

# Five laypeople receive papal honor

**Jerry Craney, John Etling, Margaret Nelson, Benedictine Sister Mary Philip Seib, Lillian Stevenson to receive *Pro Ecclesia et Pontifice* medal Feb. 19**

by William R. Bruns

Pope John Paul II has honored five lay members of the archdiocese.

Named to receive the *Pro Ecclesia et Pontifice* (For the Church and the Pontiff) award are J. Jerome (Jerry) Craney of Beech Grove, John Etling of Terre Haute, Margaret Nelson of Indianapolis, Benedictine Sister Mary Philip Seib of Beech Grove, and Lillian Stevenson of Indianapolis.

The *Pro Ecclesia et Pontifice* award is given by the pope to Catholics in recognition of service to the church and the papacy. It will be conferred on the five laypeople at a ceremony in the cathedral of St. Peter & Paul at 3 p.m. Sunday, Feb. 19.

Also during this service, five priests of the archdiocese, named by the pope to special honors in December, will be invested. Msgr. Francis Tuohy will be invested as protomartyr apostolic, the highest honorary title the pope can

bestow on a priest, and four priests will be invested as prelates of honor with the title monsignor: Richard C. Lawler, Bernard R. Schmitz, Kenny C. Sweeney, and John M. Wright.

**Jerry Craney** is a musician, educator, and parish liturgist. Since his graduation from the Jordan School of Music at Butler University, he has devoted himself to the people of Holy Name of Jesus Parish, Beech Grove. During those years, Craney has served as a full-time music teacher in Holy Name Elementary School and a full-time parish musician. Over the years, numerous articles have praised the Holy Name music program. Under his direction, the students entrusted to his care have won many awards in instrumental and vocal music.

Craney's contributions to the liturgical music of the parish include the formation and direction of a men's choir, a women's choir, a boys' choir, a girls' choir, and a

(SEE FIVE LAYPEOPLE, page 3)

## Msgr. Sweeney, communications leader, plans to retire Feb. 15

by Margaret Nelson

**Msgr. Kenny C. Sweeney**, a nationally-recognized trailblazer in religious communications, will retire on Feb. 15. He has been pastor of Christ the King Church in Indianapolis since 1980.

The parish plans to honor Msgr. Sweeney at a reception at Chafard High School from 3 to 6 p.m. on Sunday, Feb. 12. Friends and former parishioners are welcome to attend.

Beginning in the late '50s, Father Sweeney narrated the Christmas Midnight Mass on television and radio, as well as airing catechism, stories about saints, and the rosary. In 1963, he began the Dial-A-Movie service which continues to provide Catholic classifications of films shown in the area.

He was three-time president of the national Catholic Broadcasters' Association and founding president of UNDA. "He was truly a leader of Catholic communications in the U.S.," said Charles Schisla, director of media relations for the archdiocese.

In 1967, Father Sweeney became the first chairman of the Priests' Association, which has become the Council of Priests.



Msgr. Kenny Sweeney

Father Sweeney was ordained on Feb. 28, 1953. His first assignment was assistant pastor of St. Michael, Brookville. From there he went to St. John, Indianapolis, in 1957 at

(SEE MSGR. KENNY, page 2)



**DRIVE KICK-OFF**—United Catholic Appeal General Chairman L.H. Bayley is one of the speakers at the kick-off of the Family Division at the Archbishop O'Meara Catholic Center on Feb. 2. A stockbroker by trade, Bayley told archdiocesan employees that it's important that "insiders" invest in the campaign. (Photo by Margaret Nelson)

## Catholic Appeal's Family Division kicks off drive

by John F. Fink

The Family Division of the United Catholic Appeal kicked off its campaign with a meeting of archdiocesan employees on Tuesday, Feb. 2.

The Family Division was created in 1992 as the lead division for the clergy, lay and religious employees who carry out the ministry of the archdiocesan agencies and departments.

Charles J. Schisla, director of media

relations in the Catholic Communications Center, who has chaired the division for the past three years, served as master of ceremonies for the meeting. Providence Sister Lawrence Ann Liston, archdiocesan associate director of Catholic education and one of the vice chairs, led a prayer service. Schisla then introduced Indianapolis Archbishop Daniel M. Buechlein.

The archbishop noted that the theme of the prayer service was "We Are All One Body." He said that the archdiocese is a body (SEE CATHOLIC APPEAL'S, page 2)

## Third meeting held to discuss revisions to the strategic plan

by John F. Fink

The third of three meetings to discuss the revision of the Archdiocesan Strategic Plan was held at the Archbishop O'Meara Catholic Center on Tuesday, Jan. 31. Ninety-three people, pastoral leaders from Indianapolis and the Terre Haute Diocese, signed up for the meeting.

Earlier meetings were held in Clarksville Jan. 23 and Columbus Jan. 25.

Susan Weber facilitated the meeting. She said that it was meant to accomplish two

things: provide archdiocesan leaders with a report on the progress to date in the implementation of the plan's key objectives and action steps; and identify the new and continuing needs of the archdiocesan church that should be addressed in the revised strategic plan.

Those present first heard a report from Dan Conway, head of the Secretariat for Planning, Communication and Development. Then they discussed in small groups the next steps that should be taken in the implementation of the strategic plan and (SEE STRATEGIC PLAN, page 7)

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**DISCUSS PLAN REVISION**—Some of those present at a meeting at the Archbishop O'Meara Catholic Center Jan. 31 discuss new and emerging needs that should be addressed in revisions to the Archdiocesan Strategic Plan. (Photo by Dan Conway)

THE CRITERION

Serving the Archdiocese of Indianapolis

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## SEEKING THE FACE OF THE LORD

## Recognizing unsung servant leaders

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

One of the great privileges of being archbishop is to see first hand, and yet in a very large picture, the many unsung generous leaders in our church community. Leaders in any endeavor are not only those who have been formally designated. A lot of good wouldn't happen if there weren't a lot of generous hands and hearts to make it happen, and often that is done behind the scenes. As Archbishop I look for ways to recognize all of you who are the unsung servant leaders of our church. You folks have a permanent and fond place in my daily Masses and prayers.

