



## SEEKING THE FACE OF THE LORD

## Human life is standard by which we judge

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

Did anyone else find it ironic that some folks had to worry about opening Christmas packages received by mail—for fear of a letter bomb? Did anyone else note the irony in *The Indianapolis Star's* Dec. 13 headline "Even in Death, Pair Gave of Themselves"? The story told of an ailing and elderly wealthy couple who chose suicide rather than let medical costs diminish their estate. There's a further irony: they were counseled by a former minister, and the estate was set aside for a church.

Did you see Cal Thomas' commentary on President Clinton's dismissal of the surgeon general (*The Star*, Dec. 14)? Thomas wrote: "The reason for the failure of so much public policy in recent years and the parallel cynicism about government is that politicians have shrunk from their primary responsibility: calling people to operate at their highest level and achieve their potential. Instead public policy today seems to deal with them at the base of their urges. Government ought to be about inspiration, aspiration and challenging people to greatness—not helping them remain trapped in what are often self-defeating behaviors."

Before Christmas we were reading that many cities in the United States, Indianapolis included, approached or surpassed record-setting numbers of murders in 1994. A recent *New York Times* headline read "Chalk Body Outlines."



Grisly. Yes, but Chic! The story described a new fad, the use of the body outline symbol on jewelry to draw public attention to the rising murder rates in the United States. Someone commented that "the horrible has lost its power to horrify." The statement is epitomized by a remark of the former surgeon general that abortion foes need to get over "their love affair with the fetus."

A common thread runs through these and other recent news stories and commentaries. The sacredness of human life and the dignity of the human person is at stake. Next week our country remembers Dr. Martin Luther King and his legacy of non-violence. The following Sunday we observe the 22nd anniversary of the fateful *Roe v. Wade* decision. The abortion travesty and recent developments concerning suicide epitomize the violence of our culture.

For more than 20 years now, Catholics and others in the pro-life community have placed before our nation a comprehensive vision of the dignity and sacredness of all human life, including and especially the lives of the helpless unborn. There has been some success. Despite the Supreme Court decision of 22 years ago, the vast majority of Americans still refuse to give it moral sanction. We continue to believe that abortion (and euthanasia) are morally wrong because the taking of human life is wrong.

Nonetheless, we have reason to fear that this conviction is slipping. Pro-abortionists no longer disguise their cause by euphemisms such as "reproductive rights," "who decides," and "choice." They have begun to acknowledge that abortion does indeed destroy a human life, but they say that in the balance the good of destruction is justified. Amazingly and sadly, a lot of people are beginning to accept the thought.

We need some clear-headed thinking. Human life is not just one value to be placed in the balance against others; human life is the standard by which we must judge other values. For example, the elderly wealthy couple who committed suicide so that their estate would go to a church and not be used up in their health care placed the value of money for their church (admittedly lots of it) over the sacredness of life. Life's value does not depend on its quality. Neither fetuses, nor elderly nor disabled folks are disposable simply because they become "expensive" or "not very useful" or "burdensome" to society.

Another example: the former surgeon general said the government should spend more on AIDS research than on heart disease and cancer because "most of the people who die with heart disease and cancer are our elderly population." When looking to care for our sick, it is not a question of "either...or." All human life, yes, including the life of people with AIDS, is sacred and every human person deserves to be treated with dignity.

Pro-life coordinators and other volunteers in our parishes are working hard to implement awareness of pro-life programs, especially on Jan. 22. I hope our parishes will work to set up pro-life phone trees, or expand existing ones, to help us in this very serious cause. Many legislative opportunities and challenges in the new Congress will require our attention and commitment. Phone trees are an indispensable tool in making our voices heard by those who are responsible for making and executing our laws. We must not allow sides to be approved muddy thinking about the value of all human life, especially of the helpless unborn, the elderly and the disabled.

## EDITORIAL COMMENTARY

## Church condemns violence at abortion clinics

by John F. Fink  
Editor, The Criterion

Planned Parenthood has tried to make the Catholic Church the scapegoat in the wake of the shootings at abortion clinics in Massachusetts and Virginia. And the accused shooter, John C. Salvi III, has involved the Catholic Church in his rambling statement in which he said, among other things, that, if released after his trial, he wanted to become a Catholic priest.

Planned Parenthood published a full-page ad in *The New York Times* saying that Catholic leaders "incite terrorism and death" by their words against abortion. The ad included a coupon in an attempt to raise money for the pro-abortion organization.

Contrary to what this ad says, the leaders of the Catholic Church in this country have consistently and consistently condemned violence at abortion clinics. The ad says that Cardinal John O'Connor of New York "issued a backhanded apology for the attackers by stating, 'you cannot prevent killing by killing, thereby labeling abortion providers as killers.'"

What Cardinal O'Connor actually said was that the shootings were "absolutely abominable" and, "I cannot believe that anyone, inside or outside the pro-life movement, who understands the meaning of human life—that every person is sacred, made in the image of Almighty God—would feel anything but total revulsion over these latest shootings."

Last week we published an article that quoted numerous Catholic leaders who very strongly condemned any violence at

abortion clinics. Yet the Planned Parenthood ad chose to call attention to the priest in Alabama, Father David Trosch, who has urged that abortion providers be killed. That priest has been censured by his archbishop, but what he says does not reflect the Catholic position on justifiable homicide.

The ad includes a message to Cardinal Roger Mahony of Los Angeles, chairman of the U.S. bishops' pro-life committee, telling him to "urge priests and bishops at all levels to stop justifying the killing of abortion providers." No bishop has justified these killings and Father Trosch is the only priest I'm aware of who has.

As for Salvi's remarks, the Catholic Church would never permit such a man to become a priest. Canon 1041.4 of the Code of Canon Law forbids the ordination of anyone who "has committed voluntary homicide" or "positively cooperated" in one. (This is the same canon that forbids ordination of anyone "who has procured an effective abortion" or "who positively cooperated" in procuring one.)

Another part of Canon 1041 might also apply in Salvi's case. Canon 1041.1 forbids ordination of anyone "who labors under some form of insanity or other psychic defect due to which, after consultation with experts, he is judged

incapable of rightly carrying out the ministry."

That Salvi is at least seriously confused is shown in some of the other things he said in his statement. For example, he said that the Catholic Church should start printing money to help low-income people. Isn't that called counterfeiting?

He also said that there is "a movement in society which seeks the destruction of the church" and which is buying up businesses in order to put Catholic employees out of work. Among those persecuting Catholics, he said, were Masons who "have a good system for themselves but seek to keep the Catholic Church from printing a currency and having the same system." Salvi is obviously a confused man.

In calling for a moratorium on pro-life demonstrations outside of abortion clinics in his archdiocese, Cardinal Bernard Law of Boston said that his purpose is to avoid "anything which might engender anger or some other form of violence." Cardinal O'Connor, however, said that he would call for a moratorium on pro-life demonstrations if the clinics would call a moratorium on abortions.

Whether or not there should be a moratorium on peaceful demonstrations is a prudential judgment. Nevertheless, those who do pray and demonstrate outside abortion clinics anywhere should double their efforts to ensure that their demonstrations continue to remain peaceful in both words and in actions.

## Violence at abortion clinics

by Archbishop Daniel M. Buechlein

I strongly endorse the following statement concerning violence at abortion clinics. The statement was issued Dec. 30 by Cardinal William Keeler, president of the National Conference of Catholic Bishops.

"These reported acts of violence are totally against everything the pro-life movement stands for, and they cannot be justified or tolerated. Any such action threatening the life and well-being of any person is a violation of human dignity and an affront to God who is the author of all life. Such actions do harm to individuals and to society. They violate God's law which prohibits all direct killing and violence."

Catholics believe deeply in the sacredness and dignity of all human life. At our annual meeting in November, the bishops of the United States spoke out against the

pervasive culture of violence in which our society is steadily losing its respect for human life. At that time, we bishops recommitted the Catholic Church in the United States to a consistent ethic of the preservation of all life, which remains the surest foundation of our life together.

On Nov. 28, the bishops of Indiana called for an end to the death penalty, saying, "Because we believe in the sacredness and dignity of all human life, we must speak out strongly against the violence and death which now permeates all aspects of our society."

Today, I call on all people of good will in central and southern Indiana to pray for the preservation of all human life and to recommit themselves to work for nonviolent solutions to every threat against the life and well-being of human persons from their conception until their natural death.

## New collaborative plan devised for funding center city schools

(Continued from page 1)

san plan added business and corporate funds to the support of parents and parishes. The figures haven't changed. The figures didn't need to change. They changed where they got the money.

"I think this plan will work out very well to everyone's benefit. And it will be equitable," said Father Waldon.

Center city schools include All Saints (Holy Trinity, St. Anthony, St. Joseph), Central Catholic (serving Good Shepherd, Holy Rosary, Sacred Heart, St. Patrick),

Holy Angels, Holy Cross Central (Cathedral, Holy Cross, St. Mary), St. Andrew, St. Joan of Arc, St. Philip and St. Rita.

The document states: "The center city Catholic schools are an outstanding means by which we form Catholics in the faith, provide a meaningful presence of the church in the center city, fight poverty, and provide an evangelizing presence to all that we serve. The Catholic school is not to be viewed as separate from the parish, but as an essential ministry of the parish and the archdiocese church."

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# Sr. Nancy Crowder named Woman of the Year

Program director of Holy Family Shelter is top vote getter among Indianapolis Star readers

by Margaret Nelson

When Daughters of Charity Sister Nancy Crowder learned that she was selected Woman of the Year by readers of *The Indianapolis Star*, her initial happiness followed around the support and awareness it would bring for homeless families. She is program director of Holy Family Shelter, a Catholic Social Services facility.

Sister Nancy also agreed that the honor might help young women to realize they can "make a difference" by being part of a religious community.

The shelter serves married couples and single parents with children. As the facility at the former Sacred Heart convent marked its 10th anniversary last year, 4,144 families had

been served. Children under 12 comprised more than 7,400 of the 12,814 people housed.

Sister Nancy received 403 out of the 1,362 votes cast by readers of *The Indianapolis Star*. One reader commented, "Sister Nancy gives 'tough love' to those who are homeless. She gives them dignity by expecting them to help at the shelter and to prepare themselves for—and seek—employment. In return, she sees that they get everything they need."

Last year brought disappointments, sorrows, and joys for Sister Nancy. For one thing, Sister Nancy was discouraged when one neighborhood association rejected a program of long-term housing for homeless families that she wanted to start in a former school.

But Sister Nancy was happy when the same program was warmly accepted by

everyone in the St. Patrick area. She and Richard Kramer, the CSS associate director of family and children's services, obtained more than \$800,000 in funding for the supportive housing project. The former elementary school building will be renovated to provide nine apartments, as well as support services for the tenants.

Just as at Holy Family Shelter, the new facility will offer day-care and after-school care for the families, medical and dental services, and job and family counseling.

But more it is even more important that the supportive housing facility will extend the time a family has to recover from financial and employment loss to up to two years. The first qualified families will move in later this year.

"It's very exciting to be able to see a dream take shape," said Sister Nancy Crowder. "I think it's a situation where the neighborhood will benefit as well as the residents of the building."

"It's like this is God's will," said Sister Nancy. "We will be able to provide additional support services for people who need them."

Sister Nancy came to the Holy Family Shelter in 1989. She has served as a leader in Indianapolis community groups for the homeless.

Archbishop Daniel M. Buehlein took third place in the voting for Man of the Year in the *Star*'s reader ballots. Comments lauded his leadership, pastoral care and public stance against capital punishment.

*The Indianapolis Star's* 1994 Man of the Year was Paul Browne, superintendent of the Marion County Children's Guardian Home. The home served 3200 abused, neglected and abandoned children last year.



**WOMAN OF THE YEAR**—Daughters of Charity Sister Nancy Crowder came last year's children at the Holy Family Shelter in Indianapolis, where she is program director. Sister Nancy was named Woman of the Year by the readers of *The Indianapolis Star*. (Photo by Margaret Nelson)

Second place in the balloting, went to Indianapolis Police Sgt. Frank Evans, who grew up in Little Flower Parish. He risked his life to negotiate with the two men who killed a child and wounded four other people in the May 23 hostage situation at Denny's Restaurant on Pendleton Pike.

## Benedictine Sisters to observe 30th anniversary at Beech Grove

(Continued from page 1)

ple-neighbors and the faithful in the parishes and schools they served.

Sister Mary Constance Kleemann said, "There were so many miracles that August." Sister Therese said, "Though we did all that we could, it was very evident that we were not in this alone. The other sisters came every weekend. Somehow the things we needed came in."

In the fall of 1956, the sisters moved into what is now the infirmary. Work was still in progress. There was a dining room and a small kitchen, with stove, refrigerator, and sink. Sister Mary Gerald said, "The hall still has the name the workers called it 'Five Mile Hall'."

Sister Mary Lucien Dippel remembered the story of one worker answering the phone. The caller asked, "Is this Our Lady of Grace?" The workman replied, "Just wait, I'll get her."

Sister Therese said that when the sisters moved into the convent, they began to have visitors every weekend. That helped later, when they needed more sisters. Sister Rachel said, "Some of the sisters at Ferdinand were afraid to come. But after they visited, they asked to stay."

The Beech Grove Academy had some eight students who boarded, living on the second floor of what is now the monastery. The sisters carried their meals to them.

The night before the academy opened, they had a paper cutter and a room of newprint, but no tables or chairs. The sisters had a phone relay. "That night, people came from all directions. When school opened, everything was here."

Sister Mary Robert was prioress in 1961 when Beech Grove became independent. The declaration came through Rome in April, 1961. One week before the official date, the last five sisters came up from Ferdinand to comprise the proper number.

In 1962, five of the Beech Grove sisters—most of whom were then involved in teaching—got letters asking them to go into nursing in preparation for the opening of St. Paul Hospital.

After a \$1 million capital building campaign authorized by Archbishop Paul Schulte was not successful, the Ferdinand

sisters borrowed the money to augment the fund. Sisters Therese and Irmgard remember holding cups after Mass at Christ the King to help repay the loan.

Sister Rachel said that many of the neighbors had not been inside the convent. So the sisters had a "Getting to Know You" open house with breads and cookies.

The Benedictines were surprised when people said, "I always wondered what went on in here."

"Closing the academy was difficult," said Sister Mary Luke. "The sisters had invested a lot of time and talent."

The Benedictine Center was opened after the academy building was remodeled in 1981. "It was started on a shoestring and is now a facility that is well-known and respected."

"They cooked, planned programs, and worked very hard," said Sister Irmgard. Some early income came from the Baptists, who rented it when their church burned. "Last year it served 90,000 people."

Sister Mary Gerald said, "We were the first to change our habits—in 1965. We had a style show, designed our own habits, and voted on which one we liked best. We all decided on the same one. Everyone changed at same time."

Sister Irmgard said, "That day, we all came out and didn't know each other." They remember the oldest sister—Sister Augustine saying, "We should have done this years ago."

The Beech Grove sisters agree that they have the best of both worlds. They are members of small, civic community 10 minutes from downtown Indianapolis. And they are supported by the people in the vicinity where they are located.

The Beech Grove Benedictines have an advisory lay board of lawyers, business leaders, and maintenance people. The sisters are proud that recently retired Beech Grove mayor, Elton Geshwiler, a non-Catholic, has been on the board from its 1967 beginning until today.

"The board has been very much a strength for us. They advise us. And they are kind enough to support us if we choose another way," said Sister Mary Luke.



**BENEDICTINES**—Sisters Therese (from left), Mary Luke Jones, Mary Richard Mattingly, Mary Lucien Dippel, Mary Gerald Messner, Mary Constance Kleemann and Irmgard Fritz talk about earlier days since the monastery's cornerstone was laid in 1955. The community will celebrate its 40th anniversary July 16, 1995. (Photo by Margaret Nelson)

## Pastoral leaders to preview exhibit at Eiteljorg Museum

Exhibit to explore meeting of native Americans with Jesuit missionaries

by Daniel Contiava

The Archdiocese of Indianapolis and The Lilly Endowment Inc. have invited pastoral leaders in central and southern Indiana to a special preview of an exhibit entitled "Sacred Encounters: Father DeMet and the Indians of the Rocky Mountain West" at the Eiteljorg Museum of American Indian and Western Art in Indianapolis on Thursday evening, Jan. 19.

The exhibit will be open to the public at the museum from March 18 through June 20. According to Suzanne L. Magnan, archdiocesan chancellor, this exhibit "explores the meeting of two very different cultures: the Salish, a native American people from the northwestern United States, and the Jesuit missionaries who came to this country from Belgium."

In the invitation which was recently mailed to parishes, schools and other Catholic organizations in the archdiocese, the co-sponsors of the exhibit describe "the encounter between a small band of Jesuit missionaries and the encounter between the Rocky Mountains [which] sparked a confrontation and a dialogue between two very different worlds." According to the co-sponsors, this "sacred encounter" produced a "collision of European and indigenous beliefs." It also "brought about wrenching changes, creating entirely new ways of life for native and newcomer alike."

Representatives of the Eiteljorg Museum point out that one of the distinctive features of this exhibit is its use of all five senses (sight, sound, taste, touch and smell) to show how the two cultures interacted. "Using a multi-media approach," they said, "Sacred Encounters" seeks to provide us with an authentic experience of these two very different cultures and of the successes and failures of their mutual interaction."

According to Magnan, "These are of us who are concerned with the multicultural dimensions of contemporary ministry (whether in foreign missions or right here at home) would do well to look closely at what can be learned from the encounter between the Jesuits and the Salish. I think we'll find that whatever our stereotypes may be (hostile Indians, overzealous missionaries or boring

museum exhibits), 'Sacred Encounters' will show us a whole new way of thinking about (and experiencing) what happens when two distinct cultures come together."

"Sacred Encounters," and related programs being sponsored by the Eiteljorg Museum, have been made possible by grants from Lilly Endowment and the National Endowment for the Humanities.

According to Fred L. Hofheinz, program director for religion at Lilly Endowment, "We believe that this important exhibit will provide religious leaders in Indiana with an excellent opportunity to experience first-hand the encounter between these two cultures. 'Sacred Encounters' raises important questions about the opportunities and challenges that are always present when two cultures come together. These questions are as important in Indiana today (as whites, blacks, Hispanics and other ethnic and minority groups struggle to live together in peace) as they were in the northwest 150 years ago."

The preview scheduled for Jan. 19 is meant to encourage the participation of parishes, schools and agencies in the unique cultural and educational aspects of the "Sacred Encounters" exhibit. For further information, interested people may contact Catherine Berghoff at the Archbishop O'Meara Catholic Center, (317) 236-1427 or (800) 382-9836.

## Criterion asks readers to share faith stories

Do you have a story of lived faith experiences you would like to share? Was your faith a rock to lean on during troubled times? Did it help you soar through a high moment in your life? Did faith help you during a time of personal tragedy?

*The Criterion* would like to publish stories like yours, our readers, about what your faith means to you. If you have such a story, send it to Faith Stories, *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

Stories should be no longer than 300 words (about a page-and-a-half). If you would prefer to have one of our staff write the story for you, give us a call at (317) 236-1570.



## FROM THE EDITOR

## Have you read any good books lately?

by John F. Fink

It's surprising which of my columns seem to go over with readers. Sometimes I'll spend a lot of time and work hard on a column and not hear a word from anyone. But for my July 1 column roughly six months ago, all I did was list the books I had read during the first half of 1994. More people mentioned that column to me than any other I wrote during 1994—or for the past 10 years, for that matter.

Since I got that kind of a response six months ago, I thought I'd hang on to a good thing. So here are the books I read from July through the middle of December. I'm including only books, not the various Catholic newspapers and magazines I make sure to keep up with weekly or monthly.

AT THE END OF THAT July 1 column, I said that I was then reading "The Catechism of the Catholic Church" that had just reached the public. I didn't read all of it, but I familiarized myself enough with it to be able to use it as a reference. That's how it's meant to be used.

In July Bill and Sallie Bruns gave me the book "On Writers and Writing," by John Gardner (Addison-Wesley Publishing). In the book Gardner examined the work of writers he admired—and of some that he didn't. It's a good book for writers.

From July 20 to Aug. 4 I led *The Criterion's* trip to Italy. I took along with me an anthology of Cardinal John Newman's books and, during the trip, re-read his classic "Essay on the Development of Christian Doctrine." He started writing that long essay as an Anglican and finished it as a Catholic. This greatest of all 19th-century theologians showed how various Christian doctrines developed through the centuries under the infallible authority of the church.



In August I read Benedictine Father Philip Schuster's "Seeking God's Will Through Faith, Hope & Charity" (Our Sunday Visitor Press). It was excellent spiritual reading.

