making sure his own arguments are heard.

Cardinal Alfonso Lopez Trujillo, head of the Pontifical Council for the Family, said recently that the Euro-Parliament's vote "confirmed how far the moral erosion has advanced and how sick society is."

For some at the Vatican, the first warning signs arrived from the United States a few years ago, when several states debated gay rights legislation that proposed public benefits for homosexual couples.

The Vatican's doctrinal congregation responded with a document in 1992, saying such laws could have a "negative impact on the family and society." The congregation said that while homosexual persons have the same civil rights as anyone else, "there is no right to homosexuality."

The Vatican's concern was that sexual orientation might be treated as just another category of potential discrimination, like race, sex or age. But unlike these, it said, homosexual orientation is an "objective disorder"—a statement that angered homosexual rights groups.

As society deals with these issues, another question arises: Is the nature of the family really a theological or doctrinal question?

Yes, and a basic one, said Jesuit Father Bartholomew Kiely, who teaches psychology at Rome's Gregorian University and is an adviser to the doctrinal congregation.

"The doctrine on marriage has been about as constant as it can be, even though not every deviation could be foreseen," he said. From Moses on, he said, there's been a common understanding that homosexuality is not to be accepted as the basis of a marital union or a family unit.

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