What else can one do? You are so many! I realize God inspires you to serve generously in our parish communities and schools, in our service organizations, in healthcare and childcare, in ministry to the poor of all ages. That same motivation makes you shy away from public recognition. You are a beautiful and powerful, if rather quiet, witness in our community of faith. And God's reward will be greater than any recognition we humans can devise.

That being said, it is also true that our larger community of faith doesn't always notice the depth and breadth of generous ministry in the archdiocese and we can also forget the extent and the challenge of our church's mission. In our



busy workaday world we lose sight of the big picture. All of us can take both the people who go the extra mile to serve and the mission they serve for granted.

And so it is that the church makes available to us a way of honoring generous servants and a way of lifting up aspects of our mission that we can otherwise take for granted. There are papal honors both for ordained and non-ordained servants of the church. Priests may be recognized with the *Pro Ecclesia et Pontifice* (For the Church and the Pontiff) award. The papal honors of the Catholic Church carry an important purpose. They tell us that we don't want to take generous people for granted and they provide an opportunity to highlight aspects of ministry and service in order to inspire and encourage all of us to value this service.

There is a difficulty, of course, in conferring such honors because to confer them on everyone who might be deserving would defeat the purpose of the recognition. For this reason some people choose not to request the conferral of papal honors at all. I used to think that way, but I have come to see that we need to recognize generous service and fidelity in our midst. I have learned that when one honors some of those who serve among us, all of us are affirmed in our service. When some priests are honored, our entire presbyterate is honored. When some of our unsung lay and religious leaders are honored, all who serve the church generously are honored. Maybe the most important of all, I have learned that those generous folks who are not chosen for public recognition are also generous in their happiness for those who are.

Before Christmas we announced the recognition of five monsignors. Last Friday I received notification from the papal pro-nuncio, Archbishop Caffarel, that five people have been recognized with the *Pro Ecclesia et Pontifice* award. These papal honors will be conferred publicly during a prayer service at the cathedral at 3 p.m. Sunday, Feb. 19. While specific people will be honored, our prayer will be one of gratitude for the magnificent grace God has given our archdiocese. We will pray gratefully for all of you who do so much to carry on God's work in our everyday lives.

What aspects of ministry do the awards highlight? The common thread is generous, faithful service for a long time. Msgr. Tuohy led the archdiocese as vicar general during very challenging times. Msgr. Sweeney founded our communications department. Msgr. Lawler is a steady, trusted leader for priests. Msgr. Schmitz pastors four parishes with a smile! Msgr. Wright is an outstanding military chaplain in our nation. Jerry Cramm makes music happen, especially for children. John Eting led Catholic Charities' service to the poor in Terre Haute. Margaret Nelson is a reporter who writes (and bakes and sews and suffers) for the poor. Even in sickness, Sister Mary Philip Seib lives what she believes as a religious. Lillian Stevenson lives the nobility of serving poor children in Catholic education. The stories of these honorees are more fully told elsewhere in *The Criterion*.

Thousands of people do God's work as they serve the multi-faceted mission of our archdiocese. It is through our shared service that so much of God's grace finds its beautiful expression. Come pray with us in thanksgiving on Feb. 19!

## EDITORIAL COMMENTARY

## Wanted: more accuracy in the secular media

by John F. Fink  
Editor, *The Criterion*

During the past couple years, there has been ever-widening recognition of the chasm that exists between religion and the secular media. A number of symposia have addressed the problem, including a two-part symposium sponsored by *Commonwealth* magazine and FADICA (Foundations and Donors Interested in Catholic Activities). The issue was addressed during a convention of the Fellowship of Catholic Scholars and Cardinal William Keeler spoke about it during his presidential address to the U.S. bishops both last year and in 1993.

Catholics have a tendency to think that the media are particularly tough on our faith and speakers in some of those Jewish have expressed that view. But Jewish periodicals show that many people in the Jewish community feel that there is anti-Semitism in the media. And Edward Sage, in *The American Journal of Islamic Social Sciences*, said that "there is an unquestioned assumption that Islam can be characterized limitlessly in the media by means of a handful of generally reckless and repeatedly deployed clichés," the most popular of which is "Islamic terrorism."

In his talk at the symposium sponsored by FADICA, John Seigenenthaler, founder of the Freedom Forum First Amendment Center at Vanderbilt University, former editor and publisher of the *Nashville Tennessean* and founding editorial director of *USA Today*, said: "There is a very, very little difference among Catholic, mainline Protestant, and Fundamentalist Protestant in their view about how the media function. They all think the media are unfair to religion

generally—and specifically unfair to their denomination."

He was speaking about a study made by his center that was published under the title "Bridging the Gap: Religion and the News

Media." That report showed that religious leaders see news coverage of religion as "inadequate, in error, and sensationalistic."

A prime example of why people feel that way was the Jan. 30 story in *The Indianapolis*

## Catholic Appeal's Family Division kicks off drive

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and, like any body, it has physical, spiritual, psychological and intellectual needs. The church, he said, speaks to the holistic body.

Archbishop Buechlein said that 45 percent of the ministry of the archdiocese is made possible by the United Catholic Appeal. He said that employees contribute to that mission in two ways: first, through contributed services, working at less than the market value of their efforts; and second, through direct contributions to the United Catholic Appeal.

He encouraged 100 percent participation of all employees in this year's campaign, saying that he didn't care as much about how much each employee gave as the percentage of participation.