My next book was not spiritual. "The Hard Way," by Alexander Brook, told how the author bought a weekly newspaper in Maine and struggled with it for 20 years before he sold it to a large newspaper chain which promptly ran it into the ground. It's a fascinating book but you would probably have to be a journalist to enjoy it.

IN AUGUST I FELT the need for something more spiritual. I re-read St. Ignatius' "The Spiritual Exercises" (the Institute of Jesuit Sources). It wouldn't be accurate to say that I made the exercises, because that would take more time than I could afford. But over a period of three weeks I did do many of the meditations the exercises call for.

On Aug. 27 I started to read Jesuit Father Avery Dulles' "The Assurance of Things Hoped For" (Oxford University Press). It's subtitled "A Theology of Christian Faith," and it's a very thorough study of what Christian theologians through the centuries have taught about faith. Reading it was slow going, though, and sometimes I noted in my spiritual journal that I spent an hour on it but only finished eight pages or so. I didn't finish this book until Oct. 2.

Knowing that I would have to write something for our Christmas supplement, my next book was "The Mystery of the Incarnation," by Bishop Christoph Schonborn (Ignatius Press). Bishop Schonborn is the man who was chiefly responsible for editing and assembling "The Catechism of the Catholic Church." I quoted extensively from this book in my article in the Christmas supplement.

I then turned to a book called "Expressions of the Catholic Faith," by Kevin Orlin Johnson (Ballantine Books). After reading a couple chapters, though, I gave up on it. I kept finding errors so I felt that I couldn't trust what the author said. Perhaps the errors I detected were the only ones in the book, but I lost confidence in the author.

It had been a while since I read some history of the

Catholic Church in America, so next I chose "American & Catholic," by Father Clyde F. Crews (St. Anthony Messenger Press). Father Crews is professor of theology and church history at Bellarmine College in Louisville and he did a good job of presenting a popular history of Catholicism in the United States.

ON OCT. 19 POPE John Paul's book "Crossing the Threshold of Hope" arrived. I took it with me when I went to Baltimore that weekend for the conference of the Catholic Campaign for America to read on the planes, and I finished it the following week. I devoted my Nov. 11 column to it. The book deserves its best-seller status.

A very interesting book arrived in the office on Nov. 2, "How I Pray," edited by Jim Castelli (Ballantine Books). In it 26 people of different faiths tell how they pray. At the end Castelli sums up the 26 essays and lists what he calls the five habits of highly effective pray-ers. I don't have enough space to list them here, unfortunately.

Also in November I read "The Challenge and Promise of a Catholic University," edited by Holy Cross Father Theodore Hesburgh (Notre Dame Press). Father Ted and 29 other Notre Dame professors or administrators wrote chapters on how to preserve the Catholic character of a university while striving for greatness as a university.

From Nov. 12 to Nov. 21 I led *The Criterion's* trip to the Holy Land. I took with me Hans Kung's latest book, "Great Christian Thinkers" (Continuum). In it he writes about Paul, Origen, Augustine, Aquinas, Luther, Schleiermacher and Barth. The chapter on Augustine is the best. Unfortunately, he stresses too much how these thinkers disagreed with the institutional church of their times—as he has with the institutional church of today.

Finally, in December I indulged my interest in church history with "Pontiffs: Popes Who Shaped History," by Father John Jay Hughes (Our Sunday Visitor). He wrote about 11 popes and did so well. My only complaint is that more popes weren't included in the book.

## A VIEW FROM THE CENTER

## How stewardship and fund raising are related

by Dan Cortina

Not long ago, I was asked to describe the relationship between stewardship and fund raising. Stewardship can be defined as "a complete lifestyle, a life of total accountability and responsibility acknowledging God as creator and owner of all." In their pastoral letter "Stewardship: A Disciple's Response," the Catholic bishops of the United States observed that a good steward is characterized by gratitude, generosity, accountability and a willingness to "give back" a proportionate share of God's blessings.

Fund raising is a professional discipline that allows nonprofit organizations to find prospective volunteers and donors, build



strong relationships with them, and actively solicit gifts of time, talent and treasure to support the organization's mission.

Henry Rosso, the founder of The Fund Raising School, now part of the Indiana University Center on Philanthropy, has said that fund raising is the servant of philanthropy. As Rosso sees it, there is an important connection between voluntary action for the public good (philanthropy) and the discipline which provides encouragement and support for philanthropy (fund raising). If the discipline of fund raising is meant to serve the broader interests of philanthropy—by helping individuals and organizations become more effective in their efforts to develop important human and financial resources—then what is the relationship between fund raising and stewardship?

I believe that the profession of fund raising exists to create opportunities for individuals and organizations to practice good stewardship. Professional, ethical fund

raising actively encourages and promotes the attitudes and behaviors that make good stewardship possible. And, in return, good fund raising—which is always a means to an end and never an end in itself—safeguards and defends good stewardship by helping individuals and organizations to make the best possible use of their limited human and financial resources.

Today there are enormous demands being placed on organizations in every field of the nonprofit or voluntary sector. And unfortunately, there are indications that in contemporary America society giving and volunteering are actively declining. How can the discipline of fund raising help to encourage better stewardship of organizations' limited human, physical and financial resources?

Human nature being what it is, the attitudes of mind and habits of giving that characterize good stewardship do not become "a way of life" unless they are practiced. It's one thing to say that we want

to share our time, talent, and treasure with others, but because we are easily distracted, fallible human beings, we need concrete opportunities for sharing. Sometimes we need these opportunities thrust upon us when we're too busy or when we're not in the mood for sharing! (Telephone fund raising, most everyone agrees, is an unwelcome intrusion on our privacy, but like the homeless person begging on the street corner, it forces us to make choices about giving and sharing that might otherwise elude us.)

The discipline of ethical fund raising is designed to provide busy people (who are preoccupied with other things) with concrete, specific opportunities for giving their time, talent, and treasure. But the discipline of professional fund raising, also forces churches and other organizations (which are also busy and preoccupied) to do the kind of planning that demonstrates strong leadership, to tell their stories in ways that will build strong relationships, and to use the means of professional fund raising to support their programs. Perhaps most important, good fund raising encourages organizations to be responsive to changing needs of their communities and to be accountable to the people they serve.

Professional fund raising never takes place in a vacuum. To be successful, it requires visionary leadership, a cause that is worthy of support, programs that truly make a difference, and sound management and fiscal accountability. In other words, it requires good stewardship. But the reverse is also true. Good stewardship needs good fund raising—to encourage individuals and organizations to practice what they preach about stewardship, and to provide them with concrete opportunities for giving.

## THE BOTTOM LINE

## Pope John Paul and his Jewish friend

by Antoinette Bosco

The church, under Pope John Paul II's leadership, has taken giant steps to try to end anti-Semitism forever.

I have in my hands a book that probably holds the key to why Pope John Paul feels so strongly about obliterating any remaining obstacles to Christian-Jewish understanding.

Called "Letter to a Jewish Friend" (Crossroads, \$12.95), the book is by Gian Franco Svidercoschi, tells of a special enduring friendship between two friends from the small town of Wadowice in Poland, who survived the Nazi atrocities in their homeland during World War II.

Of these boys—Jerzy "Jurek" Kluger and Karol "Lolek" Woznya—who saw family members die and knew their own lives were daily in danger, one grew up to become an exile in Rome and the other became pope.

To read about the pope's life as a youth in his native land, playing hockey, skiing,

swimming, going to dances and studying with his Jewish friend, Jurek, is to be introduced to a youth we all would have enjoyed knowing.

What a sad destiny awaited them when the Nazis stormed into Poland. The relatively large Jewish population was almost entirely wiped out in the Holocaust.

In recent years a movement started up to deny that the Holocaust ever happened. A few days before I got the book about the pope's long friendship with his Jewish friend, I had received "The Wiesenthal File," by Alan Levy (Erdmans, \$29.99), which points out that the Holocaust victims included many others along with the Jews.

Simon Wiesenthal, the Holocaust survivor who became a post-war relentless hunter of Nazis, said, "I was for over four years in different camps with people from 15 nations: Jews, gentiles, gypsies, communists. For me, the Holocaust was not only a Jewish tragedy, but also a human tragedy."

After the war, when I saw that the Jews were talking only about the tragedy of 6 million Jews, I sent letters to Jewish organizations asking them to talk also about the millions of others who were persecuted with us together—many of them only because they helped Jews.

The pope knows full well what the Holocaust was. In a letter to his friend, written in March 1989, Pope John Paul asked him to go to Poland for a special event. "On the site of the synagogue which was destroyed during the last World War, a plaque will be unveiled commemorating the Jews from Wadowice and nearby who were victims of persecution and were exterminated by the Nazis."

"Tell all who are gathered there that, together with them, I venerate the memory of their so cruelly killed coreligionists and compatriots, and also this place of worship which the invaders destroyed."

"This has a special significance to the pope from Poland, because, together with you, he survived all that happened in this land."

In a prologue to this book—so touching and moving—New York's Cardinal John O'Connor, a strong supporter of Christian-Jewish understanding, says that the book gives readers "a precious gift."

Definitely so, especially in seeing how tragedy influenced the faith and love and honesty of the man who became pope.

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# THE CRITERION

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# To the Editor

## Annoyed by the liberal slant of CNS

I am a new resident in southern Indiana, and I want first to compliment you on *The Criterion*. I've lived in several states and find your newspaper interesting and informative. I especially enjoy the editor's column, which is often instructive in the faith, and the archbishop's column is a channel of teaching in which he fulfills his role quite well as the shepherd leading his flock.

However, I have been irritated and annoyed by the "liberal" slant of the Catholic News Service for years. For instance, its penchant for quoting the Children's Defense Fund as an authority for family issues is ludicrous. This is not a pro-family group on the whole; many of its positions contradict Catholic teaching, e.g., promoting teenage contraception, favoring condom distribution and requiring mandatory HIV/AIDS education (see *Catholic Life*, Jan. Feb. 1993 issue).

Another concern I have is the underlying theme I see repeated over and over from the bishops and other Catholic organizations, and was present in several articles in the Dec. 16th issue ("Blaming the Victims Isn't the Solution," "Covenant House Head Growing Up Is a Different World Today," and "Political Firestorm Brews Over Putting Children in Orphanages"). There seems to be a desire in the church to have the government provide "social" or welfare services, where this is clearly not a function of government but of the church. To feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick and imprisoned, and bury the dead are not contained in the Constitution or Bill of Rights, but are clearly taught by the church as corporal works of mercy.

When the hour grew late and the disciples wanted to send the crowd off to find something to eat, Jesus didn't answer, "Give them directions to the local Roman welfare office," but replied plainly, "You give them something to eat" (Mt. 6:37). The command is still for us today, for the church contains the two essential elements with which to genuinely help people: it requires account-

ability and common sense distribution of funds, and more importantly exemplifies the Gospel to the recipients of charity, thus providing not only earthly but eternal benefits. If contraceptive tax rates are reduced, families keep more of their money to spend as they—not bureaucrats—choose, including donating to religious charities, and the church, rather than the state, is properly empowered.

Dianna Meinecke  
Borden

## Welfare reform and unwed mothers

I have met with our local congressman, Ralph M. Foley, to promote a key element of welfare reform. It is: no aid to unwed mothers under the age of 18 except for prenatal and postnatal care paid directly to the doctor or hospital. These young mothers are still children themselves and should remain in their parents' home for further nurturing—not be given money which enables them to leave home, get an apartment, quit school, have more babies and continue perpetuating poverty.

The Indiana Catholic Conference's welfare reform proposal to "Oppose provisions to exclude benefits for an additional child born to a welfare recipient because of the implications to the mother who becomes pregnant and punishment of the child for the mother's action" is startling!

While Pope John Paul II works himself to death promoting morality, and the people of Indiana, through their votes, have expressed their disgust with retaining irresponsible behavior, the ICC would actually lobby our state government to reward immorality and irresponsible behavior!

The ICC view, then, is contrary to that of the pope and the people of Indiana. There is also a possible conflict with Catholic Charities' position paper on welfare reform. I urge the ICC to rethink the whole thing, decide on what is truly important, and help us promote morality and responsibility in our communities.

When confronted with this issue, the

governor of Wisconsin used (gasp!) logic in his response, which was, "Can a working person, wanting additional children, simply demand more money from the employer?"

Ted J. Morhart  
Martinsville

(What the Indiana bishops and the ICC mean by "implications to the mother who becomes pregnant," quoted in the second paragraph of this letter, is that the exclusion of benefits for an additional child might encourage the mother to have an abortion.—Editor)

## Our language should reflect reality

When a woman is pregnant, people often say she is "expecting a child" or is "going to have a baby" or is "going to be a mother." We all use these expressions from force of habit, but using them has no reflection on the strength of our pro-life convictions.

Nevertheless, I suggest that we no longer use these phrases. They do not accurately describe what is happening. A woman who is pregnant is not "expecting" a child. She already has one. The child exists, is living and growing in her womb. She is not about to bring the child "into the world." The child is already in the world. The mother's womb is as much in the world as the mother herself.

The pregnant woman is not "going to be" a mother. She already is a mother. By saying she is "going to be" a mother, we inadvertently reinforce the notion that motherhood begins at birth. This rein-



THE NEW WAR ON POVERTY?

forces the idea that the child really is a child only at birth.

A pregnant woman is fully a mother. She does not have "half" a child, or a child "on the way." The child is here, already in the world, fully unique and in possession of the same dignity as every other person.

If our language reflects this reality, we will help the world to understand that children in the womb are indeed members of the human family—right here and now!

Father Frank Pavone  
National Director, Priests for Life  
Staten Island, NY

# Point of View

## 'The faster I work, the behinder I get'

by Shirley Vogler Meister

Did God put me on earth to accomplish certain things? If so, I'm so far behind I might never die.

That, of course, is a silly idea. I saw it printed on a coffee mug. Because of stress and doctors, I'm actually more apt to die from frantically trying to catch up. Besides, how do I really know exactly what God expects me to accomplish?

A friend suggested this: "Maybe God put us here just to enjoy life. 'What a novel idea!' I beamed. Then we laughed at how sadly impractical that is by today's standards.

We tend to hurry through life. Many mornings begin with quick (or no) breakfasts. Lunches are skipped or junk-food-rushed. Phone calls, meetings, errands, work schedules, and even recreational times are spent in high gear. Snack trays and microwave meals replace relaxed dining. Some publications and media only summarize what's happening in the world, almost in the manner predicted in George Orwell's 1984. Book reviews condense novels, yet speedreading is promoted. Grocery shelves overflow with instant food and drinks.

Immediacy seems the key word in this human race through life. Even death is made more convenient in some places, with drive-through funeral parlors available for busy folks with little time for condolences.

How does such a frenetic lifestyle enhance us as human beings?

The only way, we can benefit by rushing is if we use the time we save in constructive ways: to rejuvenate our harried bodies with rest and relaxation, to create something beautiful or worthwhile, to help our fellow life-travelers in worse circumstances, or, most of all, to improve our minds, bodies, and spirits through the quiet grace of God.

Irish poet William Butler Yeats observed in his autobiography: "Nobody running at full speed has either a head or a heart." You have to slow down in order to think and feel.



## LIGHT ONE CANDLE

## The church's loyal opposition

By Fr. John Catlor  
Director, The Christophers

Loyalty is more than a rubber stamp. It involves fidelity to the Holy Spirit.

Pope John Paul II has been described as a "restoration pope" by Cardinal Ratzinger, the prefect of the Sacred Congregation for the Doctrine of the Faith. Some think this means we are turning back the clock to the days of Cardinal Ottaviani, a good man to be sure, but not one who thought that loyalty meant protecting the status quo at all costs.

In 1958 Pope John XXIII rejected the advice of Cardinal Ottaviani and the entire Roman Curia when he announced his intention to convene the Second Vatican Council. The pope's futuristic thinking legitimized open debate on many issues. Cardinal Ottaviani thought this was a threat to good order. At issue was the validity of the concept of "loyal opposition" within the Church. Until Pope John XXIII had opened the door to freedom of discussion, but those in the Curia considered any opposition to their thinking to be disloyal and disrespectful. We are not speaking here of solemn doctrinal teachings, but rather of reformable church teaching.

Catholic Church Pope John XXIII had followed the policy: Error has no rights. By 1964 many of the so-called errors of the day won the approval of the council fathers. One of the most controversial issues on the agenda at Vatican II was that of religious freedom.

Jesuit Father John Courtney Murray, whom Cardinal Ottaviani opposed mightily, was the champion of that debate. Murray managed to persuade the council fathers and Pope Paul VI to pass the groundbreaking "Declaration on Religious Freedom."

The loyal opposition had been vindicated, but the sweet smell of victory did not linger long. In a few years, the restoration policy took over as the spirit of Cardinal Ottaviani returned. Some corrections were needed in the post-conciliar church, of course, to re-establish the authority of bishops over theologians who were bold enough to consider themselves the final arbiters of truth, but the process of restoration might have gone too far. Open debate on controversial issues should not be viewed as a breach of ecclesiastical tact or a sign of disloyalty. Disagreement with certain reformable teachings might be a sign of the Holy Spirit in growth and change have always been a part of church life.

There is a climate of fear in the church today which causes many to abandon their consciences, however prayerfully they may have arrived at their conclusion. A church in fear of reprisal may make sense if one presumes the People of God to be a static society, no longer open to change or growth, but a living church needs honest dialogue to stay alive and avoid stagnation.

Recently, Cardinal Angelo Sodano, the Vatican Secretary of State, said: "If one loves Christ, one must love the church and not criticize its leaders." Love does not criticize." Is this what loyalty demands? Charity and loyalty are essential values, no longer open to change or growth, but a living church needs honest dialogue to stay alive and avoid stagnation.

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



## CORNUCOPIA

# The art of name-calling

by Cynthia Dewes

We once received a Christmas card signed by Boo, Swate, Boogie Woman, The Animal and Bud. But, not to worry, we knew it was from John, Susan, Kelly, Ryan and Baby-in-the-Tummy.

Indeed Boo himself, now the grown-up John, had several childhood names. Besides Boo, he was known as Boo Radley, Boo Bear and Boober Dewes. He had a sister called Kiki or Kiki-Mess, and brothers labeled with similar abandon and distinction. So we are not surprised by his family's greeting card, which now, includes the signature of Hannah Banana (formerly Bud).

There's a lot of cunning involved in being a parent, including the use of nicknames. We give sprouts nicknames when they're being adorable so that later, when they're in the normal mode and we're coming to the end of our parental rope, we'll have a reason to remember how cute they used to be.

The practice can even avoid something scary. In one of his comedy routines, Bill Cosby once said to his son, "I brought you into this world and I can take you out." Makes you wonder what that kid's nickname was, because he sure could've used one at the moment.

Parents are identified by various names too, if not always within their hearing. Presumably, by nicknaming themselves or adapting their titles to the sound of what their babies call them, parents will make their responsibilities

more palatable to their young. After all, we're not Victorian parents these days.

Thus, kids call their mothers Mom, Ma, Mommy, Mum, Mummy or Mama (pronounced two ways, each emphasizing a different syllable). Fathers are called Dad, Daddy, Da, Pa, Pop, Pappy or Papa (again, two pronunciations). No telling what else we're called.

Grandparents add still another dimension to the name game because there are usually more of them to address. One child we know, due to events too complicated to relate, had four sets of grandparents.

She calls them, respectively (and, we hope, respectfully), Granny and Grandpa, Grandma Jones and Grandpa Bob, Nana and Grandpa Smith, and Grandma and Grandpa Tower. Not only that, she has three batches of great-grandparents, each of whom is known by the lengthy moniker Great-Grandma (or Grandpa) So-and-So. Whew.

Lovers of all ages call each other by nicknames to show affection. This is admirable and sweet to witness, although it can be a bit unnerving in certain circumstances. As, for instance, if someone like George Burns should call his aged beloved "Boopsy," and she in turn would call him "Hunk-City."

We even like to name our pets with what are in fact nicknames. Since they're at our mercy and can't speak in their own defense, we stick them with rather undignified appellations like "Boy," "Bitsy" or "Spot." It almost makes "Rover" sound like a member of the peagee.

Even in Scripture we see God the father referred as "Abba." We're told that this translates to something like

"Daddy," which is surely an affectionate reference.

There you have it, just another one of the many proofs that God the Father loves us with the same tender concern we feel for our own children. He calls us all by name.

## check-it-out

Holy Trinity Church, 2618 W. St. Clair St., will hold a **capital campaign kickoff dinner** on Jan. 28 at the St. Clare's Mansion on the campus of Marian College at 7 p.m. The donations to the campaign are intended to upgrade the Holy Trinity property and the community involvement including the food pantry, clothing room, adult day care and the children's day care and kindergarten.