The archbishop said that he had already made his commitment for this year. He said that, if anyone was interested, his salary is the same as that of any other priest who was ordained in 1964. (He also said that he took a cut in his salary when he came from Memphis.)

L. H. Bayley, general chairman of this year's campaign, told the employees that the United Catholic Appeal has similarities with his profession as a stockbroker because people invest their money in what the archdiocese agencies do. He said that another similarity is that, when evaluating stocks, he asks, "Are the insiders buying?" That, he said, is a good test for purchasing stock and is a good reason why it's important for employees to invest in the United Catholic Appeal.

This year's promotional video was shown. It showed how the money contributed is used by some of the archdiocesan agencies.

Two special speakers were introduced by Edward Isakson, archdiocesan director of human resources and the other vice chair of the Family Division. Jim Hart, a board member of the Dyslexia Institute of Indiana, talked about the prominence of Catholic teachers among those who teach dyslexic children and others with learning disabilities.

The second speaker was Lucille Miller, an 83-year-old woman who participates in the northside adult day care center known as A Caring Place. She was accompanied by Providence Sister Susan Drinnin, director of the center. Miller talked about the benefits she has found at the center since her husband died five years ago.

Schisla said that the goal for the Family Division this year is \$100,000. Of that, he said, \$30,000 has already been committed by Archbishop Buechlein and several other lead gifts.

This year the clergy and parish life coordinators of the archdiocese have been invited to contribute to the United Catholic Appeal through the Family Division. All contributions made through the Family Division are credited to the employee's parish.

The Family Division campaign will conclude on March 15.

## Msgr. Kenny Sweeney to retire

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the same time becoming director of the Catholic Information Center (forerunner of the Catholic Communications Center).

In 1960, Father Sweeney added teaching at St. Mary and St. John academies to his work at the information center. In 1967, while still director of the CIC, he became director of Fatima Retreat House, where he stayed until 1976. He resigned as communications director in 1974, and took graduate studies in American College, Louvain, Belgium in 1976.

Father Sweeney began serving as

pastor of Sacred Heart, Jeffersonville, in 1977. In 1982, two years after he became pastor at Christ the King, he was appointed to the Board of Consultants for the archdiocese. In 1985, he became dean of the North Deanery.

On Nov. 24, Father Sweeney was appointed prelate of honor—known as monsignor—by the Vatican.

Msgr. Sweeney will leave to reside in Scottsdale, Ariz., after a formal ceremony of investiture for him and four other monsignors at St. Peter and Paul Cathedral on Feb. 19 at 3 p.m.

News—a banner headline on Page One—about allegations made by former parishioners of St. Bridget's Church that the church was closed in order to sell the property. The story was both in error and sensationalistic, especially by including a large-type deck that said, "The worst part... was that no one from the Cathedral Center was honest enough to tell the parishioners the truth."

The whole truth about the closing of St. Bridget was told at the time the decision was made—more than a year ago—and the possible sale of the property was not one of the factors. Yet the *News* published as fact rumors started by disgruntled former parishioners, giving a banner headline on Page One to a year-old story.

It then tried to give credence to the allegations by stating that "documents now in the hands of Vatican officials indicate" that the church was closed in order to sell the property. Those documents turned out to be nothing more than a claim by a few of the former parishioners that that was why the church was closed. There were no facts on which to base such a claim since the claim is fallacious.

The tendency in the secular media to become more sensational in its news coverage has damaged their credibility among many Americans. Some organizations within the press are trying to do something about that. Four journalism groups, for example—the American Society of Newspaper Editors, the Associated Press Managing Editors, the National Conference of Editorial Writers, and the Society of Professional Journalists—have committees that promote accuracy and fairness in the media.

Good journalists want their stories to be accurate. We would like to see greater efforts to achieve that.

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# Five laypeople receive honor from the pope

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young people's ensemble. For more than 25 years, the parish has offered an annual Christmas concert that has become part of the Christmas tradition of the archdiocese.

Craney will retire from full-time teaching this June after a quarter century of service to the school. However, he plans to continue his music ministry at the parish.

John Etling is director of Catholic Charities for the Terre Haute Diocese of the archdiocese. Under his direction, the Terre Haute Catholic Charities operation has grown and continues to grow. Originally a high school art teacher, Etling began working as a part-time director 25 years ago. At that time, he was not a Catholic, but he was received into the Catholic Church nearly 15 years ago.

Because of his dedication and enthusiastic approach, Catholic Charities of Terre Haute has become a comprehensive direct-services agency, whose primary purpose is to serve the poor, the elderly, the homeless, neglected children, and all others who are in need.

The agency runs two congregate-living homes for the elderly, a youth center featuring a latch-key program, an emergency shelter for the homeless, a free soup kitchen, a free clothes closet, an outreach counseling service for teen-age mothers, and a free foodbank. The foodbank alone distributes more than 120,000 pounds of food each month to 115 member-agencies in seven west-central Indiana counties.

Margaret Nelson is senior editor of *The Criterion*. Widowed at an early age, she raised her five children while remaining an active member of St. Andrew the Apostle Parish in Indianapolis. She has served as a member of the St. Vincent de Paul Society, the parish liturgy committee, and various other school and parish activities. She visits the homebound. She regularly makes and decorates special cakes, cookies, and other baked goods for special events and coordinates the annual

St. Nicholas visit to Holy Family Shelter. She has designed and sewn vestments, banners, and altar cloths for the parish and for the weekly televised Mass for shut-ins.

For nearly 10 years, Nelson has enhanced the faith life of readers of *The Criterion* through her journalistic abilities, which she

uses to report accurately and completely the news of the local church. Above Nelson's desk at *The Criterion* is a quotation from Mother Teresa of Calcutta: "Be close to Jesus so that he can write with your hand."

Benedictine Sister Mary Philip Seib is a founding member of Our Lady of Grace Monastery, Beech Grove. She has served as

an elementary teacher and administrator. She also served as the second elected process of the monastery for a number of years.

Sister Mary Philip, along with another Benedictine sister, pioneered the role of pastoral associate in several archdiocesan rural parishes. In "retirement," she continues a devotion to prayer and trust in God's Providence.

Lillian Stevenson has been a leader in the African-American Catholic community in Indianapolis for a number of years. In 1982, she became coordinator of the social ministry center of St. Rita Parish in Indianapolis, where she oversees the operation of a very large food pantry and clothing outlet. In addition, she manages an office at St. Rita that focuses on healthy babies as it assists pregnant women in receiving needed medical attention.

Stevenson is a member of the St. Vincent de Paul Disaster Committee, the Catholic Charities Board of Directors, the Archdiocese Black Catholics Concerned, and the Red Cross Disaster Board. She is a past recipient of Catholic Social Services' "Spirit of Indy" award and has been recognized by the Indianapolis Mayor's Task Force for Healthy Babies and by the National Council of Negro Women.

The *Pro Ecclesia et Pontifice* award is one of two medals given to members of the Catholic laity. (The other is the *Benemerenti*... "To a well-deserving person"). The *Pro Ecclesia et Pontifice* honor was established in 1888 as a way for Pope Leo XIII to show his appreciation for those who had assisted in the observance of this golden jubilee of ordination to the priesthood and to recognize those persons who had helped make the Vatican Exposition held that year a success.

The award is a medal with accompanying documents. The medal is in the form of a cross and bears the likeness of St. Peter and Paul and the papal keys. The words *Pro Ecclesia et Pontifice* and the name of the current pope appear on one side. The medal is attached to a ribbon of yellow and white, the papal colors.



**MONSIGNORI**—The monks of St. Meinrad Archabbey honor the five recently-elevated priests of the archdiocese during a Mass at the archabbey church on Feb. 19, 1995. Jan. 21. All are alumni of St. Meinrad Seminary. Msgr. Francis Touhy, named protonotary apostolic by Pope John Paul II last November, presided. Msgrs. David Lawler and Kenny Sweeney participated, but Msgrs. Bernard Schmitz and John Wright were unable to join the monks. The men will be formally invested at SS. Peter and Paul Cathedral on Feb. 19 at 3 p.m. (Photo courtesy St. Meinrad Seminary)

*The Most Reverend Daniel M. Buechlein, O.S.B.  
requests the honor of your presence at  
Mid-afternoon Prayer*

*Sunday, February 19, 1995  
3:00 p.m.*

*SS. Peter and Paul Cathedral  
1347 North Meridian Street  
Indianapolis, Indiana*

*During this celebration of prayer  
The Reverend Monsignor Francis R. Tuohy  
will be invested as  
Protonotary Apostolic*

*and*

*The Reverend Monsignor Richard C. Lawler  
The Reverend Monsignor Bernard R. Schmitz  
The Reverend Monsignor Kenny C. Sweeney  
The Reverend Monsignor John M. Wright*

*will be invested as*

*Prelates of Honor to His Holiness*

*Papal honors are awarded as a token  
of gratitude and indebtedness for many years  
of exemplary service to the Church.*

*A reception will immediately follow at  
The Archbishop O'Meara Catholic Center  
Assembly Hall*

*R.S.V.P. is requested no  
later than February 15, 1995  
Cathy Berghoff, 236-1428*

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*Sunday, February 19, 1995  
3:00 p.m.*

*SS. Peter and Paul Cathedral  
1347 North Meridian Street  
Indianapolis, Indiana*

*During this celebration*

*Mr. James J. Craney  
Mr. John Etling  
Mrs. Margaret Nelson  
Sister Mary Philip Seib, O.S.B.  
Ms. Lillian Stevenson*

*will receive the*

*Papal  
Pro Ecclesia et Pontifice Award*

*in recognition of their many years of service  
to the Church and the papacy*

*A reception will immediately follow at  
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*R.S.V.P. is requested no  
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Cathy Berghoff, 236-1428*



## FROM THE EDITOR

## What happened to the sin of detraction?

by John F. Fink

Has our modern society ever heard that detraction is sinful? Heaven knows, we commit it often enough. With the proliferation of what has come to be known as "tabloid journalism" on television and in print media, I think we violate the Eighth Commandment more than any other, including the Sixth. (Also, when did the word "tabloid" come to have a racy connotation when it really has to do with a newspaper's size? *The Criterion* is a tabloid.)

The Eighth Commandment is "You shall not bear false witness against your neighbor." However, the church has always taught that we may not injure our neighbor's reputation even if the witness we bear isn't false.

We are all entitled to a good reputation. The "Catechism of the Catholic Church" says that "respect for the reputation of persons forbids every attitude and word likely to cause them unjust injury" (No. 2477), and the Code of Canon Law says, "No one is permitted to damage unlawfully the good reputation which another person enjoys nor to violate the right of another person to protect his or her own privacy" (Canon 220).

PEOPLE SEEM TO REALIZE that it's wrong to lie—"to speak a falsehood with the intention of deceiving," in St. Augustine's classic definition. But they don't seem to realize that it's just as wrong to spread the truth about someone if that truth will injure his or her reputation. Detraction is the act of revealing, without objectively valid reason, another's true but hidden faults and failings to a person or people who did not know them.

Detraction is one of three sins that can damage

someone's reputation. The others are rash judgment—as assuming as true, without sufficient foundation, the moral fault of another—and calumny—harming the reputation of others by remarks contrary to the truth.

The catechism explains why detraction and calumny are wrong: "Detraction and calumny destroy the reputation and honor of one's neighbor. Honor is the social witness given to human dignity, and everyone enjoys a natural right to the honor of his name and reputation and to respect. Thus, detraction and calumny offend against the virtues of justice and charity" (No. 2479).