The fourth annual **Words of Wisdom Weekend** will be held at St. Lawrence Church, 4650 N. Shadeland Ave., on Jan. 21-22. Four speakers will present topics relevant to Catholic living. The program runs from 10 a.m. to 2 p.m. on Saturday and from 1:30 p.m. to 5 p.m. on Sunday. Fees are \$6 per person or \$18 per family. For more information, call 317-543-4925.

The Pastoral Musicians of central and southern Indiana will present an evening of music performed by the choirs and music groups of our area. The program **"BYOG—Bring Your Own Group,"** will be held on Jan. 27 at 7:30 p.m. at St. Monica Church in

Indianapolis. A buffet dinner will be served at 6 p.m. for \$7.50. Reservations must be made by Jan. 23. Call Teresa Eckrich at 317-356-1868.

The Archdiocese of Indianapolis contributed \$1,000 to the **United Negro College Fund Telethon**. Father Clarence Waldon presented the check on WRTV-Channel 6 on Jan. 7.

On Jan. 14, from 5:30 to 6:30 p.m. in the old gym, Providence High School Alumni will sponsor a **reception** for 17 of the Sisters of Providence who taught at Providence High School. All are welcome to stop by.

The Behavioral Services department of St. Francis Hospital and Health Centers will offer the **LEARN Weight Management Program** (Lifestyle, Exercise, Attitude, Relationship, Nutrition) from 9-11 a.m. on Jan. 26. The program will continue for eight consecutive Thursday mornings. Fat gram counting, behavior modification, and exercise will be stressed during the eight week program with a focus on lifestyle and long-term changes. Cost is \$150. For more information, call Brenda Danner at 317-783-8961.

Kordes Enrichment Center will offer women a 12-step recovery program, **"Nurturing Sexuality and Spirituality,"** on Jan. 27-29. Topics to be addressed include sexuality and spiritual dimensions and the balancing of the feminine and masculine self. Individuals will learn to identify the messages that affect self acceptance and love of the self. For more information, call Kordes at 800-880-2777 or 812-367-1411, ext. 2907.

## St. Philip team blesses homes

by Margaret Nelson

On the last Sunday of Advent, the pastor and members of the faith formation and evangelization committees of St. Philip Neri Parish had a "really powerful experience," according to Father Michael O'Mara.

On the fourth Sunday of Advent, pastoral associate Tom Bogenschutz, Father O'Mara and 13 other parishioners went out to visit and bless the homes in the area.

The weekend Mass homilies focused on the holiness of a visit, as the Gospel was about Mary visiting her cousin Elizabeth. "We talked about how God is enfolded by a visit, and how holy that can be."

In an afternoon prayer service, the team of visitors received a blessing and the group sang "O Come, O Come Emmanuel." The Sunday Gospel was read again, and the blessing prayer focused on the unity between the home families and the church family.

Father Clarence Waldon, former director of the Office of Evangelization, led St. Philip parishioners for an Advent Day of Reflection earlier in December. That Sunday, Father O'Mara celebrated the Masses at Holy Angels Church, where Father Waldon is pastor.

The households within the boundaries of St. Philip were divided among the people who were making the Dec. 18 visits. Other homes were visited later in the week.

The parish visitors knocked on 300 doors and got into 200 of them. Father

O'Mara said. No more than 10 people said that it was not a convenient time.

When the team returned, they told stories of people who made soup for them or shared experiences with their visitors. One resident said, "I never knew Catholics did things like this."

"It went really well," said Rick Hodgson. "It was inspiring to do."

Father O'Mara said that a woman who had been a member of the parish for 67 years told him she had never had a priest visit her house.

"We found a lot of older people who should be on our Communion call list. They had 'fallen through the cracks' through the years," said Father O'Mara.

"Isn't this really what people are wanting?" asked the pastor. "I see this as being the life of our parish...enfolding the life of Christ among them. It is a powerful way of saying we cherish you as part of our parish community."

Father O'Mara said, "I've already seen a handful of people in church that I've never seen before—and that's not counting Christmas."

"It was good. I can't say enough about how good the experience was for me. I felt connected with the parish and the people," he said. "It helped me experience how they live and the struggles and joys that are there with the people who are there."

Father O'Mara said that all the team visitors want to continue making the visits in the spring.

"Besides, I got a lot of good cookies along my way," smiled Father O'Mara.



**BLESSING**—St. Philip Neri parishioners saying the house blessing prayer at the Cougan home are (from left) Rick and Kathy Hodgson, Dorothy Spongel, Casey Cougan, Father Michael O'Mara, Joey, Jacob and Joseph Cougan. Tammy Cougan is not shown. (Photo by Margaret Nelson)

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REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

# Man travels land where Jesus lived—by bicycle

A Catholic Social Services program director rides bicycle 230 miles in Holy Land to benefit hospital

by Mary Ann Wiyand

Biblical stories seem to come alive during a visit to the land of their origin, Mil Penner said, especially when tourists have biked to the Holy Land sites.

Penner, who is the program director of School Social Work Services for Catholic Social Services in the archdiocese, participated in a charity bicycle tour of the Holy Land last November to raise funds for the Nazareth Hospital in Israel.

"The Nazareth Hospital dates back to 1861," he said. "It serves the Muslim, Jewish and Christian communities in Nazareth. It actually is run by the Edinburgh Missionary Society from Edinburgh, Scotland, and is an international medical effort."

Penner said funds from the third annual charity bicycle tour will benefit plans for expansion of the hospital.

"Each rider had to raise \$3,000 in pledges," he said. "I got involved because my brother, H. A. Penner, is the executive director of the project here in the states. There were 28 American bikers among the 130 bike riders from throughout the world."

Participants represented a variety of faith traditions and ages and came from the U.S., England, Scotland, Ireland, the Netherlands, and Germany, he said. "It was a great group of people and a great trip."

The 230-mile bike route began in

Nazareth and ended in Jerusalem, Penner said, and the favorable weather at the beginning of Israel's winter season made for excellent riding conditions throughout the tour.

"From Nazareth, we rode to Cana, the Sea of Galilee, down the Jordan River to the Dead Sea, and then to Jerusalem," he said. "We averaged 35 to 40 miles a day. Our big day was 58 miles. Temperatures were very moderate, in the low 80s, and we had a tailwind, which was fantastic."

"The Dead Sea is the lowest point on the Earth at 1,315 feet below sea level, so we were going downhill during the first part of the ride. Then we had the big climb up to Jerusalem, on the hill, which pushed us pretty hard for a couple of days."

During the trip, Penner said, the bikers stayed in guest quarters at Israeli *Lebanon*, which are self-contained and self-sufficient Jewish cooperatives.

While in Jericho, he said, the riders observed the excitement of the Palestinians following the signing of the historic peace accord which gives them autonomy both in Jericho and Gaza.

"I was impressed by the hopefulness expressed by the people, particularly the Palestinian people in Jericho," Penner said. "When we arrived there, we were greeted by a contingent of dancers and a lot of the townspeople. Part of what they were celebrating was the freedom they felt in the new peace accord signed

between the Palestinian people and the Israeli government. Peace was so much on their minds. I think they were sensing a newness, definitely, a step forward, that they hadn't felt before. At the time we were there, the border to Jordan was just two days from being opened. We saw the bridge under construction."

In addition to sharing in the excitement of history in the making, Penner said the bike riders were able to experience the sacredness of many Holy Land sites.

"Experiencing firsthand on bike the countryside of Nazareth, Capernaum, the Sea of Galilee, Cana—the sites where Jesus performed his ministry—was really a highlight for me," he said. "We biked where Christ lived and walked. We had Isaac, a tour guide, who was Jewish and knew the Old Testament. They didn't have a lot to say in the northern part of Israel, in Galilee, but as we rode south they told us the Old Testament stories of Joshua and Moses, and of David and Goliath, right in the locations where the events occurred."

Penner, who is a Mennonite, said he especially enjoyed hearing the tour guide describe the powerful story of how the shepherd boy David challenged the mighty Philistine leader Goliath.

"That part of the trip was just spectacular," he said. "We were in the valley where David and the Israelites met Goliath and the Philistines. We were down in an olive grove in a stream-bed. We had our bikes off-road, and we were

sitting by the very stream-bed where David picked up his five flat stones and took one of them and slung it at Goliath.

The interesting thing was that as the guide was telling the story we saw some shepherd boys herding their goats and sheep by throwing stones. If you figure that a shepherd throws stones daily in animal herding, it's easier to understand how David was able to sling that stone with such accuracy."

After pedaling a bicycle across the Holy Land, Penner said he will never forget the endurance of the ride, the challenges of the topography in that part of the world, and the retelling of Old Testament stories.

"What impressed me the most was just being at the sites and feeling the atmosphere of those places, particularly in Jerusalem," he said. "At the end of our trip we visited the old city, the Church of the Holy Sepulchre, the sites of Jesus' crucifixion and of his tomb and the Resurrection. And we were able to raise over \$200,000 for the hospital."

Memories of the Holy Land bike trip will influence his life and his faith, Penner said.

"Now when I read the Bible I read it with a sensitivity to geography that I never had before. It opens up a whole new dimension for me. It's going to make me delve a lot deeper in terms of understanding the Bible. Understanding the relevance of geography as it impacts these biblical stories really adds to the stories."



**CHARITY BIKER**—As a member of the Biblical Charity Bike Riders, archdiocesan employee Mil Penner of Indianapolis helped raise money for Nazareth Hospital in Israel by biking across the Holy Land during November. He is the program director of School Social Work Services for Catholic Social Services. (Photo courtesy of Mil Penner)



**HIRING**—More than 1,100 people came to St. Andrew Parish Hall to apply for the 300 jobs available at a new Cub food store being opened nearby. The business paid for the use of the hall and promised to collaborate with the parish in its ministry to the center city area. (Photo by Margaret Nelson)

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## SPOTLIGHT ON CINNERSVILLE DEANERY

### Cedar Grove parish serves 150 families

by Peter Agostinelli

Holy Guardian Angels Church sits off State Road 52 in the small town of Cedar Grove. The town sits among the hills of rural Franklin County.

It's a scenic part of southeastern Indiana. In fact, when you're driving through, chances are you'll see more sheep and cattle than people.

This tract of Indiana is just northwest of the greater Cincinnati area. Many parishioners at Holy Guardian Angels are from families that have been parishioners there for generations. Some are descendants of the first German settlers.

But this mostly indigenous parish has seen the arrival of some new Catholics from Cincinnati and other parts of Ohio. Whatever reason they have for relocating, one attraction is that this region of the Whitewater River Valley is one of the most beautiful in Indiana.

In 1872 a Swiss priest from nearby Brookville started caring for about 20 Catholic families living in Cedar Grove. This priest, Father Meinrad Fleischmann, helped organize the first parish there.

According to a parish history, the first Mass was held in the home of one of these early families. Another first Mass was held in January of 1874—this time it was the first Mass celebrated in a 30 x 60 foot church which had been built in the interim.

Father Meinrad's brother, Father Joseph Fleischmann, also of Brookville, came to help administer the new Holy Guardian Angels Parish. During the pastorate of a succeeding priest, Father T.S. Mosker, the current brick church was constructed to serve the growing congregation.

The parish history notes the difficulty some parishioners had in getting to Mass. Before a bridge was constructed in 1916, people who lived south of the Whitewater River had to take a ferry to attend Mass.

A priest named Father Aloisius Laugel served as pastor for more than 30 years before his death in 1969. He's remembered for his important contributions to religious education and his guiding of parishioners during the transition following Vatican II.

Franciscan priests from Oldenburg assisted Father Laugel during his final years of ill health. The Franciscans served until a new pastor, Father John Kramer, was appointed. Father Kramer is recalled for his brief but significant term at Holy Guardian Angels. He's remembered for making improvements to the old school building, starting a printed Sunday bulletin and introducing religious

education classes taught by lay women on Saturday mornings.

In 1970 Holy Guardian Angels became a mission of St. Michael Parish in Brookville. At the time Father Louis Schumacher served as pastor there—as he still does—with Father John Geis serving as associate pastor. Father Geis, now pastor of St. Mary of the Knobs Parish in Floyd's Knobs, was assigned to administer Holy Guardian Angels. With parishioner help, he took care of important repairs and introduced an evangelistic program.

Father James O'Riley succeeded Father Geis at St. Michael and Holy Guardian Angels. Father O'Riley later became resident pastor at the Cedar Grove parish.

Some very odd but striking stone benches sit in front of the church and rectory. The parish history says they were installed during the term of Father Charles Clever, pastor from 1906-1938. The priest was interested in geology and apparently had collected a great number of these big stones. He commissioned a stonemason from Cincinnati to use them to craft the benches.

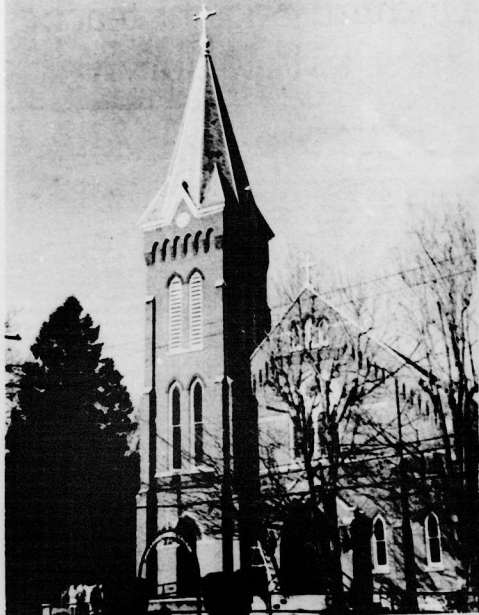
Another unique physical detail at Holy Guardian Angels are the striking murals on the church's ceiling.

Father Elmer Burwinkel, who took over pastoral duties in 1993, thinks a central mission of every parishioner is to continue Christ's mission of building God's kingdom. Through Christ we are empowered to be him in the world, the priest said, and stewardship is one way of envisioning this call to live together in Christ for the glory of God as well as our own glory.

"Not everyone at Holy Guardian Angels is convinced that stewardship isn't just another form of tithing," Father Burwinkel said. "Some members are already (practicing) stewardship. All of us could probably improve."

"There is a need for more faithful stewards particularly in the time and talent categories. Even in the treasure area we could do better, even though the parish met the United Catholic Appeal goals the last two years and the parish facilities are well-maintained."

Father Burwinkel thinks the parish excels in its prayerful, participative liturgies, which are supported by three music groups, greeters and ministerial assistance. The pastor said council and committee efforts are collaborative and constructive, although there are two few people doing too much of the work. He said there's a need for more



WHITEWATER VALLEY—Holy Guardian Angels Parish in Cedar Grove serves families in southeastern Franklin County. The town sits just north of the Whitewater River.

prayer and family strengthening groups, more evangelization and ecumenical efforts. Several community breakfasts are held

in the parish. Also the annual festival is a two-day event organized with mostly parishioner effort.

Holy Guardian Angels' religious education program benefits from good attendance overall. It emphasizes faith content and faithful catechists.

Father Burwinkel thinks more parents need to see their stewardship role as educators of their children and their need to practice their faith as the first step in that responsibility—in the home, in the parish and beyond. What stewardship is like in daily life, particularly in the community and at work, also needs more emphasis, he said.

(Continued on page 9)

### Holy Guardian Angels

Year founded: 1874

Address: 405 U.S. Highway 52, Cedar Grove, IN 47106

Telephone: (317) 647-6981

Pastor: Father Elmer Burwinkel

Parish Administrator of Religious Education: Marcella Frey

Parish secretary: Julia Frey

Business manager: Alvin Maune

Youth ministry coordinator: Joyce Lake

Music director: Stephen Ludwig

Number of households: 150

Church capacity: 275

Masses: Saturday-7:30 p.m.; Sunday-9:30 a.m. (April-September), 7:30 a.m. (October-March); Weekdays-Tuesday, 7 p.m., Friday, 8 a.m.

### Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.

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# Undugu Society teaches street kids to survive

Seeds have been sown to assist the homeless children of Kenya

(Editor's note: Criterion Assistant Editor Elizabeth Bruns visited Africa Oct. 30 to Nov. 29, 1994. She was a participant in the Fall Chastity Program to Africa sponsored by the International Union of the Catholic Press.)

by Elizabeth Bruns

The people of the Mathare Valley slums will tell you that Father Arnold Grol is a saint. Father Grol will tell you that he is just following his heart by helping people who live in the Mathare Valley, a large slum located just outside Nairobi, Kenya.

Father Grol is a 71-year-old member of the Society of Missionaries of Africa, commonly known as the White Fathers. In 1972, he came to Kenya to serve as an assistant parish priest at St. Teresa's Church, a large parish located in the center of the Mathare Valley slums. He has devoted the last 21 years to hundreds of those he calls "the marginal people—the ones everyone else has forgotten."

More than 150,000 people live in the slums. Their "homes" are built row upon row of one-room huts. It isn't unusual to find at least 10 people living in one of these huts, packed in like sardines—all living like animals with the stench of sewage assailing the olfactory senses.

The family situations of these people are bleak. The mother is often alone and unable to control her children. The father, if present, may be unemployed, drunk and aggressive. Few children attend the school in the slums. Their families can't afford the uniforms. They have no education or vocational training. Most settle for stealing or prostitution, drowning their misery in drugs or alcohol. They have nothing to look forward to and nobody who cares about them.

Father Grol was struck by the number of idle youngsters loitering about the streets. In April 1973, he opened a hall next to his church and invited young people to drop in. Twenty boys came and the first youth club was born, soon followed by two others in different slum areas. They are named "Undugu," Swahili for "brotherhood" and "solidarity."

The youth group started as a sports club for the boys, then Father Grol started job-training programs with a small mechanic workshop, persuading a local firm to donate tools and recruiting a volunteer instructor. As more and more boys joined the workshop, Father Grol found rent-free space, later to become the Undugu Vocational Training Center, offering two years of courses in carpentry, metalwork, tailoring, leatherwork, car mechanics and masonry. By 1976, the government had recognized the center and agreed to supply salaries for its instructors and some tools. It also provided land for a new building that opened in 1977 with 18 workshops and six classrooms. More than 1,000 graduates have completed the courses.

Father Grol has set up money-making activities as well. Some of the boys have started a jazz band called "Undugu Beat."

They play in Nairobi hotels and at other locations around the city.

"I felt that giving money was a humiliation," Father Grol said. "So I gave them guitars. They worked out how to earn money."

Father Grol said he was shocked by the misery he saw in the Kenyan slums when he arrived in Nairobi from living in Tanzania for 19 years. "I had never seen anything like this before in my life," he said.

Father Grol was stunned when he first heard about the "parking boys"—youngsters between five and 17 who live on the streets, sleeping on the pavement. Most are stricken with disease and survive by directing motorists to parking places and by scavenging for food in trash cans. They are outcasts, abandoned by their families and always on the run from the police.

One night, Father Grol took three youth-club members into the heart of the city to try to make friends with some of the parking boys. Finding a group of unkempt boys huddled in the cold, they talked to them but got no response. They tried again the next night but to no avail. A few weeks later, they brought clothing and food to them, and the boys accepted. Little by little, Father Grol began to win the boys' confidence.

"It was a long struggle," he remembers. "I knew from experience that anyone who was not now among them was not to be trusted. But gradually, friendship developed."

From that meager beginning evolved the Undugu Society of Kenya, a network of self-help programs guided by the motto, "Help People Help Themselves." The school soon expanded to include all slum children, ages 12 to 15. Teachers, also recruited from the slums, received on-the-job training and, with the Kenyan Institute of Education, worked out a three-year syllabus specially geared to the youngsters' needs. In addition, metalwork, carpentry and tailoring were taught through apprenticeships with local craftsmen.

Another important achievement has been made by the Undugu Society of Kenya. On Nov. 2, 1994, the society published a book "Survival: The Undugu Society of Kenya's Integrated Approach to Urban Development." The book doubles as the society's 1992-93 biennial report.

An account of what the Undugu Society has struggled to achieve in its mission of responding to the plight of the less fortunate members of the society, the book also features about 100 photographs by photo-journalist David Blumenkrantz. The photos depict the life of street children and the work of Undugu Society.

The profits from the book will assist the society in building a shelter for street girls. In the United States, support is given to the society by the Ford Foundation. If you have an interest in helping the Undugu Society of Kenya, write them at P.O. Box 41417, Nairobi, Kenya.