MOST OF THE SECULAR media, print and electronic, seem to have never heard of detraction. Today's maximum seems to be, "If it's true, go with it!" But this is a relatively recent phenomenon. In the past, reporters and other journalists frequently knew about a politician's, or sports hero's, peccadillo, but saw no reason to spread the word about them just for the titillation of readers or viewers.

All that has now changed. Much of network television, especially the growing number of "television magazines," has taken to following the lead of the syndicated gossip shows and we learn the intimate details of people's lives. And lurid details of the lives of what we used to consider dysfunctional people are the staple of the ever-present talk shows on radio and television.

It is true that members of society have a right to information that will advance the common good. People do have a right to know information based on truth, freedom, justice and solidarity. However, as the Vatican II document "Inter Mirifica" (Decree on the Instruments of Social Communication) said, "The proper exercise of this right demands that the content of the communication be true and—within the limits set by justice and charity—complete. Further, it should be communicated honestly and properly." This means that in the gathering and in the publication of news, the moral law and the legitimate rights and dignity of man should be upheld" (No. 5).

And the "Catechism of the Catholic Press" says: "By the very nature of their profession, journalists have an obligation to serve the truth and not offend against charity in disseminating information. They should strive to respect, with equal care, the nature of the facts and the limits of critical judgment concerning individuals. They should not stoop to defamation" (No. 2497).

Furthermore, the catechism says: "Those in charge of communications should maintain a fair balance between the requirements of the common good and respect for individual rights. Interference by the media in the private lives of persons engaged in political or public activity is to be condemned to the extent that it infringes upon their privacy and freedom" (No. 2492).

Pope John Paul II, during his meeting with leaders of the media during his visit to Los Angeles in 1987, talked to those of us who were present about the power of the media "for great good or great evil, to build or destroy, uplift or cast down." I remember Ed Asner commenting after the talk that he was impressed with that part of it but, Asner said, the pope's admonition to "not let money be your sole concern" would have no effect at all on Hollywood because "money decides things here, not great principles." I'm afraid that's the problem with media today.

BUT THE EIGHTH Commandment's prohibition of defamation isn't just for the media. It's for each of us. If we learn some juicy tidbit about someone, we are obliged to keep it to ourselves, whether it is true or not—unless, of course, the safety of the common good requires that it be known by the proper people.

If we have injured someone's reputation through our gossip, we have a duty to make reparation. The catechism again: "When it is impossible publicly to make reparation for a wrong, it must be made secretly. If someone who has suffered harm cannot be directly compensated, he must be given moral satisfaction in charity. This duty of reparation . . . obliges in conscience" (No. 2487).

## A VIEW FROM THE CENTER

## Finding our true vocation in openness to others

by Dan Connolly

During a World Youth Day prayer vigil in Manila, Pope John Paul II told a crowd of 1 million young people that "the vocation to love, understood as true openness to our fellow human beings and solidarity with them, is the most basic of all vocations." According to the Holy Father, "Men and women the world over—north, south, east and west—long for true liberation and fulfillment." And it is "the vocation to love" which compels all who follow Christ to proclaim liberation for the world's poor and oppressed.

With great conviction, the pope told us young audience: "You are not being sent to proclaim some abstract truth. The Gospel is not a theory or an ideology! The Gospel is

life! Your task is to bear witness to this life: the life of God's adopted sons and daughters. Modern man, whether he knows it or not, urgently needs that life—just as 2,000 years ago humanity was in need of Christ's coming, just as people will always need Jesus Christ until the end of time."

I first read these words of Pope John Paul two weeks after they were delivered, as the world community was being challenged to acknowledge the truth of events that happened 50 years ago—the liberation of the Auschwitz death camp in January 1945 and the dropping of the atomic bomb on Hiroshima eight months later. And if such memories of death-dealing inhumanity seem too remote to underscore the pope's conviction that our modern world needs liberation now, there is enough violence and hatred today, in the land of the Lord's birth and in countless other regions of the world, to show that the vocation to love is needed now more than ever.

The question which is always asked

about institutionalized evil is, "How could it happen?" Because we want to believe that human nature is basically good, it is very difficult to understand how good people can remain silent in the presence of injustice, oppression and death. Invariably, we find ourselves asking, "Why didn't someone do something?"

Pope John Paul II says that the essence of this question can be found in the Gospel story of the rich young man (Mk 10:17). Here, a basically good man was sincerely looking for the truth about life and his own personal path in life. This authentic questioning is important, the pope says, because it leads us to true freedom.

The opposite, the Holy Father says, "is to spend our lives on the surface of things, to 'lose our lives in fantasy, never to discover in ourselves the capacity for good and for real solidarity, never to discover the path to true happiness.'"

According to John Paul II, the rich young man's question to Jesus can be understood as

an attempt to move beyond a surface goodness to genuine moral strength. Unfortunately, as we know, the answer ("God, sell what you have; give it to the poor; and come, follow me") proved to be too much for him, and he went away sad.

The pope fears that too many of our generation will also go away sad unless they can find their true vocation. "False teachers, many belonging to an intellectual elite in the worlds of science, culture and the media present an anti-Gospel," the Holy Father says. "When [young people] ask them, 'What must I do?' their only certainty is that there is no definite truth, no sure path . . . Consciously or not, they advocate an approach to life that has led millions of young people into a sad loneliness in which they are deprived of reasons for hope and are incapable of real love."

"A question, therefore, is directed to each one of you personally," says the pope to his young audience. "Are you capable of giving of yourself, your time, your energies, your talents, for the good of others? Are you capable of love?"

The true vocation of every human being, the Holy Father says, is to "serve God and your neighbor according to all the demands of an upright heart." And when that is done, when we truly "open ourselves to our fellow human beings and solidarity with them," it becomes much more difficult to close our hearts to injustice and oppression whenever and wherever we find it.

## EVERYDAY FAITH

## Too set in ways to change? 'Mr. Stodgy' disagrees

by Lou Jacquet

I was compiling a list a couple of days ago of the films that I saw in the past 12 months. The 28 movies ranged from the mundane to the magnificent, but what struck me was that I saw only one in a movie theater. My wife and I watched the other 27 on our VCR from the comfort of our family room couch.

Not headline news, true. For someone who has had a love affair with the big screen dating back 25 years or more, however, and who has long enjoyed the movie-going experience, the switch in viewing habits might be likened to, say, the crumbling of the pyramids or the fall of the Roman Empire.

OK, maybe not quite that cataclysmic. A significant change nonetheless, and one I was only marginally aware of as the shift took place over the past decade. The fact is, the idea of driving several miles to

a movie theater has now become almost as foreign as the idea was, a mere decade ago, of bringing movies home from the store to watch on my TV set.

What accounted for the shift in habits? Prices in first-run movie theaters continued to skyrocket, for one thing. Audiences have grown less civilized, sometimes verging on downright rude. For someone with less than perfect hearing, a crowded theater presents a problem. Did the woman on-screen say that guy was "courtly" or "portly"? Call me Mr. Stodgy. But I also discovered my feet glued to the floor with a cement-like mixture of soda pop and discarded buttered popcorn. Besides, it has become one of the great joys of life to stop a film for a few moments in order to take a bathroom break without missing key elements of the plot. Try doing that in a theater.

Some folks say that movies are not what they used to be. It is true that Hollywood does not seem to be cranking out a "Gone With the Wind" or "High Noon" or "The Sound of Music" with any regularity. Still, each year does manage to bring some pleasant surprises to the screen. Most of the

time, I avoid the highly-touted, highly-funded blockbusters in favor of lesser known films that celebrate some small aspect of the human experience. "Hearts and Souls," "Shadowlands," "The Age of Innocence," "Searching for Bobby Fischer" and "Lost in Yonkers" were some films that I saw in the past year which fit that description. Watching them at home, I found myself savoring the details more than I would in a theater, where there is no button to pause the film when a character says something I want to remember.

Still, for all the benefits of bringing a movie home, I sometimes wonder if I can truly be said to be "going to the movies" anymore. After all, I am watching a film—created for the big screen, meant to be viewed in a large audience, geared to a set span of time—on a small screen in the privacy of my own home, on my own schedule, on my own terms. Am I watching the same movie the director intended for me to see?

As always, change brings new questions. I don't have the answers for many of them. But asking them makes life interesting.

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# Point of View

## Valentine's gift for married couples

by Jerry & Carol McConnell

If you and your spouse are looking for a great Valentine's gift to give to one another, we have a suggestion: go on a Marriage Encounter weekend.

Marriage Encounter is a 44-hour weekend experience (Friday evening to Sunday afternoon) designed to give married couples the opportunity to celebrate their lives together. It's a time to share their feelings, their hopes, joys, frustrations and dreams in a private atmosphere away from the tensions and distractions of everyday life.

Marriage Encounter is designed to help husband and wife reprioritize the value of the sacrament they share in today's society. The Marriage Encounter weekends offer couples a chance to regain the intimacy and romance of their courtship days while providing a practical proven method of increasing communication and understanding.

Central Indiana Marriage Encounter held its first weekend in Indianapolis in 1974. Since that first weekend more than 20 years ago, 2,893 couples, 39 priests, two brothers and 26 sisters have experienced the Marriage Encounter weekends held in the Indianapolis area.

Along with the weekends that are held for couples are post-weekend follow-ups and activities that are offered as an ongoing support. Many of the couples and priests who made their weekend in the earlier years are still very active in the movement.

Father Harold Kneuev, pastor of Our Lady of the Greenwood Church in Greenwood, was involved in Marriage Encounter as one of the presenting team priests years ago. Even though he isn't presenting weekends any more, he is very supportive of the movement. "In my experience as a priest for the past 36 years," he said, "I have found Marriage

Encounter to be a great help to those couples who want to grow in a closer relationship with Jesus and with one another."

Father Kneuev continued: "Marriage Encounter couples have been a great help to me as a pastor since they serve as sponsor couples in our marriage preparation program for engaged couples. I encourage all married couples who have a loving relationship to participate in the Marriage Encounter weekend. Try it, you'll like it!"

Another priest who was involved as a presenting team priest for more than eight years is Father Clem Davis, pastor of St. Monica Church in Indianapolis. He said, "I draw my sponsor couples for engaged couples from Marriage Encounter couples. These couples have invested in Marriage Encounter and are not only interested in the success of their own marriages, but they are witnesses to sacramental marriage."

He said, "I often recommend to couples who are getting married that they do something to benefit their marriages after they've been married five years or more and, of course, I mention Marriage Encounter. It's not because I think they need it, but because I think they deserve a Marriage Encounter weekend."

Father Davis went on to say that Marriage Encounter has made him see how feelings are so important because they tell who we are. It has helped him to encounter himself and look at his attitudes to see how they affect other people. He said it helped him to have a greater appreciation of church, the sacraments and relationships. Father Davis said, "Marriage Encounter was the most meaningful spiritual retreat experience I've had. It was a real growth opportunity to help me open up doors to more experiences."

A woman who made a weekend said: "I feel very content following our weekend. I was given permission by God and his people to love my husband and put him in top priority in my life. I am excited at the prospect of growing closer to him day by day, forever."

Another said: "We have found a renewed love. We have found our marriage to be like

a tree—ever changing, growing continuously as it relies on God's graces and trust that he will take care of it."

Still another said: "The M.E. weekend was a great benefit to us. It helped us explore important areas in our relationship and fostered deeper communication between us. The weekend provided immediate benefits to our marriage and will continue to help us re-energize our commitment and love for each other."