Modestly, Father Grol shuns the suggestion that he has done much. "One thing that moves me, though, is the new concern I see for those 'marginal' people on the part of their teachers, their social workers and the community," he says. "Even if Undugu should die tomorrow, enough seeds have been sown so that this concern will remain."

ASSISTANCE TO THE IMPROVERISHED—This publication was produced by the Undugu Society of Kenya to promote awareness of the struggles of the impoverished.



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## Holy Guardian Angels serves Franklin County Catholics

(Continued from page 8)

Organizations that guide parish life at Holy Guardian Angels include the parish council, spirituality committee and family life committee. Father Burwinkel said parishioners are trying to develop the family life committee into a more integral part of the parish.

Father Burwinkel calls the family network at Holy Guardian Angels "tremendous." He thinks the closeness forms a solid base for parish life.

One activity some parishioners recently took part in was a video presentation series called "The John Paul II Family Apostolate." Videos covering different themes were shown on Sunday evenings for several months through mid-December. The presentations were organized in novena form.

Father Burwinkel thinks the series is a

good example of how Catholics can use modern communication methods in the areas of education and ministry. He said the series received a high response, with an accompanying hymn concert drawing a good response.

In other areas, parishioners have been looking more toward the future. Father Burwinkel said the parish has been trying to develop its three- and five-year planning goals.

Father Burwinkel noted the need to move toward a greater understanding of evangelization. That's one goal Holy Guardian Angels parishioners might look at as they plan. The parish will mark its 125th anniversary in 1999.

"It's what we're all called to," the pastor said. "Our mission is the same as Christ's—to make things happen and to build God's kingdom."

## JOURNEY TO AFRICA

# Generosity is found in Kenyan townships

by Elizabeth Bruns

My mother tells me that I must carry a horseshoe around in my back pocket or maybe sleep with a rabbit's foot under my pillow. She thinks I'm one of the luckiest people on the face of this earth. Considering how fortunate I have been in the last few years, I tend to agree with her.

At the Catholic Press Association (CPA) convention in May 1994, I was reunited with my friend Joseph Chittilappilly, secretary general of the International Union of the Catholic Press (UCIP). We first met in September 1993 in Berlin, Germany. I had been selected as one of the CPA representatives for the annual UCIP Summer University in 1993, the "university" was held in Eastern Europe.

At the CPA convention in May, Joseph invited me to attend UCIP's 1994 Fall University in Africa as part of the staff. Needless to say (after consulting my editor and the powers that be), I told Joseph, " Heck, yes!"

On Oct. 30, I started on my journey to Kenya, Tanzania, Zimbabwe and South Africa. Upon arriving in Nairobi, I met 21 other young journalists from 19 different

countries. Two others from the United States were among the group, Carrie McClash from *The Catholic Voice* in Oakland, Calif., and Chris Kissel from *The Catholic Bulletin*, up in the ice box of St. Paul/Minneapolis, Minn.

After a short but jet-lagged slumber, the group took the afternoon to visit a cultural center, Bomas of Kenya—which means Home of Kenya. There we were treated to cultural dances and native music. The performers would explain to us the meaning of each dance and what symbolism it had. Celebration dances, marriage dances and dances of the dead seemed most popular. I reflected at the time that it would be nice to have a single heritage and grassroot ties. It was one of the only times on the trip that I wasn't too happy about being an American. The melting pot seemed a little too big.

Our organizers in Nairobi were Albert Mori and Juliana O'Mate. While waiting for the rest of the participants, we went to *New People* magazine headquarters after dinner to meet all our organizers and each other. Albert is one of the staff writers at the magazine. *New People* is an international Catholic magazine of missionary awareness. The subhead under the magazine title says, "The African Church open to the World." It's a creatively designed magazine, pro-

duced with up-to-date technology. I guess I still was holding onto a stereotype that I had of Africa. But they do have an address online. This still shocks me.

As advanced as their publications were, they still have basic problems that we, as Americans, don't usually face. For instance, lack of water forced us to move from the All-Africa Conference of Churches, where we were headquartered. I found it different and somewhat amusing—until the third day without a shower.

One of the highlights in Kenya was a visit to Nakuru Township. In Kenya, not only do you have differing religions, but there are ethnic clashes between different tribes. As visited Bishop Ndingi Mwanan-Aziki, of the Diocese of Nakuru, to discuss the ethnic clashes in his diocese.

Surprisingly enough, he said he thought women in America were more discriminated against than the women of Kenya. Juliana, one of our organizers, argued that point with him. And listening to the ordinary women of Kenya speak about their jobs, I would have to disagree also. Juliana spoke about discrimination of women in Kenya's equality movement of the '70s.

The same day, we visited Nakuru National Park to see a famous wildlife preserve. Seeing all the baboons, giraffes, gazelles, zebras and wart hogs out in the open made me pinch myself, wondering if I was flipping through a copy of *National Geographic*.

A visit to a local Kenyan's local childhood home was one of the most memorable visits of the trip. Francis Morroci, a respected and well-known Kenyan journalist, invited us to his mother's home. It consists of three separate buildings. One building was made up of two bedrooms and a sitting room, another building was a large kitchen, the third was an outhouse. All of the buildings were pinch myself, wondering if I was flipping through a copy of *National Geographic*.

The Morroci home sits on two acres of land. All the parts of the "house" were covered with tin metal roofs that Francis told us he helped put on when he was a small boy. In their area, the Morroci are considered very wealthy. They grow their own crops, such as corn, fruits, vegetables, spices and sugarcane.

The family fed all 23 of us. First they brought out fresh corn directly from the field—still in the husks. Then they gave us porridge and bread. Next we had beans—that we picked out of a bowl with our hands. It was like taking a handful of popcorn and popping it in your mouth. And if the beans were too bland for your taste, well, the Morroci had pure salt, too. And for dessert, sugarcane right from the stalk.

Although it may seem unconventional and a particularly strange way to eat, it was one of the most pleasant ways of sharing a meal that I've ever experienced. It was a team effort for the Morroci as I kept seeing new faces, later learning the person was a grandchild or cousin or niece.

I did learn that mothers worldwide urge guests to eat more and more at meals. In Kenya, it's because, "Americans try to be too thin." I'm told.

After the meal, Francis' mother sang a few songs in Swahili, then asked us to pray the Lord's Prayer in every language that we knew—thus it took us about 20 minutes. We then returned to our new housing, the Amari Benedictine Center.

In downtown Nairobi the group visited the Nation Center, which is headquarters for one of the three secular newspapers (The

Nation) in Kenya. While there, I spotted a wire news report on the international news desk about the American Airlines crash from Indianapolis to Chicago. Of all the reports to pick up! I had begun my trip to Africa on that flight—only four days before the crash. That spoiled my love of flying.

Later on in the week, we went to two different slums in Nairobi. The poverty there is staggering. (See article, page 9.) More than 1 million people—50 percent of the population—live in the slums in Kenya. When Americans talk about slums, we get a mental picture of a bad neighborhood in one of our major cities. In Kenya, slums are self-constructed villages (made of straw, mud, cardboard, scrap metal or other trash) with shanties packed so closely together that it is hard to walk through the alleysways. The people who live there use garbage bags as insulation. The entire area assaults the senses with the smell of sewage, the sight of prostitution and alcoholism in the streets, and the feel of dirt and filth on the skin.

Efforts have been made to clean up the area and to enable the people to earn some sort of living. In Nakuru township, a recycling program has been started. The inhabitants of the slum search for recyclable material in the trash. More often than not, they are also looking for food there. When they take their recyclable material to the project, they receive about two Kenya shillings for one kilo of usable trash. Two Kenya shillings is comparable to about one or two U.S. pennies. It is almost impossible for me to understand how these people are able to survive.

At the site of the recycling project, our group talked to people of the slums. They live amidst the trash—rusty tin cans, broken bottles, flies en masse—stepping on it with bare feet while talking to us. I watched a little girl dig a small space in a pile of rusty cans with sharp edges to sit down, as if she were making her personal lounge. All I wanted to do was scrub my skin with soap and water. And I reflect that I could have done that—those people live in that condition, not knowing when they are going to bathe, eat, drink or find shelter.

Our last morning in Kenya was spent in a little rural district of Nairobi. We went to Mass in a church not much bigger than a one-car garage. I trained throughout the morning so the Mass was delayed because the parishioners walk from their homes to Mass. The pastor is an Italian missionary and was thrilled to have us. Most of the Mass was in Swahili; however, the pastor read the gospel in English also.

The community was very welcoming and the church was packed. The parishioners sang songs of welcoming and celebration to us before we left. Many of the women had babies strapped to their backs and had enormous holes in their ears—this was not a normal ear piercing. Albert told us that in some tribes, the women and men are required to insert a piece of wood the size of a cork (and sometimes bigger) into the ear lobe. It is a tribal custom. I regret that I did not get photographs of it.

It was wonderful to witness and celebrate a Mass there. The people are really into their faith—truly celebrating—dancing, playing tambourines and musical shakers. The Mass is permeated with the local culture and ethnicity. I shared my feelings with one of the other group participants about this. He said that Mass is a kind of entertainment for the poor—they are truly rooted in their faith.

Next week, my journey continues in Tanzania.

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DINNERTIME, AFRICAN STYLE—Soft beans was one of the many home-grown courses served at the Morroci home located in a small township outside Nairobi, Kenya. (Photo by Elizabeth Bruns)



# Faith Alive!

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## Learn how to envision the possibility of hope

by Fr. David K. O'Rourke, OP

Hope is the unknown virtue, I suspect. St. Paul says there are three great virtues: faith, hope and love. Most people have pretty good ideas about what faith and love are. But what is hope?

I suspect that many of us would have a harder time coming up with a definition for "hope." Maybe it is easier to illustrate hope than to define it.

I know a man, a good man, who is not religious. He is a loyal and generous friend and a good father. I think his neighbors would consider him a good citizen.

Several years ago, he went through a family crisis that burned him badly. He and his wife separated and then divorced. During their marriage she had developed a drug addiction that went from bad to worse, finally taking over her life.

He was reluctant to separate from her, but finally decided it was his only option. Sadly, in my part of the world this has become a common situation.

I guess I assumed he would find someone else and marry again. But I learned he had no such intention. And I discovered that after his painful years of suspicion and confrontation and counseling, and then the anguish of the separation and the divorce, he felt little hope.

Another story is brief and closer to home religiously speaking. Recently, a member of my parish was seriously injured. It was one of those injuries where there isn't much doctors can do other than to wait and pray with the rest of us. We did gather to offer prayers for his recovery.

In each of these two stories, people felt hopeless. My friend could not do anything to cure his wife, and we could not do anything to cure our injured parishioner.

But my friend saw his situation was hopeless. He did not see room for hope. Our parish group, by contrast, did not experience that same hopelessness.

Our hopefulness is not medical; our religious tradition gives us something that, left on our own, we probably would not come up with. It makes us conscious of hope.

The virtue of hope is the conviction that whatever we have to face in the years to come, God will be with us.

That conviction, like faith, is God-given. We cannot claim credit because we have it. And I think we would be wrong to fault my friend, or anyone else, because they may not have it.

The realization we need, I think, is that

hope, like faith, may be God's gift, but we can try to strengthen that gift.

We can try to cultivate the human foundation on which God's gift of hope can grow. But how?

Start by paying more attention to hope. Realize that there is such a reality as hope—that it is more than just a fantasy or pipe dream. It is possible to take charge of our present situation as well as our future.

I wonder if my friend, so sadly familiar with hopelessness, has thought much about its opposite: hopefulness.

It is possible to become so focused on the present moment that we think little about the future. We don't deny the capacity to shape our future. We just don't give it that much thought. But the effect is the same: underestimating our ability to give direction to our future.

Many people have been so victimized by events over which they really may not have much control in the present moment—family problems, economic downturns, health situations—that the control they could have over their present and their future doesn't come into view.

Counselors tell us that the turning point in many marriage and family crises comes when people realize that they do not have to be victims in their own lives. Hopefulness then can grow.

There is something more people must do. Make a connection between taking charge in the present and having cause for hope in the future. This doesn't always happen.

For a Christian, this might involve consciously reflecting on areas that he or she has taken charge of in life, then pondering areas in the future that are going to be troubling and asking, "Can God be with me then?" The answer, of course, is yes—if we allow it.

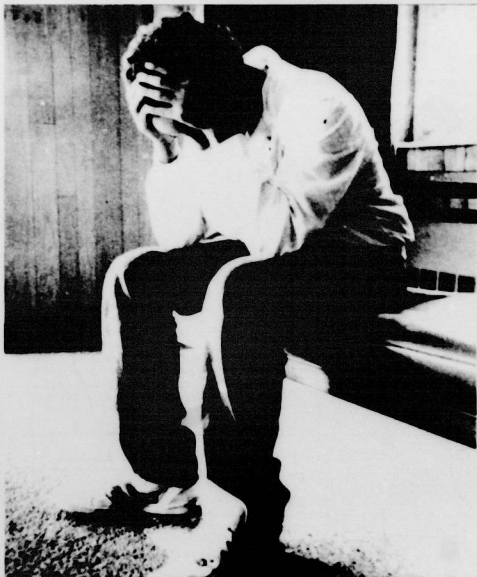
My friend did a remarkable job of taking charge of his family and his life at a difficult time. Yet, he is not hopeful.

This friend has not made a connection between his own remarkable abilities to take charge of his life and to manage his affairs, and his ability to look to the future with hope. Perhaps his hurts are too fresh.

One recommendation to him—and others like him—is to spend time meditating on hope and attempting to envision its very possibility.

I hope that his innate goodness and love of life eventually will open the door to a hopeful future for him.

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



**FEELING HOPELESS**—Many people who have been victimized by events aren't able to recognize the control they could have over their present and can't visualize their future. The turning point in healing comes when people realize that they don't have to be victims. (CNS photo by Gene Plaisted from The Crosiers)

## To feel hope, place trust in God

by David Gibson

To feel no hope is to feel trapped. But what traps you? And how do you get out of the trap?

When bad things happen to good people, the good people may begin to feel that God has abandoned them. This may yield to a loss of hope and become a trap.

A first step out of it is to reflect on our idea of God. Who said God is only present when things go well?

When bad things happen, try to see whether God is bringing some good from it.

The new "Catechism of the Catholic Church" suggests that hopeful people don't underestimate God's goodness (No. 2061).

People may get trapped by their sense of over-responsibility for everything and everyone and become discouraged and hopeless realizing they can't resolve all the problems afflicting those they love.

Remember to trust. Leave something up to God. Recognize that God works through others as well as through you.

The new catechism suggests that not becoming discouraged by difficulties is a sign that hope is alive (No. 1818).

(David Gibson edits *Faith Alive!*)

### DISCUSSION POINT

## Friends can help restore hope

### This Week's Question

What played a key role in restoring hope for you at a difficult time?

"Close friends in my parish who supported and encouraged me in times of unemployment . . . in both spiritual and practical ways—through prayer and phone calls, and even job-prospect leads." (Jim Rupp, Waukegan, W.Va.)

"During a difficult time changing jobs and moving to a new city—with many small children—I unexpectedly stumbled on a small Christian community in my new parish. They became my support system. We've been through everything together." (Stephanie Russell, Milwaukee, Wis.)

"A passionate trust in God—an increasing trust, not a static trust. The worst thing is to give up all hope in God. What prevented me from doing that is focusing on the total humanity of Christ, which for me is a mainstay of my trust." (Tony Belthuzien, South Bend, Ind.)

"Going on a Marriage Encounter. We had been married for about 14 years. After the stress and hubbub of raising kids, the retreat . . . was a turning point in my marriage and my relationship with my family. My

relationship with God also became much more personal." (David Lay, Steubenville, Ohio)

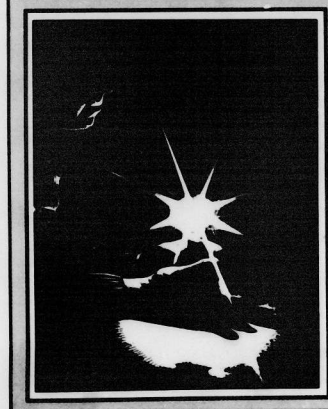
"I faced two deaths in my family in an eight-week period . . . What restored hope to me was entering into the mystery of the Eucharist even more than in the past. The Mass of the Resurrection gave me hope in the resurrection, and this restored my perspective." (Father Doug Leonhart, Milwaukee, Wis.)

"The presence of the Holy Spirit. The most dramatic example was when my husband and daughter were hit head-on while driving. . . . So many little things and coincidences happened that gave me a strong sense that the Holy Spirit continued to be with us. . . . My husband and daughter both made a complete recovery. I try to remember that the same Holy Spirit who sustained me then is with me every day." (Karen Hausel, Belmont, Ohio)

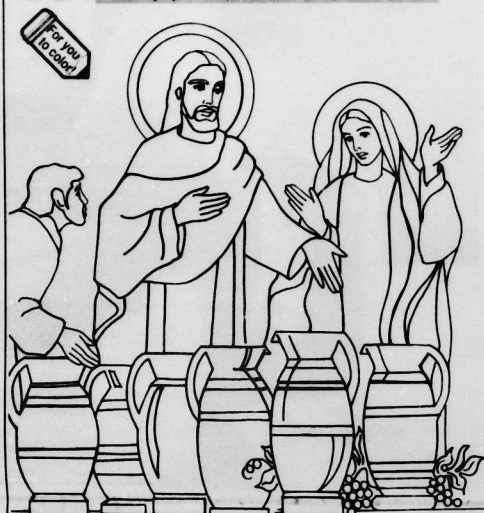
### Lend Us Your Voice

An upcoming edition asks: Think of spiritual life as an "awakening." What do you think the Spirit is awakening you to?

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



## A Miracle for His Mom



After his adventure in the temple, Jesus stayed in his hometown of Nazareth until he was about 30. During that time, he was a carpenter like his foster father, Joseph. Jesus and Joseph made furniture and tools out of wood. Some time during those years, Joseph died. Jesus and his mother had little money, but they were happy.

Jesus knew that his quiet life was coming to an end. He went out to the desert to see a prophet, John the Baptist. John was the child of Elizabeth, Mary's cousin. So John was Jesus' cousin. They hadn't seen each other in years. As soon as John saw Jesus, though, he recognized him as the Promised One — the one who would finally open the gates of heaven.

John got very excited. "Look!" he shouted to the people listening to his preaching. "There he is! The Savior is here at last!"

One of those who had been following John was a man named Andrew. When Andrew heard that Jesus was the Savior, he left John to follow Jesus. Andrew became an apostle of Jesus.

Andrew was also Peter's brother. Peter, who would later become the first Pope, became an apostle, too. Jesus began to pick out more apostles until he had 12. He asked them to follow him. They left their homes and families. They followed Jesus until his death. Right before Jesus died, he made the apostles bishops. They were the first leaders of the Church. But that's another story!

These were the only people who knew Jesus was the Savior. He wasn't ready yet to tell everybody. Then one day a friend of Jesus and his mother was getting married. Mary, Jesus, and his apostles went to the wedding and stayed for the party. Suddenly, the people ran out of wine.

Oh, oh! How embarrassing! Running out of wine was worse than not having enough wedding cake. Their guests would think that they were too poor or too cheap to buy enough wine for the wedding.

But Mary noticed their problem before anyone else. She told Jesus. "They have no wine."

At first Jesus said that it wasn't his problem. He felt sorry for them, but he didn't

want to call attention to himself. He didn't want to become famous. You know how movie stars, singers, or football players can't go anywhere without a crowd of people bothering them? That wasn't Jesus' style. He didn't like that kind of attention.

Jesus loved his quiet life with Mary. He was in no hurry to change it. Because Jesus was both God and man, he knew what was going to happen to him. He also knew that, once people found out about his super powers, they would never, ever let him go back to his peaceful life.

Mary didn't know what was going to happen to Jesus. All she knew was that her friends had a problem, and her Son could help them. She told the people serving wine at the wedding, "Do whatever he tells you."

Jesus loved Mary so much. He just couldn't let his mother down. He told the servers to fill six great big jars with water. Then he told them to dip a

pitcher into one jug and taste what was in it. **ZAP!** Just like that, it wasn't water anymore! It was the very best wine any of them had ever tasted!

They looked at Jesus with big, surprised eyes. Who was this man? What was he? Some of them had known him for years. Since when could he do magic?

Jesus' life changed from that moment on. The people at the wedding told others about him. People followed him, listening to him talking about his Father in heaven. Everywhere he went, people begged him to perform a miracle for them. He loved to talk about his Father, but he didn't like people to follow him just to watch him do "tricks!"

He was never able to go back to Nazareth to live peacefully with his mother. He had begun his public life earlier than he wanted to — just because Mary asked him to do a favor for friends.