Marriage Encounter weekends are held about six times a year at Fatima Retreat House in Indianapolis and at the Sisters of St. Francis Retreat House in Oldenburg. If you would like to register for one please contact our reservation couple, Dave and Mary Timmerman, at 317-897-2052. They will also answer your questions.

## The good that Birthline is doing

by Sharon Mickel

Last summer St. Mary's in North Vernon started St. Mary's hotline. I'm not sure what that meant exactly, so I attended a meeting and, after asking many questions, I gladly volunteered. The hotline is called Birthline and its goals, I think, are excellent.

We hear so often about pro-life zealots who bomb abortion clinics and murder those involved in abortions. The terrorists involved with these actions are criminals—and certainly not "pro-life." People who believe in the sanctity of life don't kill to make their point.

Contrary to what we see in much of the media, there are pro-life groups

quietly and diligently working to help. And that's where Birthline fits in.

Too many times, women and teens in a crisis pregnancy panic and think pregnancy = problem, abortion = solution. They react quickly with an abortion, desperately hoping to "eliminate the problem." Folks at Birthline know it's just not that simple. Their goal is to help the panicked pregnant woman to slow down and understand all of her options before choosing a course of action. No lecturing, no preaching, no pushing.

Volunteers at North Vernon's Birthline go through a training session and are given a handbook with names and numbers of agencies in Jennings and surrounding counties that could help a pregnant woman in need. For example, reputable adoption services for mothers who choose life for their babies but can't keep them, whom to call for legal advice, medical services, financial assistance, to escape abuse, or where a pregnant teen kicked out of her house could stay to have her baby.

Pregnant women aren't the only ones Birthline helps. Some of those who call are young unwed women needing clothing for babies, or equipment, or diapers. Birthline is ready and eager to assist with these needs as well. Because of numerous calls for material assistance for babies, Birthline gratefully accepts donations of all types of baby items. They are given to the needy for free.

More caring volunteers are always needed to answer the phones at Birthline.

(Besides the one in North Vernon, there are other Birthlines located in other areas of the archdiocese. Check your local phone book for telephone numbers.—Editor)

## LIVING FAITH

# I discovered the true meaning of faith on a spiritual adventure

by Cynthia Schultz

Faith. I always thought I had it. But it wasn't until a few years ago that I realized its true meaning.

I was invited, as a journalist, to travel deep into the jungles of Honduras on a humanitarian mission with doctors and laymen who were taking eye care to the Mesquite Indians.

The place was called La Mosquitia, a remote, swampy lowland with unbearable humidity that was accessible only by plane or boat. Our home would be a Honduran army outpost near the Nicaraguan border. There would be 14 of us Americans, the first white people to be seen by the Indians, we were told.

An adventurous soul, I wasted little time in accepting the invitation. Besides, ever since the Peace Corps rejected my application at the age of 19, I had had a longing to travel to a Third World country to help in some way.

But the first think I did was have a chat with the Lord. Was this his will that I should go? I wondered. I told him it was, then I knew everything would fall into place.

I had six months to prepare for the journey. But I wasn't prepared for the fear and anxiety that would consume me as the months ticked away.

My family reluctantly gave me their blessing, but confessed that they couldn't help but worry about my safety.

Other relatives weren't as understanding. My father-in-law wouldn't tell me goodbye, much less good luck. An aunt in Chicago wrote to share her disapproval. What if one of the planes crashed and my four daughters are left motherless? she asked. Or what if I contracted malaria? Who would care for them?

She touched a nerve and fear shifted into high gear. I don't feel secure when I fly. I would be taking 10 planes on this journey as a side trip was also scheduled for me to visit a Honduran mountaintop mission run by some nuns.

And malaria? After researching it, I was worried about the jungle mosquitoes. So was my doctor. I had to take medication in case I fell victim.

And then my sister, Linda, sent me a travel advisory issued by the State

Department discouraging trips into Honduras because of possible terrorism. More fear. More anxiety. I lost weight and couldn't sleep. Friends were kissing me goodbye as if I wasn't coming back. I worried about money; I didn't really have the funds to cover my expenses.

Maybe I was crazy?

I prayed harder than ever for acceptance and peace. I prayed to St. Therese, the Little Flower, the patroness of missionaries. I continued to feel the Holy Spirit urging me to go and to relax and place myself in his care. I wanted so desperately to follow his will and I really wanted to go on this trip.

"What are you afraid of?" his voice seemed to say. "I will be with you."

A couple months before the trip, peace began to engulf me. And the money even started to trickle in. Donations came from family and friends. One sweet woman secretly planted a \$100 bill under a flower pot on my deck.

Then there I was, peering out the window of a C-130 as it soared over the jungle. Looking down on the emerald green landscape, I momentarily thought about death and crashing in this remote wilderness. But much to my surprise, I wasn't concerned about my destiny because I knew that the Lord was by my side.

The trip was a highlight of my life. I brought back colorful stories that were published in newspaper and magazines.

And then it dawned on me. I *was* the story! My faith had blossomed beyond my wildest dreams because I had taken some risks and put myself totally in the hands of my Lord.

The experience changed my life. I no longer worry about things like I used to, but have more trust in the Lord. My life is definitely filled with more harmony than before.

I know I wasn't worth all the trouble he went to for me, but I remain grateful for what he did and realize how much he loves me and wanted me to grow spiritually.

And when I think of the word faith? Honduras flashes before me and my spiritual adventure of a lifetime.

Thank you, Lord.

(Cynthia Schultz is a member of St. Mary's Parish, New Albany, and a frequent contributor to *The Criterion*.)

(Strong for this column should be sent to Faith Stories, The Criterion, P.O. Box 1717, Indianapolis, IN 46206.)