## PUZZLE

(If you need help, read the second chapter of Matthew's Gospel.)

John the \_\_\_\_\_ was a wild man! He wore the \_\_\_\_\_ of animals like Tarzan. He lived in a \_\_\_\_\_ and ate \_\_\_\_\_ and wild \_\_\_\_\_. He shouted at the \_\_\_\_\_ who came out to hear him \_\_\_\_\_. He told them that the Savior was coming and they had better improve or \_\_\_\_\_. All the \_\_\_\_\_ told their listeners to become better people or something \_\_\_\_\_ would happen.

**WORD BANK:** bad, desert, honey, else, Baptist, prophets, grasshoppers, preach, skins, people.

## WHAT JESUS TAUGHT

Out of all the people who have ever lived or ever will, God chose Mary to be the mother of his Son. Wow! Mary must be really special. Jesus treated her with great respect his whole life. When he was on the cross, he gave Mary to us as our mother, too. He wanted to share with us his wonderful mother in heaven.

Do you sometimes ask your mom for something you really, really want?

Do you beg her to ask your dad for it because she has a better chance of getting him to say, "yes"?

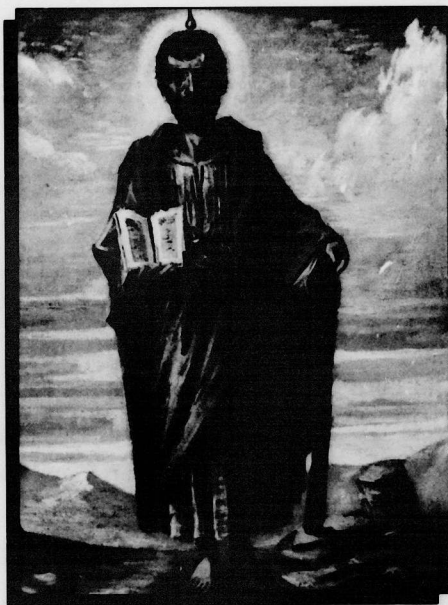
Your heavenly mother, Mary, can help you in the same way. If you are asking for something that would be good for you, ask Mary to ask Jesus. If she agrees with you, you'll get the favor you want. Jesus loves her so much that he just can't say, "no!"

## ANSWER KEY

John the Baptist was a wild man! He wore the skins of animals like Tarzan. He lived in a desert and ate grasshoppers and wild honey. He shouted at the prophets who came out to hear him preach. He told them that the Savior was coming and they had better improve or something bad would happen.



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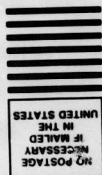
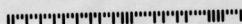
Already, I am sure, you are beginning to see that your fears can be calmed, your trials overcome with your confident prayer to Our Lord and his servant St. Jude. Listen to your heart - and St. Jude! God bless you..

Yours in Faith,



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## QUESTION CORNER

## Post-abortion counseling aids reconciliation

by Fr. John Dietzen

**Q** You recently answered a question in your column regarding abortion. The writer had stated that, following an abortion, "I live daily with the pain and shame of what I did and six years later still pray for forgiveness."

While your response to her was excellent as far as it went, in assuring her that she is not excommunicated, I feel strongly that there is more that needs to be said.

As a psychiatrist, I frequently see women in my office who have been to priests repeatedly for confession following abortion, but who are unable to accept and receive the forgiveness that is offered.

For women in this situation, it is often essential to have post-abortion counseling from a Christian perspective, with prayer for emotional healing.

Although many professional counselors have not received specific training in post-abortion counseling and may not know how to help, a growing number of professional counselors, psychiatrists, as well as priests and religious, are becoming educated and gaining experience in this very specialized type of counseling.

I would advise women with this type of problem to call the National Office of Post-Abortion Reconciliation



and Healing at 1-800-5WE-CARE. A staff member at this number can refer women to counselors and support groups throughout the United States.

The video "Dear Children" by Liguori Press is also a powerful tool to explain post-abortion syndrome and show through interviews with real people how forgiveness and healing can be experienced.

The book "Will I Cry Tomorrow?" by Susan Stanford, Ph.D., is the author's own personal experience in dealing with the pain and guilt of abortion, and shows positive steps that people can take to experience God's forgiveness and healing.

I would strongly encourage readers with this type of problem to seek additional help if confession alone has not been sufficient to bring resolution.

Although God's forgiveness is freely given in the sacrament, there are often so many different emotional issues going on within the woman and further help is often necessary.

**A** I am grateful to this doctor for pointing out post-abortion realities that need to be dealt with, and that can even be encouraging to women (and men) who are trying to work their way through their recovery. The suggestions she makes are excellent ones.

**Q** I was surprised to read your response concerning the difference in the dates assigned for the celebration of Easter ("pascha").

The Julian and Gregorian calendars have nothing to do

with the two dates for the celebration. Those calendars, which presently differ by 13 days, are relevant only to fixed feasts. Easter is a movable feast.

Thus, the two Easter feasts can occur on the same day, a week apart or a month apart.

The celebration of the great paschal mystery historically has been a source of controversy not only between East and West, but in the Western church itself, for example between the Celtic and Roman usage.

In the Eastern tradition, Easter cannot be celebrated until after the Passover.

If you haven't noticed, hundreds of thousands of Eastern Christians, Catholics and Orthodox, Byzantines, Copts, Ethiopians, Jacobites, etc., in the Western hemisphere, use the Eastern reckoning.

Further, as you stated in the column, the United States is not "our part of the Christian world." (Illinois)

**A** Thank you for writing. It is interesting that after all these centuries the ancient Easter controversy is still a tender subject.

As others also have pointed out, my words in that column were not as accurate and sensitive to Catholics of other churches as they could have been. I apologize for that.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main Street, Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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## FAMILY TALK

## Danger times test recovering alcoholics

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I am trying to moderate or stop my drinking alcohol. I've noticed that I am much more tempted when I am depressed and at some other times too. What are the dangerous times? And what can I do to avoid drinking? (Joan)

**Answer:** Alcoholics Anonymous is a self-help group for those who need to stop drinking completely. AA groups are available everywhere in the United States, and the nearest contact can be found in any telephone book.

AA warns its members about HALT, which stands for:

- Hungry.
- Angry.
- Lonely.
- Tired.

These are four situations when we all may be vulnerable to a quick escape.

Alcohol offers us a quick escape. For those who can handle it, drinking may be a way to take an occasional break from problems and pain. As a professed method for handling problems, however, alcohol becomes a no-win way of avoiding matters that must be faced in life.

Addressing the HALT words directly is generally wiser than avoiding them.

If you are hungry, eat something. Even if you plan to have a drink or two, get something in your stomach first.

Anger avoided is anger delayed. You may not want to express your anger directly to the person who has angered you, but you can still say it to yourself, write it out, talk with someone about it, or work it out through exercise. Don't let your anger consume you.

Loneliness can lead to drink. It can also lead to telephone calls, letter writing and visiting. If you have no friends, become one. Invite another person, perhaps a neighbor or someone from your church, to join you for dinner or a movie. You might consider joining a fitness club or another hobby-related group which interests you.

People drink when they are "sick and tired." Fatigue can be an excuse to drink. It is far better to read a book or take an easy walk to relax, and then get some rest or sleep, than to consume alcoholic beverages.

You have four choices when you are facing one of the HALTs.

- First and best, you can fight back and try to fix the problem. Why avoid a matter that you can straighten out?
- Second, you can hang in there and see the bad moment through. We have all had to "gut it out" at times—sit through a boring lecture, make a long drive, put off a meal, or spend an evening alone. Life isn't always fun.
- Third, you can get away, take a break from your situation, and find a temporary escape that doesn't involve alcohol. Eat a snack, go for a walk, watch television, or read a book or magazine.
- Fourth, you can let yourself escape into the euphoric state offered by alcohol. All people drink for the same reason: It makes you feel good. However, if every time you feel bad you rely on alcohol, you will never get anywhere.

Remember that you are most vulnerable to the escape that alcohol offers when you are hungry, angry, lonely or tired. Be cautious when experiencing these conditions.

It is better to find a more permanent resolution to problems than to regularly "drown" your troubles in alcohol.

(Address questions on family living and child care to be answered in print to the Kennys, 218 W. Harrison, Bensenville, Ind. 47015.)

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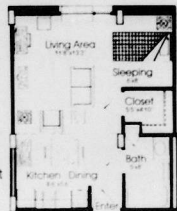
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## Whatever happened to Orville &amp; Mary Ruth Lee?

They met in 1946 at a Sunday School Class called the Metholite Group. Orville Lee later spotted Mary Ruth Peek at a social gathering across the shuffle board court and decided she was the one for him. Six months later, Orville convinced Mary Ruth they were meant to be together and they married on October 23, 1946! They were blessed with two sons and one daughter. Orville was employed by L.S. Ayres & Co. as Head Cashier in their Downtown Indianapolis store for over 20 years after having worked for National Hosiery Mills for 26 years. Mary Ruth enjoyed teaching as she taught piano to beginning students and English to foreign students through the use of picture primers. These days, Orville and Mary Ruth call Westside Retirement Village home, and have since 1987.

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# Entertainment

## VIEWING WITH ARNOLD

### 'Forrest Gump' and 'Lion King' top '94 films

by James W. Arnold

If the 1993 movie year belonged to Steven Spielberg ("Schindler's List" and "Jurassic Park"), 1994 almost as clearly belonged to "Forrest Gump." It's likely that the next in a long series of magic triumphs from Tom Hanks' endearing dim-bulb character will be on Oscar night.

Nearly everybody seemed to love this movie for different reasons. It vied with Disney's "Lion King" for box-office champion, flirting with the \$300 million mark. No other film was on the same plane.

A few seemed to think "Gump" argued for the virtues of being "unsmart" and accepting of the status quo, sort of a pop culture rebirth of the conservative Horatio Alger myth.

For me, it has nothing to do with private enterprise or politics. Gump is too dumb to be selfish. He loves without question or hesitation. He stereotypes nobody. He behaves like a real Christian, which is ironic. It also suggests how central is the role of pride in all of the rotten things we do.



He also has no theological doubts. As an innocent, he is a vessel of grace, pure and simple. That he also gets rich, mostly by accident, is just a joke on those who try so hard to get rich.

Forrest follows his Momma's advice to "do the best you can with what God gave you." When all the arguments are over, you can make the purpose of life more complicated than that but not much better.

Why "Gump" was a total shock of a runaway hit, of course, also has something to do with its rich variety of events, special effects wizardry, fresh approach to character, humor, deeply felt emotion, and unabashed optimism. Cynicism is the operative modern style, and it may be smart but it will never be loved.

While "Lion King" was also popular, it's just another Disney formula hit, takes its rewards to the bank, and deserves no accolades on "Ten Best" lists. It delights its intended audience, much like other commercial blockbusters did ("True Lies," "Clear and Present Danger").

Among films intended for kids, two others stand out: the remakes of the classic stories of "Lassie" and "Black Beauty."

Sharing critical honors with "Gump" for many is Quentin Tarantino's "Pulp Fiction." It belongs on my list also. Despite its gangster-related violence and surface amorality, it's rich in humor and humanity. It's



**RUNAWAY HIT**—Actor Tom Hanks' endearing dim-bulb portrayal of "Forrest Gump" was the runaway hit at movie box offices during 1994. The film has already netted \$300 million and continues to command top ticket prices in 1995. Due to its success in theaters, the movie won't be released on video for months. (CNS photo from Paramount Pictures)

also full of religious ideas and symbolism, and like "Gump" suggests that a loving Providence pursues its characters.

All qualities considered, these are the 10 movies this Catholic critic liked most last year. They're listed in order of preference, with their ratings and a brief comment on why they impressed me.

- "Forrest Gump" (A-3, PG-13): After a decade of silence, Hollywood's first film about AIDS, helmed brilliantly by Jonathan Demme, arrives with enormous power and compassion.

- "Hoop Dreams" (A-2, PG-13): This remarkable documentary on the high school lives of two inner-city Chicago basketball players at a suburban Catholic high school transcends sports to become classic comedy, tragedy and satire.

- "Pulp Fiction" (O, R):
- "In the Name of the Father" (A-3, R): Jim Sheridan's fierce drama about the injustice done to the Irish "Guildford Four" develops into a stirring account of reconciliation between father and son.

- "Quiz Show" (A-2, PG-13): Director Robert Redford and company meet every challenge in exploring, with wit and irony, the 1950s TV scandals and why some ruined their lives and others escaped.
- "The Paper" (A-3, R): This fun movie, with a wildly improbable story and great cast directed by Ron Howard, gets close to the real truth about the press and agonizes over a mix of moral choices.

- "The Hudsucker Proxy" (A-2, PG): The ingenious Coen brothers have a hilarious

time spoofing the corporate culture and Capra-style populist movies in this inventive, bizarre slapstick farce.

- "It Could Happen to You" (A-3, PG): Andrew Bergman's saint tale, a la "Gump," about a kindly cop and a waitress, innocents unaffected by greed, who spread their Lotto winnings around surprised Manhattan.

- "Renaissance Man" (A-2, PG-13): A typical Penny Marshall film, it invokes joy and poignance as a cranky advertising executive teaches "Hamlet" (improbably) to a group of disadvantaged Army recruits.

Honorable mention: "The Browning Version" (a finely tuned tribute to classical education); "The Client" (offbeat Grisham, more comedy-drama than thriller); "Corrina, Corrina" (romantic comedy plus racial and religious themes); "The Shawshank Redemption" (taking us to prison for insight and understanding); and "The War" (the difficulty of passing on moral values to the next generation).

## Recent USCC

### Film Classifications

The Madness of King George . . . A-III  
A Man of No Importance . . . A-IV  
Safe Passage . . . A-III  
To Live . . . A-II

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



**BOX-OFFICE KING**—A lonely lion named Simba finds friendship with a warthog named Pumbaa and a meerkat named Timon in the blockbuster Disney summer feature "The Lion King." Disney's animated African tale vied with Paramount Pictures' "Forrest Gump" as top box office draws during 1994. (CNS photo from the Walt Disney Company)

## PBS series documents 'America's War on Poverty'

by Henry Herz  
Catholic News Service

The failures as well as accomplishments of the anti-poverty programs undertaken by the federal government in the 1960s are the subject of "America's War on Poverty," a five-part series airing Monday and Tuesday, Jan. 16 and 17, from 9 p.m. to 11 p.m. each night and Wednesday, Jan. 18, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify the program dates and times.)

The documentary series is fascinating simply as a historical drama about a nation's quest for social justice in an era marked by good intentions, failed expectations, and general fear of radical social change. But it's an unfinished drama that's shortly to be played out as the Republican Congress grapples with implementing its program of welfare reform.

Though the series focuses solely on the anti-poverty efforts of the 1960s and early 1970s, the questions and issues raised then are still with us today.

Setting the stage is the first episode, "In This Affluent Nation," about the pockets of poverty untouched by the nation's unparalleled prosperity in the 1950s.

Cities like Chicago, however, served as a kind of safety valve, absorbing the jobless from Appalachia and the South

until jobs disappeared in the industrial slowdown of the 1960s.

John Kennedy put poverty back on the political agenda for the first time since the Depression in the 1960 presidential campaign, but Lyndon Johnson made it a centerpiece of his administration. Instead of welfare or job programs, Johnson's "unconditional war on poverty" was to be waged principally by job training and education—a hand up, not a handout.

The hour ends with Sargent Shriver's Office of Economic Opportunity (OEO) being funded by Congress as the buildup of U.S. forces in Vietnam began in earnest.

The second hour, "Given a Chance," looks at the Head Start program for poor children, principally in Mississippi, where it was bitterly opposed.

Tuesday night offers "City of Promise" about OEO's Model Cities program, with Newark, N.J., as the chief example, and "In Service to America," which looks at OEO's Legal Services for the poor of California and the work of the Volunteers in Service to America, also known as VISTA.

The final program on Wednesday, "My Brother's Keeper," looks at OEO under the Nixon administration and the abandoned attempt to address a welfare crisis which has only grown since.

Produced by Blackside Inc., "America's War on Poverty" is a considerable achievement and measures up to the high

quality of previous PBS series "Eyes on the Prize" and "The Great Depression." Narrated in a compelling manner by actress Lynne Thigpen, the series makes judicious use of period film and TV footage while threading together appropriate statements from well-known to quite ordinary folk who took part in events.

Kept firmly in the background are the Vietnam War, the civil rights struggle, political assassinations, urban riots, and other dramatic events which characterize the tumultuous 1960s.

The era's anti-poverty crusade has been applauded for its high-minded ambitions to promote economic opportunity for all and also criticized as an example of government interference and bureaucratic inefficiency.

### TV Program of Note

Monday, Jan. 16, 8:30-9 a.m. and 2:30-3 p.m., premiere and consecutive weekdays (PBS): "The Puzzle Piece." Offering pre-schoolers some fun and plenty of positive attitudes, this new weekday series aims to foster self-esteem and respect for others. The series features six puppet children of different racial and cultural backgrounds. Each show is geared to a particular social or personal value which is examined in a simple dramatic situation.



## SECOND SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, Jan. 15, 1995

Isaiah 62:1-5 — 1 Corinthians 12:4-11 — John 2:1-12

by Fr. Owen F. Campion

The third section of the Book of Isaiah supplies this weekend's liturgy with its first reading.

Old Testament Scriptures span a period actually of over a thousand years. With only a few flashes of glory, they reveal a long history of defeat and misery. Again and again, God's people fell before the mighty empires that marched across the Middle East of those days—the Assyrians, the Babylonians, the Greeks, and finally the Romans. Each conquest brought upon the Chosen People new humiliations and hardships.

Yet, the theme of the Old Testament is hopeful and anxious in its joy. If only the people devoutly would turn themselves to God, then all would be in order. Peace would reign.

Certainly this is the promise magnificently presented by Trinitarianism in this reading. God will not be overwhelmed. God will be faithful to the holy covenant. God will renew and vindicate the people. They need fear no more.

This passage employs an image of the covenant that appears more than a few times in the Scriptures. It is the image of marriage.

The relationship of God with the Chosen People, confirmed by the Covenant, is so intimate, so ongoing, and so perfect in its life and mutual giving to the other, that it must be compared to marriage. God is the always faithful bridegroom, the protector, the provider, and Israel is the bride.

It is an image some scholars see reflected in the Cana narrative of John's Gospel, which incidentally is the Gospel reading this weekend.

St. Paul's First Epistle to the Corinthians is the source of the second reading. The condition of the Christian community in Corinth obviously brought great concern to the heart and mind of Paul.

Few other cities in the empire would have presented Christians with as many temptations. Then, to compound the problem, the Christians quarrelled among themselves, competed with each other, and brought their disputes even into their gatherings to celebrate the Eucharist.

In this reading, Paul insists that there is a unique place for every believer beneath the Christian sun. Just as each

person is individual, so each person has particular talents and opportunities that greatly could hurry the process of salvation if only their talents were committed to, and these opportunities used for, the Lord.

St. John's Gospel provides the Gospel reading. It is the story of the marriage at Cana.

For the purposes of this liturgy, a few themes in this reading are important.

First among them is the very presence of Jesus, the all-powerful representative of God. This event is in the setting of a wedding feast.

In itself, this caught the attention of the Gospel's first Jewish audiences. God was seen as the faithful bridegroom of Israel, rescuing the people from harm.

Second, there is the compassion of Jesus. Third, there is the quantity and excellence of the wine produced in the miracle. God's mercy is lavish.

Finally, there is the place of Mary. The Lord's mother is an indispensable figure at this miracle. Through her, Jesus learns of human need. Upon her request, Jesus responds to human need.

## Reflection

The church is in the process of "introducing" us to Jesus through the weekly liturgies.

These Scripture readings at Mass, beginning with Christmas, are beautiful catechetical statements, each provided to give us an understanding of the identity of Jesus of Nazareth.

Christmas taught us that Jesus is the son of Mary. Epiphany revealed that Jesus is the Son of God, the Redeemer of all humanity.

This reading from John tells us that Jesus is active in the world, and Jesus acts with the power and love of God. This weekend's reading of the Cana story magnificently presents us with the person of Jesus, as human as we are because Jesus is Mary's son.

In this humanity, Jesus shares our nature, understands us, and relates to us. Jesus is the Son of God, active with God's own might. Jesus is compassionate with an unending compassion. For us and for our salvation, Jesus came into the world.

This story reports the beginning of the Lord's mission to draw us to God, to bring God to us.

So, as Trinitarianism exclaimed in the first reading, we should rejoice! We are redeemed. We are not forsaken to our own limitations and sins. God is always with us, and he offers us his love and mercy.

## Daily Readings

Monday, Jan. 16  
Seasonal weekday  
Hebrews 5:1-10  
Psalm 110:1-4  
Mark 2:18-22

Tuesday, Jan. 17  
Anthony, abbot  
Hebrews 6:10-20  
Psalm 111:1-2, 4-5, 9-10  
Mark 2:23-28

Wednesday, Jan. 18  
Seasonal weekday  
Hebrews 7:1-3, 15-17  
Psalm 110:1-4  
Mark 3:1-6

Thursday, Jan. 19  
Seasonal weekday  
Hebrews 7:25-8:6  
Psalm 40:7-10, 17  
Mark 3:7-12

Friday, Jan. 20  
Fabian, pope and martyr  
Sebastian, martyr  
Hebrews 8:6-13  
Psalm 85:8-10, 14  
Mark 3:13-19

Saturday, Jan. 21  
Agnes, virgin and martyr  
Hebrews 9:2-3, 11-14  
Psalm 47:2-3, 6-9  
Mark 3:20-21

## THE POPE TEACHES

## Raise hearts and minds to God

by Pope John Paul II  
Remarks at audience Jan. 4

Continuing our catechesis on the consecrated life, we now consider the importance of prayer and contemplation for those who follow the evangelical counsels.

All religious, including members of institutes involved in apostolic activity, are called to choose "the better part," recognizing that prayer is the "one thing that is necessary" (cf. Luke 10:42).

Because they have received a special vocation from God, religious must make every effort to seek him in return, striving in all situations to deepen their union with Christ by cultivating a spirit of prayer (cf. "Perfectae Caritatis," 6).

This includes setting time aside for community and personal prayer each day and drawing nourishment from the Scriptures and from the church's liturgy, especially the Eucharist.

A particular witness to the priority of contemplative prayer in the church is borne by the members of religious institutes completely dedicated to contemplation. Theirs is a special vocation of silent service to the church and to souls.

As the example of St. Theresa of the Child Jesus makes clear, it is also a hidden source of fruitfulness for the apostolate (ibid., 7). In the church, no commitment to the works of the apostolate, even the most necessary and urgent, can ever excuse us from the duty of raising our hearts and minds to God in prayer.

## SAINT OF THE WEEK

## St. Anthony was a hermit and an abbot of the very early church

by John F. Enk

St. Anthony, whose feast is next Tuesday, Jan. 17, was one of the most amazing men of the third and fourth centuries. He was widely admired for his holiness. But he was seldom seen in public. He spent most of his life in complete solitude.

(I should say that this St. Anthony is not the one to whom people pray to find lost objects, that's St. Anthony of Padua, whose feast is June 14.)

Our saint this week lived in Egypt, where he was born in 251 to a wealthy couple. Before he was 20 years old, his parents died and he found himself in charge of a considerable estate and responsible for a younger sister.

But Anthony heard the message of Christ to the rich young man: "Go, sell what you have, and give it to the poor, and you shall have treasure in heaven" (Mark 10:21). He considered these words addressed to him, so he did exactly that. He gave some of his property to neighbors, sold the rest, and gave the money to the poor. Then he placed his sister in a house of maidens (considered to be the first recorded mention of a nunnery) and retired into solitude.

From 272 to 285 Anthony lived in solitary places around his village of Koman. He ate only bread with a little salt and drank nothing but water. He made it a practice not to eat before sunset and sometimes only once every three or four days. He usually slept on the bare floor or on a rough mat.

When he was 35 in 285, Anthony left the village of Koman, crossed the Nile River, and made his home among some ruins on the top of a mountain. For the next 19 years he seldom saw anyone except for a man who brought him bread every six months.

Anthony came down from his mountain when he was 54. In answer to many requests, he founded his first monastery. This was not a large building, though, but was just a group of scattered cells. We don't really

know exactly how the hermits who lived in these cells were organized, but we know that Anthony visited them occasionally, while he himself continued to live alone.

When Anthony was 60, there was a Roman persecution of the Christians in Egypt. Anthony exposed himself to possible martyrdom by going to Alexandria to give comfort to the Christians there. He wore his white sheepskin tunic and appeared in public, but he was not arrested. God apparently did not want him to be a martyr. After the persecution abated, he returned to his monastery.

When he was 88, Anthony returned to Alexandria at the request of Christian bishops to refute the teachings of the Arian heresy that taught that Christ was a creature created by God. St. Athanasius himself conducted Anthony back as far as the gates of the city, where Anthony cured a girl possessed of an evil spirit.

As his fame spread, even the great Constantine and his sons Constantius and Constans wrote to him, in 337, recommending themselves to his prayers. When his monks expressed their surprise, Anthony told them, "Don't be surprised that the emperor writes to me. He's just another man, as I am. But be astounded that God should have written to us, and that he has spoken to us by his Son."

Anthony answered the letter to the emperor. He exhorted them to keep in mind the judgment that was to come for them. Anthony wrote other letters, too. St. Jerome mentions seven letters that he wrote to his monasteries.

Shortly before his death, Anthony made a visitation to his monks, but he wanted to die on Mount Kolzim, near the Red Sea. He gave orders that he was to be buried there. He died in the year 356, probably on Jan. 17. He was 105 years old when he died.

MY JOURNEY TO GOD  
Reflections  
While Driving

Which way you go,  
the paths you choose . . .  
Is God's hand there  
beyond your grasp,  
unseen, ignored, forgotten?

Or is God's hand  
clashed tight with yours,  
warm, comforting, steady . . .  
ready to help,  
to steer, to guide?

Do you journey alone  
on crowded highways  
and obscure byways,  
or travel sunny roads  
with God's map nearby?

The choice, you know,  
is up to each one of us:  
You can drive alone,  
perhaps get lost,  
or opt instead to take God's bus.

by Mary Ann Wyand

(Mary Ann Wyand is a member of St. Thomas Aquinas Parish in Indianapolis.)

Liturgical art and calligraphy courtesy of Carmel of Terre Haute.

...AND I SAID  
TO THE MAN WHO  
STOOD AT THE GATE  
OF THE YEAR,  
"GIVE ME  
A LIGHT THAT I  
MAY TREAD SAFELY  
INTO THE  
MIDNIGHT  
AND HE REPLIED  
"GO OUT  
INTO THE DARKNESS  
AND PUT YOUR  
HAND INTO  
THE HAND OF  
GOD

THAT SHALL BE  
TO YOU BETTER  
THAN LIGHT AND  
SAFETY THAN A  
KNOWN WAY!"

# The Active List

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

## January 13

St. Pius X Parish will host the North Deaconry Jr. High Dance from 7-9 p.m. Cost is \$4 plus ND card. Bring one package of underwear for the needy.

Sacred Heart Church, 1530 Union St., will hold "Vespers of Hope" for anyone suffering emotional or physical pain or abuse, at 7 p.m. For more information, call the church at 317-638-5551.

Positively Singles will go to Hollywood Bar & Filmworks near Union Station. Call Carson Ray for exact time at 317-228-9321 (home) or 317-576-4749 (work).

Positively Singles will gather to watch the Pacers take on Atlanta on Jan. 20. Ticket money must be given to Tim Smith: (317-353-0423) by Jan. 13.

## January 13-15

The Terre Haute Deaconry will sponsor a retreat for youth.

Want to Live? at the Merion Conference Center. For more information, call Janet Roth at 812-535-3391. Cost is \$65.

## January 13-14

Fatima Retreat House, 5353 East 56th St., will hold the Central Indiana Marriage Encounter. For more information, call Dave or Mary Timmerman at 317-897-2052.

## January 14

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

Our Lady of Providence High School will hold a make-up entrance exam today from 8:15-11:30 a.m. for all students who are interested in attending Providence as a member of the class of 1999. To reserve a space, call the school at 812-945-2538.

## January 15

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15

p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome for more information, call Dorothy at 317-356-5110.

The Young Widowed Group will hold an open house party for Vince Concanon and Sharon Tunstall at Bob Simon's house. For more information, call Bob at 317-259-1952.

St. Benedict Parish, Terre Haute, will hold a seminar for people interested in the Indiana Long-Term Care Program, in Hellmann Hall at 2 p.m.

Positively Singles will meet to watch the Indianapolis Ice take on Kalamazoo at Market Square Arena at 7 p.m. Call Tim Smith at 317-353-0423 for details.

The regular monthly card party, sponsored by the Women's Club of St. Patrick's Church will be held at 2 p.m. in the parish hall, 934 Prospect St. Euchre and Bunco will be played. Admission is \$1.25.

The Holy Angels Gospel Choir will present a free family concert at St. Pius X Church at 6 p.m., as a celebration of Martin Luther King Sunday. The program is one of the 1994-95 programs arranged by the Adult Faith Formation Committee at St. Pius X.

The Little Sisters of the Poor and the residents of St. Augustine's Home for the Aged, 2345 W. 86th St., will hold a holy hour to pray for vocations. The holy hour will be held in the chapel at 4:15 p.m.

## January 17

The Italian Heritage Society of Indiana will meet in the social hall of Holy Rosary Church, 520 Stevens St., at 6:30 p.m. for a business meeting. Call Jon V. Accetturo at 317-848-7798.

The near southside parishes will hold the eighth part of the twelve-part series, "On the Cathedral at Sacred Heart Church, 1530 Union St., from 7-8:15 p.m. For more information, call 317-638-5551.

The Beech Grove Benedictine Center will hold a Faith Night Out: "Recognizing Religious Experience in Ordinary Life," at 6 p.m. at the center. For more information, call 317-786-3581.

Fatima Retreat House, 5353 E. 56th St., will a retreat, "Aging Grace: The Spirituality of Aught." Cost is \$15. For more information, call 317-545-7681.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

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CRITERION

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"I can't eat Quaker Oats! I'm a Catholic!"

## January 18

The registration deadline for Our Lady of Fatima Retreat League's "Carnevale in Venezia" is today. This pre-entertainment will be held Feb. 5 at 5:30 p.m. at Fatima Retreat House, 5353 East 56th St. Chef Dan Dufour of the Indiana Catering Company, will prepare the Venetian gourmet dinner. Cost is \$50 per person. For more information, or reservations, call Fatima at 317-454-7681.

The Catholic Widowed Organization will hold its monthly meeting at 7 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.

The bereavement support groups of St. Francis Hospital and Health Centers will meet from 3-4:30 p.m. or 6:30-8 p.m. today. Registration is required. Groups will meet at the Greenwood office at 438 S. Emerson Ave. For more information, call 317-865-2092.

## January 19

Sacred Heart Church, 1530 Union St., will hold a family rosary at 7 p.m. For more information, call 317-638-5551.

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

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

## January 20-21

Holy Family Theatre Group of New Albany will present a lip-synch performance of "Love Will Be Our Home" in Marchino Hall, 128 Day Lane, New Albany. Both performances begin at 8 p.m. Donation of \$3 will be taken at the (Continued on page 17)

## Sacred Heart Church 1530 Union Street • Indianapolis, Indiana

**"Vespers of Hope"**  
Friday, January 13, 1995  
7:00 to 8:00 p.m.

A Christian Service of Prayer and Song  
for anyone experiencing a sense of hopelessness,  
or feeling suffering from physical or emotional pain.

Come and share in this service of hope, which includes readings from the New Testament and spiritual hymns.



## SEEKING GOD

A fond memory of  
Our Lady of Grace Monastery

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When the first sisters arrived at Our Lady of Grace Monastery from Ferdinand, the recitation of the Divine Office began. The sisters were determined that once the prayer life of the monastic community commenced, it would never cease. In the early days, with so few members residing at Grace and the likelihood of being called away quite possible, it was not uncommon for one sister to be left audibly reciting the psalms alone.

In the Rule of Benedict, written over 1,500 years ago, the Saint established a commitment to prayer and work for his followers. That dedication to prayer through the recitation of the official prayer of the Church, the Divine Office, remains strong in the men and women who call themselves Benedictine.

For forty years, without interruption, the Sisters of Our Lady of Grace Monastery have convened daily to praise God. Over 50,000 times voices have been raised in worship and intercession. The prayer life of the Benedictine Community is its life blood and stabilizing force.

- Sr. Mary Luke Jones, OSB

Sr. Mary Luke entered Our Lady of Grace Monastery in 1966 and has served as a teacher and school administrator. She is currently the Director of Development for the monastic community. Sr. Mary Luke joins the Sisters of St. Benedict in celebrating the 40th anniversary of the laying of the cornerstone of Our Lady of Grace Monastery on July 16, 1955.

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and the rest of our property

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Holy Trinity Capital Campaign  
2618 W. St. Clair St.  
Indianapolis, IN 46222

(Continued from page 16)  
door. For reservations call, 812-288-9585 or 812-945-7202.

Sacred Heart Church, Jeffersonville, will hold a parish retreat on Friday from 7:10 p.m. and Saturday from 9 a.m. to 10 p.m. This will be the first session in a three-part series. Contact Susan Wheatley at 812-256-3100.

#### January 20-22

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Weekend for engaged couples. Cost is \$195. For more information, call Fatima at 317-545-7681.

Milford Spiritual Center, Ohio, will hold, "Attending to God in One's Life," a silent weekend retreat with personal spiritual direction. For more information, call 512-248-3500. Registration is required.

#### January 21

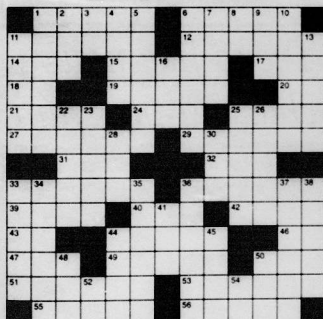
Archbishop Buechlein will lead a prayer service for the gift of life, at St. Peter and Paul Cathedral, 1349 N. Meridian St., at 2 p.m.

St. Francis Retreat Center will hold a retreat, "Wisdom, Age and Grace: A Reflection for Grandparents," from 10 a.m. to 3:30 p.m. Call 812-923-8817 to register.

St. Lawrence Sports Committee will host "St. Patrick's Day in January," at the St. Pius X Knights' Columbus, 71st and Keystone. Tickets are \$15 at the door. For advance tickets, call Colleen at 317-823-2422.

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

## Catholic Crossword



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#### ACROSS

- 1 Trinity
- 6 Monastery head
- 11 Ram's horn trumpet
- 12 Pope's ambassador
- 14 2,240 pounds
- 15 Niece Creed
- 17 Soothing drink
- 18 Ouster of Merit
- 19 Harass
- 20 Right Reverend
- 21 Scrape
- 24 Bom
- 25 "And the spirit of God moved upon the waters" (Gen 1:2)
- 27 Spirit
- 29 "I have — for thy salvation, O Lord" (Gen 49:18)
- 31 Charged particle
- 32 Successful sign
- 33 "only in the — will I be greater than thou" (Gen 41:40)
- 36 "And the eyes of them both were —" (Gen 3:7)
- 39 Ship wrecker
- 40 National Science Foundation (Abbr)
- 42 Bum

- 43 Either companion
- 44 "for with my — I passed over this Jordan" (Jas 32:10)
- 46 Southeast (Abbr)
- 47 Container
- 49 Christian
- 50 Future Teachers of America
- 51 He-view prophet
- 53 "and I will — you with a stretched out arm." (Ex 6:6)
- 55 Say
- 56 Pre-Passover feast

#### DOWN

- 1 Doubting Apostle
- 2 Honorable (Abbr)
- 3 Radio frequency
- 4 Every
- 5 Straying
- 6 Peter's brother
- 7 To keep afraid
- 8 Baron (Abbr)
- 9 October (Abbr)
- 10 Hard canonical hour
- 11 and once in ten days — of all sorts of wine" (Isa 58:18)
- 13 Rowed
- 15 Rowed
- 16 (Bare) (Arch)
- 22 Sleepie

- 23 "make full — of thy ministry." (2 Tim 4:5)
- 25 "Wherefore glorify ye the Lord in the —" (Isa 24:15)
- 26 Make amends
- 28 Travelers' respect
- 30 "And the sucking child shall play on the hoie of the —" (Isa 11:8)
- 33 A find
- 34 "Then art — cried aloud." (Dan 3:4)
- 35 Lure
- 36 Presents (prayers)
- 37 Sunday or holy
- 38 Aspiration
- 41 World
- 44 London district
- 45 "then shall she go out — without money." (Ex 21:11)
- 48 Hunting match (Fr)
- 50 Price
- 52 "and it was —" (Gen 1:7)
- 54 Doctor of Divinity

Answers on page 22

#### January 21-22

A Words of Wisdom (WOW) Weekend will be held on Saturday from 9:30 a.m. to 2 p.m. and Sunday from 1:30-5 p.m. at St. Lawrence Church, 4650 N. Shadeland Ave. Cost is \$6 per person or \$18 per family. Registration is due by Jan. 18. For more information, call 317-543-4925.

#### January 22

The Catholic Widowed Organization will gather for brunch at 10:30 a.m. Mass at St. Peter and Paul Cathedral, 1347 N. Meridian St.

Positively Singles will meet for brunch at Bravos (Castleton) at 11 a.m. Call Sue Ann at 317-254-1715 for directions and details.

Our Lady of Grace Monastery in Beech Grove will hold a reception for Tibetan monks and nuns at 5:15 p.m. in the monastery chapel. Chili-dinner will follow, along with a video and discussion about Tibetan following. For more information, call Benedictine Sister Mary Margaret Funk at 317-787-3287.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

#### January 22-25

St. Paul, Tell City, will hold its Mission Week from 7-8 p.m. each evening. For more information, call the parish office at 812-547-7994.

# Arafat has meeting with head of Pontifical Mission for Palestine

by Tracy Early  
Catholic News Service

NEW YORK—The president of the Pontifical Mission for Palestine met with Palestinian leader Yasser Arafat for the first time Dec. 28.

Msgr. Robert L. Stern, who is also general secretary of the Catholic Near East Welfare Association, said Arafat received him warmly in his Gaza office, and at the end of their meeting gave him the traditional Middle Eastern embrace and kiss on both cheeks.

Although Arafat presumably knew something about the Pontifical Mission's work, the meeting was the first opportunity to give the president of the new Palestinian Authority a direct account of current and past services provided to Palestinians, he said.

In a Jan. 4 interview at his New York office, Msgr. Stern said the meeting was arranged by Ahi Safieh, a Latin-rite Catholic who is the Palestinian representative to the United Kingdom.

The meeting lasted about half an hour, and concluded with Arafat, a Muslim, expressing his desire for solidarity of Muslims and Christians, Msgr. Stern said. He said Arafat had insisted, against some Muslim opposition, on making Christmas a Palestinian holiday.

He said he also heard

concern expressed for unity among all believers in one God when he met with mufitis in Lebanon and Syria.

Msgr. Stern said he told Arafat that the Pontifical Mission, a papal relief agency for about 1.8 million Palestinians in Lebanon, Syria, Jordan and the Gaza Strip, would be willing to administer development projects in the areas of the Palestinian Authority's responsibility if he approved. Arafat listened but did not respond to the offer, he said.

Msgr. Stern said he had been approached by a con-

sortium of Japanese and American entrepreneurs interested in getting contracts for Palestinian projects.

Although \$2.4 billion in outside aid has been pledged for this work, Western governments have shown reluctance to turn funds over to the Palestinian Authority at its current stage, he said. They might release funds more readily if an agency such as the Pontifical Mission took responsibility for administering them, he said. But he suggested Arafat might see this as indicative of lack of trust in his administration.

In 1993, the Catholic Near East Welfare Association, principal funding agency for the Pontifical Mission, got a grant from the U.S. Agency for International Development. The \$1.5 million grant, to aid in resettling displaced Lebanese families, came after the agency revised its charter to include interfaith humanitarian work in the Middle East in its statement of purposes.

Msgr. Stern noted that the work he saw being carried out under the grant during his trip was going "extremely well."

## ST. PATRICK'S DAY IN JANUARY

Mark your calendar now for

### Saturday, January 21, 1995

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## Lenten Retreats at

### Fatima Retreat House

#### 1995 Schedule

March 3-5 (Men)  
**The Good News of Jesus for Men**  
Fr. Jeff Godcker

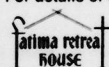
March 10-12 (Women)  
**Life: A Symphony in Six Movements**  
Fr. Clem Davis & Sr. Antoinette Purcell

March 17-19 (Women)  
**Living the Be-Attitudes of Jesus**  
Fr. Thomas Fox & Sr. Norma Rocklage

March 24-26 (Women)  
**Satisfying Hunger Through Eucharist**  
Fr. James Farrell & Rita Burns Senceman

March 31-April 2 (Women)  
**The Many Faces of Jesus**  
Fr. Jeff Charlton & Sr. Mildred Wannenmeuhler

For details or applications, call (317) 545-7681



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# Youth News/Views

## Teens promote chastity to younger students

by Mary Ann Wyand

Chastity... abstinence... virginity...  
Whichever term is used, the message of a new archdiocesan Office of Catholic Education program is the same. Young people have an important promise to keep to God and to themselves which will help ensure a happy and healthy future for themselves and their loved ones.

As part of "A Promise to Keep: God's Gift of Human Sexuality," teen-age peer ministers representing Catholic high schools in the four Indianapolis deaneries will talk with younger students at the 33 grade schools in those deaneries about the importance of postponing sexual involvement until marriage.

Students at Roncalli High School and St.



**DISCUSSION TIME**—Roncalli senior Trevor Wilson of Indianapolis leads a discussion with St. Jude School sixth-graders on the importance of choosing chastity.

Jude School participated in the pilot program for "A Promise to Keep" last November. Beginning in February, students from Bishop Chatard, Bebeul Preparatory, Cardinal Ritter, Cathedral, Roncalli, and Secora Memorial high schools will take the new chastity curriculum to junior high students in the Indianapolis area.

Eventually, "A Promise to Keep" programming will be available for Catholic schools, parish religious education classes, and youth ministry programs throughout the archdiocese, according to Eve Jackson, coordinator of adolescent growth programs for the Office of Catholic Education.

"The program is based on God's promise to us that he will bless us," Jackson said, "if we honor God's commandments and save our special gift of sexuality for marriage. By doing this, we will definitely improve our chances of having healthy and happy relationships and healthy bodies. It was God's design for males and females to procreate within the sacrament of marriage, and if we follow his principles we'll come out ahead. But obviously we have to make this promise to God and to ourselves."

Chastity is a daily choice, she said, which gives people the freedom to develop healthy relationships and be free from sexually transmitted diseases, unwanted pregnancies and other physical, mental and emotional problems associated with sexual promiscuity.

"We should promise God and our future mates and future children that we are going to do everything in our power to help protect our physical and emotional health so there will be a greater potential for a good marriage and healthy children," Jackson explained. "It is definitely a choice that needs



**PROMOTING CHASTITY**—Roncalli High School seniors Toni Agresta and Trevor Wilson of Indianapolis talk about chastity with sixth-graders at St. Jude School during November for a pilot program in the Indianapolis South Deanery as part of the new archdiocesan curriculum called "A Promise to Keep: God's Gift of Human Sexuality." (Photos by Charles J. Schisla)

to be made early in life in order to avoid many negative consequences."

Peer ministry participants in the "A Promise to Keep" educational series are high school students who are good role models and who believe in chastity, Jackson said. These teen-agers will help sixth- or seventh-graders realize that chastity is one of the most important choices they will make in life.

"We want adolescents to realize that in order to make the right choices they have to start today to take charge of their lives," she said. "The peer ministers will stress that the program is about values. Parents' teaching and lifestyle are essential. However, they can only do so much and the church can only do so much. God gives us the freedom to make choices in life, and we have to follow his commandments to make the right choices. What people feel their minds and hearts will influence their decisions, so young people need to make careful choices about their friends and recreational activities."

Although it may seem difficult at the time, Jackson said, it is much easier to change friends or attitudes than to undo the damage done by sexual promiscuity.

"Adolescence is the time to decide about

standards and values and to stick to them," she said. "Teens who choose to be chaste have lots of options open to them for their future. Chastity gives them the freedom to work on their character and think about hopes and dreams."

And because chastity gives people the freedom to develop relationships and make new friends, Jackson said, they also have time to learn to love others unselfishly as interdependent human beings.

"It's important for young people to have a good time growing up," she said, "rather than to be burdened with adult problems associated with sexual promiscuity that they could bring upon themselves. By postponing sexual involvement, they learn that in the long run they are going to be a lot more happy and fulfilled in life when they can unselfishly love other people and put others' feelings, needs and wants before their own. This is what life is really all about, and they are going to have to learn that as adults one way or another. Our ultimate goal with this chastity program is to reinforce what parents and the church are teaching, and to encourage young people to plan ahead for the future and to realize that takes deferred gratification."

## Teens like new chastity program

by Mary Ann Wyand

What are teen-agers saying about "A Promise to Keep: God's Gift of Human Sexuality?"

The new chastity educational series created for adolescents by the archdiocesan Office of Catholic Education is getting rave reviews from teen-age peer ministers who will help present the curriculum to sixth- or seventh-graders beginning in February.

Underwritten by St. Vincent Hospitals and Health Services to establish a new model in the area of preventative health, the "A Promise to Keep" chastity curriculum was introduced in the Indianapolis South Deanery last November in a pilot program with Roncalli High School students as peer ministers for St. Jude School sixth-graders.

Roncalli students who participated in training to become peer ministers describe the "A Promise to Keep" program as a valuable tool to help young people plan for the future.

"Through this program, I hope to give them a better understanding of chastity," Roncalli senior Angie Schoettle said, "and make sure they are aware of the many consequences of premarital sex. I want them to understand the commitment they are making to God and themselves by choosing chastity."

Roncalli peer minister Trevor Wilson said he hopes "the young people we are talking to will realize that it's OK to stand up for your beliefs. I also hope they realize the pressure the media is putting on them to (become sexually active) and how to handle it."

Classmate Susan Bender said the chastity program is important "because it informs the students of the dangers of premarital sex. It also gives the teen teachers an opportunity to share their values and beliefs with younger people."

It's a "great honor" to participate in the "A Promise to Keep" program as a peer minister, Roncalli senior Kelly Roberts said. "I am glad to have the opportunity to teach children of consequences they are not aware of. Times are changing for the worse, and we as the teens of today need to stop the crisis and turn things around. Teaching the 'Promise to Keep' program to sixth-graders is a great start."

Senior Nick Stewart said he learned important information by participating in the peer ministry training. "It informed me about things I didn't even know," he said. "I hope the kids understand that we mean everything we say and the advice we give them comes straight from our hearts."

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# Young Adult News

## Young Adult Catechetical Day is slated for Feb. 4

by Elizabeth Bruns

The archdiocesan offices of Catholic Education and Youth, Young Adult & Campus Ministries will hold a Young Adult Catechetical Day on Feb. 4. The day will be held at Eagle's Hide-A-Way in Eagle Creek Park from 9:30 a.m. to 9 p.m.

"I Believe, We Believe: A Vision Program for Catholic Young Adults," is a day-long program for adults in their 20s and 30s—married and single—to explore the meaning of their Catholic faith in their lives. The day will be an active retreat, involving time with other young adults, presentations, group sharing, prayer and the celebration of the Eucharist.

Julie Szolek-Van Valkenburgh, director of the archdiocesan Office of Youth, Young Adult & Campus Ministries, describes the program as, "A day in which young adults throughout the Indianapolis area can come together to be with people of their same faith, denomination to learn a little bit about their faith and to pray a little bit."

Joe Connelly, coordinator of youth ministry for Holy Spirit Parish in Indianapolis, has told his friends that the program is "a

long overdue response from the church to reach out to the young adult population."

According to the presenting team of Father Jeff Godecker, director of religious education for the archdiocese, Father Bill Marks, associate pastor at St. Barnabas Parish in Indianapolis, Szolek-Van Valkenburgh and Connelly, the purposes of the day are:

- to explore the vision of faith that guides young adults into their future;
  - to explore the common vision of faith that is given in the Scripture and other stories that are found in the tradition of the church;
  - to assist each participant in articulating where they are in regard to their faith;
  - to introduce small group faith sharing as an opportunity for growing in faith;
  - and, to be together and pray together.
- "I think it's going to be challenging in an upbeat, positive way. It's naturally going to lend itself to asking participants to meet their church halfway, if they will," Connelly said. Father Marks said, "I think the day will be an opportunity to directly target what we believe in and who we believe in and to experience it."

It's a great opportunity to meet other



HAYRIDE—Mark Mann (at left) and Jeff Christian help load up for a young adult hayride on the St. Mary of the Woods College campus last spring. (Photo by Beth Ann Newton)

young Catholic adults and talk about what you have in common," said Szolek-Van Valkenburgh. "There are opportunities to pray and play. Eagle's Hide-A-Way is a beautiful area for both meditation and relaxation."

Connelly says the day will consist of a combination of lectures, discussion and experience. He adds, "This retreat is not necessarily intended to be an ending to itself. The hope is that there will be much growth to come from this experience."

Sponsored by the archdiocesan Office of

Catholic Education, and the archdiocesan Office of Youth, Young Adult & Campus Ministries, the registration deadline for the program is January 18. For more information, call Father Godecker at 317-236-1431 or Szolek-Van Valkenburgh at 317-236-1439. The cost for the event is \$5.

"We are offering this catechetical day—a retreat if you will—only for young adults because there isn't much out there for this age group, especially if they are single," said Father Godecker. "This day will exemplify the Catholic Church at its best for young adults."

## University of Indianapolis will hold Faculty Artist Series

The Faculty Artist Series at the University of Indianapolis will present its season with a spectrum of concerts ranging from the works of Brahms to chamber music. This is the second half of the 1994-95 season continuing from Jan. 23 to May 22.

• **Monday, Jan. 23:** Brahms evening with Jo Ann Domb, mezzo-soprano; David Bellman, clarinet; Ingrid Fischer Bellman, cello; and Richard Ratliff, piano. Works include solo songs, piano pieces, and the trio for clarinet, cello and piano.

• **Sunday, Feb. 12:** Guest recital by pianist Barry Snyder, professor of piano at the Eastman School of Music, who has performed extensively on five continents to enthusiastic critical acclaim. His program will include a rare performance of Frederic Rzewski's monumental 1975 set of eclectic variations, "The People United Will Never Be Defeated."

• **Monday, Feb. 27:** Music of the 18th century on period instruments, with works of Clementi, Haydn, W.F. Bach, Telemann, and Beethoven, performed by Karne Moratz, baroque flute; Dean Franke, violin and Richard Ratliff, fortepiano.

• **Monday, March 13:** Focus on flute, featuring the music of Loellet, Quantz, Hindemith, and Jolivet performed by Anne Reynolds, flute; Amy Sharp, harpsichord; Paula Engerer, oboe; and Richard Ratliff, piano.

• **Sunday, April 2:** Music for four hands featuring pianists Stephanie Werdit and Richard Ratliff in classic works of the duet repertoire by Mozart, Schubert, Foulenc, Ravel.

• **Monday, May 8:** Mozart in Vienna featuring Steven Stolen, tenor; Dean Franke, violin; and Richard Ratliff, fortepiano. Presentations include Mozart songs and sonatas of the 1780s and the rarely heard Masonic Cantata, K 619.

• **Monday, May 22:** Chamber Masterworks featuring the music of Mozart, Dutilleul, and Schubert. Artists are Malcolm Smith, oboe; Philip Palermo, violin; Elizabeth Liederbach Coffman, viola; Dennis McCafferty, cello; Stewart Arman, double bass, and Richard Ratliff, piano.

All performances will be held in the Ruth Lilly Performance Hall of the Christel DeHaan Fine Arts Center. Monday concerts will begin at 7:30 p.m.; Sunday concerts will begin at 4 p.m. Admission is free. For more information, call the department of music at 317-788-3255.

Butler University Newman Center will hold its first council meeting on Jan. 23 at 9 p.m. IUPUI Newman Center's meeting will be held on Jan. 22 at 5:15 p.m.; and University of Indianapolis meeting will be held on Jan. 24 at 9 p.m. in Schwartz concourse. The group will plan for the semester's social activities and projects. Pizza and cola provided.

D.J. Wasmer, chairperson of the department of business at St. Mary of the Woods College recently completed his doctorate in business administration with a specialization in marketing from Southern Illinois University. Wasmer has taught business at SMWC since 1983, having reached associated professor status in 1990. He is currently president of the Wabash Valley chapter of the American Marketing Association, an organization he's been involved with since 1985. His research papers have been published through and presented at professional conferences, including several Southern Marketing Association magazines.

The Indianapolis Newman Centers will go skiing at Ski World in Brown County on Jan. 28th. Cost is \$25

for lift pass, admission, and ski and boot rental. Transportation is not provided but maps will be available. Reservations and fee are due by Jan. 23.

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# Cardinal Bernardin meets his accuser, tells of reconciliation

Cardinal's statement says that the meeting 'brought closure and peace to both of us'

Cardinal Joseph L. Bernardin of Chicago met with Steven J. Cook, the man who falsely accused him of sex abuse, for two hours in Philadelphia Dec. 30. Afterwards, the cardinal released a statement on the meeting. The statement was titled "A Story of Reconciliation." "We publish the entire statement with the hope, as the cardinal says, that the story of this meeting 'will give to anyone who is hurt or alienated the inspiration and courage to be reconciled.' —Editor

Shortly after Steven Cook accused me of abusing him sexually, I wrote a personal letter requesting that we meet so I could pray with and for him. I now know that he never received it. Nonetheless, I am happy to report that on Dec. 30, 1994, I flew to Philadelphia and spent two hours with Steven. In accordance with Steven's wishes, I would like to tell you about this grace-filled meeting which brought closure and peace to both of us. May this story give to anyone who is hurt or alienated the inspiration and courage to be reconciled.

In mid-December I decided I wanted to meet with Steven before the year ended. Even though I had never heard from him, I sensed he also wanted to see me. Not knowing his address or phone number and not wanting to take him by surprise, I spoke with Father Philip Seher, a personal friend of mine and pastor of St. William Parish in Cincinnati, where Steven's mother, Mary, lives. Father Seher contacted Mrs. Cook, who in turn spoke with Steven, who expressed not only a willingness but a real desire to meet with me. We met in Philadelphia, where Steven lives.

Through the courtesy of the rector, Msgr. James Malloy, we met at St. Charles Borromeo Seminary. A priest friend from Chicago accompanied me, and a friend came with Steven.

I began by telling Steven that the only reason for requesting the meeting was to bring closure to the traumatic events of last winter by personally letting him know that I harbored no ill feelings toward him, and to pray with him for his physical and spiritual well-being. He replied that he wanted to meet with me to apologize for the embarrassment and hurt he had caused. In other words, we both sought reconciliation.

Steven's apology was simple, direct, deeply moving. I accepted his apology. I told him that I had prayed for him every day and would continue to pray for his health and peace of mind. It was very evident that he was in precarious health. I also told him that while I would not want to go through such a humiliating experience again, nonetheless it had contributed to my own spiritual growth and had made me more compassionate.

I then asked whether he wanted me to celebrate Mass for him. At first he hesitated, saying he felt very alienated from

God and the church for several reasons which he shared with me. He said that on several occasions while in a hotel he threw the Gideon Bible against the wall in anger and frustration. Perhaps, he said, just a simple prayer would be more appropriate.

I told him that I would not press the issue but did want to show him two items I had brought with me. I reached into my briefcase and brought a Bible which I had purchased for him the day before. I told him I would not be offended if he did not accept it. With tears in his eyes, he reached for the Bible and held it tightly to his chest.

Then I took out of the briefcase a chalice which someone (whom I had never met) had sent with the request that I offer a Mass for Steven. I told Steven that even if I did not celebrate a Mass on the occasion of our visit, I would do so later. Again, with tears in his eyes, he said, "Please, let's celebrate Mass."

## Cardinal strolls on information superhighway

More than 100 people were logged on to Prodigy network while the cardinal answered questions

by Tracy Early  
Catholic News Service

NEW YORK—Cardinal John J. O'Connor of New York took a stroll on the information superhighway Jan. 3 and found a lot of people out in cyberspace interested in a chat with a cardinal.

He made himself available to answer questions in one of the "chat sessions" offered to subscribers of Prodigy, an on-line interactive computer network.

Participants got the cardinal's responses to questions on church teaching, prayer, politics and other areas, as well as some personal information about him.

One questioner asked him if he saw "a marriage of the church and computer technology as a way for the church to spread its message," and then inquired whether the cardinal was "computer literate."

"I'm pretty illiterate in computers," he responded. "I used to be literate, but it's gotten ahead of me."

"I believe the church can use anything that helps us talk to the people," he told his Prodigy questioner. "We're not talking to the machines, they're helping us talk to the people."

Carol Wallace, a Prodigy spokeswoman, said "chat sessions" are normally held in the evening when more people

Never in my 43 years as a priest have I witnessed a more profound reconciliation. The words I am using to tell you this story cannot begin to describe the power of God's grace which was at work that afternoon. It was a manifestation of God's love, forgiveness and healing which I will never forget.

We went to the chapel, where I anointed him and celebrated Mass for the feast of the Holy Family. In my few remarks after the Gospel, I told him that in every family there are times when there is hurt, anger, alienation. But we cannot run away from our family. We have only one family so we must make every effort to be reconciled. The church, I added, is our spiritual family. Once we become a member, we may be hurt or become alienated but it is still our family. Since there is no other, we must work at reconciliation—something we were doing that very afternoon.

Before Steven left, he told me that a big burden had been lifted from him. He felt healed and was at peace. He also asked me to tell the story of his reconciliation with the church and with me. I promised him I would and that I would walk with him in the weeks and months ahead. Steven is very realistic about his future. Happily, our exchange and the celebration of the sacraments were the instruments God used to give him the peace and courage he needs in the time he has left.

May this story of our meeting be a source of joy and grace to all who read it. May God be praised!

are home from work, but that Cardinal O'Connor's was set for 4:30 p.m. to accommodate his schedule.

Nonetheless, she said, the turnout was impressive. At one point more than 100 people were logged on and, in the computer sense, joined him "in the electronic room" or "chat room," she said. Previous afternoon sessions had drawn no more than 25, she said.

She said he answered "just over 30 questions" out of 250-300 submitted, but "didn't shy away from any controversial or interesting topics."


Cardinal O'Connor read the questions at a computer set up in a chancery conference room, and dictated replies.

The first one concerned women's role in the church. He predicted it would grow, noting that the New York Archdiocese had women in several important positions, including schools superintendent.

One questioner, identifying himself as a gay Catholic with AIDS, said he felt the church was "persecuting me," and asked, "Can you tell me why I should not convert to a kinder and gentler faith such as Episcopalian?"

Cardinal O'Connor replied, "Clearly, you should belong to the church that you think God wants you to belong to." He also said the church had sought to "provide enormous facilities for persons with AIDS," but that he believed the church was teaching what Christ taught.

In other responses, Cardinal O'Connor condemned the killings at abortion clinics, expressed absolute certainty that in 1995 the pope would visit New York and said sales of the pope's recent book as well as a rosary recording were not a "merchandise frenzy," as a questioner suggested, but a way of meeting people's needs.



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ANNUAL 'STATE OF THE WORLD' ADDRESS

# Pope says wars are symptoms of the world's 'despair and pain'

by John Thavis  
Catholic News Service

VATICAN CITY—In his annual "state of the world" address, Pope John Paul II said the continued killing in Bosnia-Herzegovina and the new outbreak of war in the Russian province of Chechnya were symptoms of the "despair and pain" that afflict many people across the globe.

At the same time, the pope heralded recent peace moves in the Middle East, South Africa and Northern Ireland, saying the international community should take these lessons of successful negotiation to heart.

The pope delivered the wide-ranging speech Jan. 9 to international diplomats accredited to the Holy See. Like previous years, he tried to balance hopeful signs with an honest evaluation of global inequity and suffering.

"Alas, there are still rising today from this world too many cries of despair and pain, the cries of our brothers and sisters in humanity, crushed by war, injustice, unemployment, poverty and loneliness," he said.

The diplomatic community in general and the United Nations in particular have the responsibility and the means to help change the situation, he said.

"I am convinced that though war and violence are always contagious, peace is equally so. Let us give it every chance!" he said.

"One does not write peace with letters of blood, but with the mind and the heart," he said. Dialogue is needed to face complex problems involving social disintegration, "predatory" nationalism and acts of aggression, he said.

The pope's sharpest comments came in his review of the Bosnian fighting, which he described as a "pitiful war" that in a way seems like "the shipwreck of the whole of Europe."

The biggest failure in the face of Bosnian suffering would be international indifference, he said.

"There are aggressors and there are victims. International law and humanitarian law are being violated. All of this demands a firm and united reaction on the part of the community of nations," he said. In no case should a solution simply endorse territorial conquests obtained by force, he added.

In more cautiously worded comments, the pope said the battles in Chechnya posed serious questions for the international community about "the means to be taken in order to ensure genuine coexistence between different peoples." He said negotiation, at times internationally supported, remains the only legitimate way to preserve harmony in these "ethnic, religious and linguistic mosaics of our world."

The pontiff, citing numerous pockets of war and suffering in Africa, appealed for a "major effort of international solidarity" toward the continent. He said he was alarmed that aid to Africa had dwindled considerably in 1994. Of the world's 40 poorest nations, 30 are African, he pointed out.

He urged an end to power struggles based on race and ethnic makeup, and an end to the arms trade which has helped fuel the deadly fighting in places like Liberia, southern Sudan, Somalia, Angola and Rwanda.

The pope referred to recent killings in Algeria, claimed by Islamic radicals, as an example of a "brute force" which is not even sparing the small Catholic community. "Four missionary priests were slain in late December, in an attack headed by a radical Muslim group."

The pope described South Africa as a positive highlight of the 1994 international scene, citing free multiracial elections and the improved post-apartheid

political climate in the country. It offers a good example of a spirit of reconciliation and compromise during a sensitive period of transition, he said.

The recent cease-fire in Northern Ireland was another "happy development" following difficult negotiations, he said. He encouraged both sides to find a political solution based on forgiveness and mutual respect.

Likewise, the pope hailed progress in Middle East peace negotiations, while noting that situations of confrontation and exclusion persist in the region.

The Palestinian people are still waiting to see their aspirations fully satisfied. Lebanon has not yet recovered its full sovereignty," he said.

Turning to Latin America, the pope said he hoped people in Haiti and Cuba would find "the most appropriate paths to consolidate democratic life."

While Latin America is experiencing the beginnings of economic growth, he said, vast social reforms are needed to eliminate "the real cancers of poverty and injustice." He called drug trafficking and crime on the continent "as subversive as the guerrilla movements of the past."

The pope noted the continuing social and economic renewal taking place in China and Vietnam, but complained that Catholics who generously contribute to both countries still face restrictions on the practice of their faith.

He encouraged the United Nations on its 50th anniversary to keep developing the tools of diplomacy and intervention. But he cautioned against the use of the economic embargoes, saying it is an act of force that often punishes civilian populations.

The pope also took the opportunity to defend the Vatican's stand at the 1994 International Conference on Population and Development in Cairo, Egypt. The Vatican opposed wording on abortion, the family and reproductive health, eventually gaining some allies and winning concessions in a final text.

The pope said the Vatican was trying to defend the human person against a reductive and minority vision of human life and development. He said the Holy See would continue to speak out on matters of conscience, and that the world expects this of the church.

"What is at stake is the transcendental dimension of man. This can never be made subject to the whims of statesmen or ideologies," he said.

## Facing up to budget assaults: Charities brace for a fight

All types of charitable organizations are trying to figure out how to plan for cuts planned by Congress

by Patricia Zapor  
Catholic News Service

WASHINGTON—The specter of Congress enacting the program cuts of the Republican Personal Responsibility Act is prompting even the quietly nonpolitical St. Vincent de Paul Society to turn activist on behalf of its clients.

"In our 150-year history this is the severest cut in the welfare plan that anyone can remember," said Rita W. Porter, executive secretary/director of the St. Louis-based national office of the society.

St. Vincent de Paul, which operates charitable services through diocesan and parish programs, has plenty of company in worrying about what the 104th Congress may bring.

Part of the Contract with America touted by Republicans in the 1994 election, the Personal Responsibility Act was introduced in the first days of the 1995 session. It would cut \$30 billion over five years for programs including school lunches and breakfasts, food stamps, and nutrition assistance for women, infants and children. Another \$30 billion would be cut in Aid to Families with Dependent Children and other nonfood programs.

All types of charitable organizations are trying to figure out how to plan for those cuts. Also of concern are proposals to eliminate tax breaks for charitable contributions; to limit the length of time people may receive government aid; and to eliminate assistance to some groups, such as legal immigrants who receive Supplemental Security Income or childhood immunizations.

At a Washington press conference Jan. 5, spokesmen for nonprofit organizations said they are crunching numbers and rallying supporters

for an intense lobbying effort to protect their clients and operating funds.

Many of the proposed cuts fail to consider that charities often rely on federal funds for some of their programs. For instance, St. Vincent de Paul councils receive funds from the Department of Agri-

culture, the Federal Emergency Management Agency or other branches of government to provide meals, training or emergency supplies, Porter said.

So, although St. Vincent de Paul traditionally operates apolitically through parish-based networks, the national office is gearing up to fight this time.

"The society has always been kind of quiet," Porter said. "But we see we're going to have to change our ways and be active."

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State and local council members are being asked to visit congressional offices, form relationships with their representatives and show them how the proposed cuts would affect the work of St. Vincent de Paul.

Since soon after the election Catholic Charities USA has been getting calls seeking information about the proposals and how to limit the damage to their own projects.

Renewed support for a balanced budget amendment and proposals to cut off

welfare assistance to the children of unmarried teens are particularly troubling to Catholic Charities agencies, said Sharon Daly, deputy executive director.

"We're trying to help people understand that what sounds like a laudable goal—a balanced budget—will require cuts on a scale they don't understand," she said. "It will mean draconian cuts in programs for very vulnerable people."

Plans to cut off unwed teen mothers from AFDC

payments, putting the teens in group homes and the babies in orphanages are also shortsighted, say Catholic Charities workers who try to help them now.

"The answer is for them to have a safe place to care for their babies," Daly said. Catholic Charities supports changing the current system of providing AFDC checks directly to teen mothers, but believes keeping the families together is better than the much-discounted alternative of orphanages.

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# † May They Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death, obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† **ANDRES, Otto C.**, Jr., 72, St. Mary of the Knobs, Floyd's Knobs, Dec. 27. Husband of Jeanne; father of Stefan, Timothy, Vicki, Heskell and Susan Anders; brother of Richard, Robert, Wilbur, Lucille Johnson, Helen, Andrew and Mary Reynolds; grandfather of eight.

† **ANDRES, Raymond A.**, 90, St. Mary of the Knobs, Floyd's Knobs, Dec. 31. Husband of A. Lucille; father of Raymond L. and Darlene T. Potter; brother of Clara Korbe.

† **ARLAND, William A.**, 69, St. Joseph, Shelbyville, Dec. 18. Husband of Janet; father of Mark, Marcia and Susan; stepfather of Terri Schumann and Danielle Ballington; brother of John, Pat, Barton and Judy Jayberg; grandfather of five.

† **ARNY, Aaron**, 35, Little Flower, Indianapolis, Dec. 17. Son of John and Norma; brother of Matthew, Timothy, Jay, Fowler, Karl, Enoch and Lisa Steiner.

† **BECHT, Edna M.**, 84, Our Lady of Perpetual Help, New Albany,

Dec. 29. Wife of John V., mother of John J., Becht, Wilma J., Zink, Agnes M., Becht, Rita M., Becht and Martha M. Jenkins; sister of Agnes Fischer, Clara Bove; grandmother of 11; great-grandmother of nine.

† **BERRY, Robert T.**, 90, St. Matthew, Indianapolis, Dec. 25. Husband of Harriett; father of N. Thomas Berry Jr., Anne Woulfe, Joan Ledebur and Judy Sumner; brother of Bernard; grandfather of 21; great-grandfather of 12.

† **BORCHERT, Mar. Alice**, 66, St. John the Baptist, Oggsd, Dec. 22. Wife of William, mother of Wayne, Borchert and Dawn Stegemaler; sister of John Alan Grishop; Robert Grishop, Carl Grishop, Juanita Metz and Marjorie Siebert; grandmother of six.

† **CADE, Dorothy E.**, 87, St. Mary, New Albany, Jan. 3. Sister of Robert J., David J. and Geraldine M. Cade.

† **DOOGS, Augustus**, 91, Holy Cross, St. Croix, Dec. 25. Brother of Earl, Florence LaGrange and Anna Meyers.

† **LALEY, Tommie**, 76, Holy Trinity, Indianapolis, Dec. 25. Mother of Mary, aunt of Lela McKinney and Michelle Williams.

† **ENDERS, John M.**, 79, St. Joan of Arc, Indianapolis, Jan. 1. Brother of Cecelia Dathan.

† **FOX, Elizabeth J.**, 92, St. Vincent, Bedford, Dec. 29. Mother of

Mary Margaret Stipp; grandmother of three; great-grandmother of four.

† **KUNARD, Maile E.**, 79, St. Augustine, Leopold, Dec. 23. Sister of Frank Kunard and Wilma Nolan; aunt of Curt Jarboe.

† **LAMBERT, Victoria Zore**, 85, Holy Trinity, Indianapolis, Dec. 23. Mother of Dolores M. and Ronald J.; sister of Louis Zore; grandmother of eight; great-grandmother of 11.

† **LAWRENCE, Dorothea Bennett**, 72, Sacred Heart of Jesus, Jeffersonville, Dec. 14. Mother of Laura Foster and Charles R. Huff; sister of Jean Montgomery, Rae Dixon and Lois Hall; grandmother of three.

† **LOGSDON, Louise Reh White**, 86, of Clarksville, Ind., Dec. 31. Wife of Anthony Paul; mother of Robert C. White, Benedictine Father Captain White and Mary Seger; sister of Sister M. Laura Reh; grandmother of six; great-grandmother of one.

† **MARGUT, Esther M. Zoeller**, 85, St. Mary, New Albany, Jan. 3. Mother of Joseph I. and Miriam R. Parish; sister of Frank U. Zoeller, Sr., Alma Gohmann and Roberta Zoeller; grandmother of 18; great-grandmother of 22.

† **NEAL, Helen A.**, 88, Little Flower, Indianapolis, Dec. 25. Mother of James R., Paul E., Carl T., Betty White, Jinny Gatto, Connie Purdue, Linda Long; sister of William M. Patterson, Robert Patterson, Charles A. Patterson, James H. Patterson, Florence Beadie, Catherine Mattingly, Rita Hammons, Phyllis Tupy and Jean Ellis; grandmother of 24; great-grandmother of 35.

† **OWENS, Charles E. "Cookie"**, 82, St. Mary, Rushville, Dec. 27. Husband of Dorothy Laicy, father

of Tobias E., Dennis L. and Dorothy Jarman; grandfather of 12; great-grandfather of 14.

† **NEIMEYER, Paul R.**, 79, St. Margaret Mary, Terre Haute, Dec. 23. Husband of Thelma; father of Rosemarie Harnel; brother of Judy Gutbach and Rosemarie Caway; grandfather of one.

† **PENN, Mary E.**, 82, Little Flower, Indianapolis, Dec. 22. Wife of John E.; mother of John D., Mary Ann Rolando, Dale Madelans and Donna L. Kramer; sister of James Marshall, Laura Schaefer, Edna James and Jo Ann Shaffer; grandmother of 11; great-grandmother of nine.

† **RIBBE, Mildred Louise**, 89, Little Flower, Indianapolis, Dec. 9. Mother of Harry Rabe and Nancy L. Trich; grandmother of six; great-grandmother of four.

† **RIPBERGER, Wilma E.**, 67, St. Mary, Rushville, Jan. 2. Wife of Clyde; sister of Francis Schneider, Joe Snyder, Rosetta Nicholson and Mary Weiss.

† **SCHAEFFER, Melbourne G.**, 69, St. Matthew, Indianapolis, Dec. 22. Husband of Lenore; father of Jeanne S. Menschholz, Charlene A. Cleary and Kenneth G.; grandfather of 13; great-grandfather of five.

† **SHERMAN, Helen Armantrout**, 73, St. Christopher, Speedway, Dec. 30. Mother of Joseph F. Sherman; sister of Helena Rich; grandmother of two.

† **SMITH, Helen W.**, 78, St. Michael, Brookville, Dec. 27. Mother of Sara Wilbourn and Walter C. Wilson; sister of Wilma Stenger and Keneta Fancher; grandmother of four.

† **SMITH, Kathryn M.**, 74, Prince of Peace, Madison, Jan. 1. Wife of Leonard D.; mother of Susan Heritage, Kathy Braun, Michael S. Kenneth W. L. David and

Wayne R.; sister of Bill Thorpe, Orrie Thorpe, Larry Thorpe, Leonard D. Thorpe, George "Bud," Louella Bennett, Mary Anna Hendrickson and Roseetta Reese; grandmother of six; great-grandmother of five.

† **TENDER, Elza Lee**, 88, Holy Angels, Indianapolis, Dec. 27. Mother of Lynn Edward, Robert Joseph, Lisa Diane and Lory Ann Tender; Elza Lorraine Tender, Clemons and Alyce Lee Tender; Meadows; sister of Anna Laura Tucker; caretaker Ruth Tender Guyton; grandmother of ten.

† **TOLBERT, Ronald H.**, Sr., 81, St. Joan of Arc, Indianapolis, Jan. 1. Father of Karen Laud, Linda Sawrey, Mary Smith.

Kathleen, Rita, Brian, Ronald Jr., William, Thomas and Robert; brother of Richard and Philip; grandfather of 11; great-grandfather of one.

† **TRUDEAU, Catherine**, 86, St. Mary, New Albany, Dec. 21. Caretaker James and Candace Mauch.

† **WALLACE, Mary B.**, 77, St. Joseph, Marengo, Dec. 22. Wife of Harry; sister of Kenneth Benz, Raleigh Benz, Bernice Benz and Fern Benz.

## Providence Sister Kathleen O'Connor dies on Dec. 16

A Mass of Christian Burial was celebrated on Dec. 19 for Providence Sister Kathleen Therese O'Connor. She died on Dec. 16 at the age of 79.

Sister Kathleen Therese entered the Congregation of the Sisters of Providence in 1935. She professed first vows in 1938 and final vows in 1943. Sister taught in schools staffed by the Sisters of Providence in Indiana, Illinois, North Carolina, District of Columbia, Missouri and Peru, South America. In the Archdiocese of Indianapolis, she taught at St. Catherine and Holy Spirit in Indianapolis and St. Ann in Terre Haute.

Memorials can be made in her name to the Sisters of Providence, St. Mary of the Woods, Ind.

## Providence Sister Mary McCormick dies at age 83

A Mass of Christian Burial was celebrated for Prov. Inc. Sister Mary Celestine McCormick on Jan. 3. She died on Dec. 30 at the age of 83.

Sister Mary Celestine entered the Congregation of the Sisters of Providence in 1930. She professed first vows in 1933 and final vows in 1938.

Sister taught in schools staffed by the Sisters of Providence in Indiana and Illinois. She also ministered for 13 years in the car of the aged.

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### Evangelization Coordinator

The Roman Catholic Archdiocese of Indianapolis is seeking an Evangelization Coordinator to serve as a resource and consultant to parishes, schools, and agencies that are seeking to initiate or enhance evangelization efforts. This position will serve as staff to the Evangelization Commission and assist with the planning and implementation of Archdiocesan evangelization efforts. Emphasis is placed on visiting parishes to provide guidance, training, and encouragement. Requirements include a master's degree or equivalent experience in theology, divinity, scripture or a related field as well as previous experience in administration and coordinator. A deep personal faith and a broad knowledge of the various ministries of the Catholic Church are necessary. Skill in organizing people and resources is also essential. We offer competitive compensation and excellent benefits, including health insurance and a retirement plan. Please send resume and salary history in confidence to: Ed Iskason, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 14410, Indianapolis, IN 46206.

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# Pope and Buddhism: Walking a thin line between respect, beliefs

Some Buddhists are unhappy with what the pope said about Buddhism in his new book

by Cindy Wooden  
Catholic News Service

VATICAN CITY—A decade ago Pope John Paul II removed his shoes at the entrance to a Buddhist temple and sat silently for five minutes, facing the elderly Buddhist patriarch of Thailand.

The pope's respectful gestures during the 1984 visit were followed by words of praise for the "ancient and venerable wisdom" found in Buddhism and its "special sensitivity to the renunciation of violence."

But more recent papal comments about Buddhism were causing storm clouds to gather over Pope John Paul's Jan. 20-21 visit to another mostly Buddhist nation—Sri Lanka. Buddhist leaders on the island were threatening to boycott the papal visit and a meeting with representatives of all the nation's faith groups because of a chapter on Buddhism in the pope's book, "Crossing the Threshold of Hope."

The papal remarks and furor they caused illustrate the delicate line walked by the church, and by Pope John Paul, in relations with other religions since the Second Vatican Council.

"The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men," said the conciliar document, "Nostra Aetate," on relations with non-Christian religions.

But, the document continued, the church "proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life. In him, in whom God reconciled all things to himself, men find the fullness of their religious life."

So, just as Pope John Paul did in Thailand in 1984, he will show his deep respect for Buddhists in Sri Lanka. He has done the same with Muslims in North Africa, with voodoo practitioners in West Africa and with Hindus in India.

But especially when addressing Catholics who live in cultures permeated by the traditions of those other faiths or in societies showing a growing attraction to them, the pope is "duty bound to proclaim without fail" the teachings of the church.

And that's what the chapter on Buddhism in "Crossing the Threshold of Hope" was about, said one Vatican official involved in dialogue.

"He was trying to answer something of concern to Christians, not speaking directly to Buddhists," the official said. "His preoccupation was this trend among some Christians who declare a double belonging—as Christians and Buddhists."

"The Holy Father in no way intended to hurt the Buddhists," said Joaquin Navarro-Valls, the Vatican spokes-



POPE AND BUDDHISTS—Pope John Paul II presents a gift to the leader of Thai Buddhists at a meeting in Bangkok in 1984. Some Buddhist leaders in Sri Lanka were disturbed by the pope's remarks of Buddhism in his book "Crossing the Threshold of Hope." (CNS photo)

man. "Nobody can doubt the Holy Father's esteem for Buddha as a historical figure and for followers of Buddhism, which he expresses whenever he meets them."

"We are all truly saddened that they have felt offended," said Cardinal Angelo Sotiano, Vatican secretary of state, in a letter to the archbishop of Colombo, Sri Lanka.

To understand what the pope was saying, the cardinal wrote, one must keep in mind the pope's constant expressions of esteem for Buddhism, the question the pope was answering in the book as well as the fact that the response was translated from Polish with the possibility that "complex theological concepts" were distorted in the translation.

Responding to a question about Christians attracted to Buddhism, the pope felt a need to explain to them that rather than seeking union with God, Buddhists strive for nirvana, "a state of perfect indifference with regard to the world."

For that reason, he wrote, Buddhism could be considered an atheistic religion. Because of its emphasis on "detachment" from the world and from worldly concerns, the book said, Buddhism has "an almost exclusively negative soteriology," or doctrine of salvation.

The word "negative" was not the pope's judgment of Buddhism, but his description of its approach to the world.

"In philosophical terms, 'negative' is not a moral qualification; it is absolutely neutral," Navarro-Valls said.

In fact, at a 1984 Mass in Bangkok, the pope told Thai Catholics that the Buddhist tradition "provides a fertile terrain for the seed of God's word, proclaimed by Jesus Christ to take root and grow."

"In the practice of Buddhism can be discerned a noble tendency to strive to separate oneself from an 'earthly wisdom,' in order to discover and achieve an interior purification and liberation. This aim is pursued through prayer and meditation, coupled with the practice of moral virtue," he said.

But it is through the person and message of Jesus Christ by the power of the Holy Spirit that Christians come to fully know "the wisdom from above," which the New Testament speaks about, the pope said. "In this way we understand that wisdom is not primarily a human achievement: Wisdom comes from God, and it then reveals itself in a good life."

## Pope says despite aging, he feels good

by John Thavis  
Catholic News Service

VATICAN CITY—A relaxed Pope John Paul II told Polish pilgrims that despite growing older, he feels pretty good.

"The hair is still in, and the head isn't going so bad either," he said Jan. 7, a few days before embarking on his longest foreign trip in five years.

"They say the pope is getting old and that he's not able to walk without a cane. But somehow, he keeps going on and on," he said.

"So if people are interested in these things in Poland, tell them. This pope isn't doing so badly," he said.

The 74-year-old pontiff, who was still walking tentatively following thigh bone surgery in 1994, has joked publicly about his age and physical condition in recent weeks.

He was scheduled to depart Jan. 11 for a 10-day visit to the Far East, including World Youth Day celebrations in the Philippines. The trip was expected to test the pope's leg and his overall stamina.

The pope made the remarks to pilgrims who accompanied two new bishops he had ordained the previous day. Recalling his own outdoor activities—especially canoeing and skiing—as a young priest and bishop in Poland, the pope joked about the latest crop of bishops.

"It seems to me this new generation is weaker. I ask the new bishops: So, do you canoe? And they answer with a yes that is not very convincing. Then I ask them: Do you ski? And they respond: A little," he said.

"That's what they should say about me in the future: Not only was he pope, but he skied and canoeed. And sometimes he broke his leg," he said.

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