## LIGHT ONE CANDLE

# Some tips for duffers

by Fr. John Catifer  
Director, The Christophers

Forgive me for this rather questionable comparison of life to the game of golf, but some male readers who might pass my column by. Here goes.

In golf as in life there are a few rules that must be obeyed. To ignore them is to court disaster.

The first rule: *Play within your limits. Don't try to do more than your body or your skills will allow. This is easier said than done.* For instance,

if you want to drive the ball 250 yards, but you know that your most ferocious swing will only slice your ball into the woods, you'd better settle for an easier swing. Think in terms of 150 yards and your ball will fly straight and true. Julius Boros wrote a whole book about this entitled "Swing Easy, Hit Hard." The wrists deliver the power, not the arms.

Swinging too hard in life can be equally disastrous. Sooner or later, free swingers land in trouble, having lost their self-respect. Swingers are out of control. You have to strive to stay in control. St. Augustine said, "Do what you can do, and stray for what you cannot yet do."

The second rule: *Keep your eye on the ball.* In the game of golf that means staying focused. Try to watch your club hit the ball. It happens in a micro-second. Most duffers like to see where the ball is going and they look up too soon. This jerking motion moves the shoulders off line and squirts the ball in the wrong direction. Here again the wrists are important. Snap your wrists through the ball and you'll stay on line.

In life it's also important to stay focused. Do what you're doing. Concentrate on the present moment. The secret of sanctity and happiness is found in fidelity to God's will as it is manifested in the duty of the present moment. If you're married, be faithful to your spouse. If you're a parent, be good to your children. Live in the present. Trust the past to God's mercy, and the future to God's Providence.

The third rule in golf has to do with planning. *Avoid sand traps at all costs.* Duffers must think conservatively. Even the pros do this when there's trouble up ahead. If you're 150 yards away from a green surrounded by sand traps, try to land your ball a little short. You'll have an easy chip to the cup, instead of pounding away in the sand and losing strokes.

In life you also have to avoid the traps. Inappropriate relationships will destroy your emotional peace, and eventually ruin your whole life. Avoid them. Drinking, drugging and gambling are addictive vices that will put you in bondage. Be careful because beginnings are easy. Avoid the traps of life at all costs, or you'll sabotage your chance for happiness.

Last but not least: On the green, hold your line. Most duffers lose concentration and fail to deliver the club six inches through the ball in a straight line. Hit the ball with authority and aim for the back of the cup so as not to fall short.

In life the target is heaven. Do whatever you have to do to get there in a straight line. Aim beyond being merely good. Aim at becoming a saint because to fail a little short you'll still get into heaven by the back door.

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



## CORNUCOPIA

# Hugged a tree today?

by Cynthia Drees

There are lots of people going around hugging trees these days. You know, the same ones who stay awake nights worrying about endangered leeches and albino wombats and other obscure critters they've read about. Most of which live chiefly in the pages of "National Geographic" if you can find them at all.

Many of these people have never spent a measurable amount of time in an area populated by fewer than 300,000 people. Ergo, what they understand about nature is often limited to sentimental feelings, warm and fuzzy interpretations of natural events, and semantics. And we all know what wild and crazy fun can be stirred up using semantics.

Take "snow" (please). These tree-hugging folks tend to think of snow as something romantic. For them it conjures up trendy sports, skiing, snowmobiling, ice skating, all of which require cute little outfits and impressive equipment and adventures pursued far away from home and boring responsibilities.

And they think of Olympic winter events, "The Sound of Music" featuring



the rosy-cheeked Trapp family wearing their best winter lederhosen, and Bing Crosby singing "Winter Wonderland." The younger ones dream about churning up and down icy back roads in really "boss" four-wheel-drive road vehicles.

The truth is, snow is cold and wet and wicked to drive in, and it leads to ice, which is even more so. But just try telling that to snow-lovers.

And take wild animals (double please). Professional nature lovers recall adorable kosa bears snuggling up to a eucalyptus tree in a zoo somewhere, or bear cubs toddling sweetly behind their moms in Yellowstone Park.

They remember the perky meercats they laughed at in "Smithsonian" magazine, or tender little "Bambi" they wept over in the movie. They gootily compare the affection displayed by a pride of lions on the Discovery channel to that of their own family gathered around the TV.

Sorry, guys. Wild animals are, well, wild. They smell bad, they often rip other animals apart for food or fun, and they'll bite us too if they get the chance. And they're not housebroken.

Then there's the weather. Namely, say the huggers, we're doing something to it on this planet that will cause it to turn on us. Sure, instead of supporting our lovable, bumbling humanity it will make us dead.

Aside from abandoning aerosol hair-sprays and casting dirty looks at the

refrigerator and air conditioner we we pass, what exactly have we done to combat the gaping hole in our ozone layer? Should we even worry about it?

Well, yes. We should be concerned about our planet, including all of its flora and fauna and how it's affected by humans living on it.

The tree-huggers are right, as far as they go. But somehow they just don't get it. They don't connect the care of our planet to the idea of stewardship of God's creation. They're frustrated because they're trying to save it all by themselves, for themselves.

Snow is snow, wild animals are animals, but we humans are made in the image and likeness of God. That's a big responsibility, but if we remember who we are we'll realize we can't destroy our world. We can only destroy ourselves.

## check it out...

The Indianapolis Museum of Art-Columbus Gallery will present "Woven Treasures: Selections from the Collection of the IMA," beginning Feb. 18. Twelve tapestries from Asia, Europe, Africa and the Americas will be featured in this exhibition, which will run through April 30. The IMA-Columbus Gallery, 340 The Commons, downtown Columbus, is open Tuesday, Wednesday, Thursday and Saturday, from 10 a.m. to 5 p.m.; Friday, from 10 a.m. to 8 p.m.; and Sunday, from noon to 4 p.m. For more information, call the museum at 812-376-2597.

**Birthline needs volunteers** to respond to calls from pregnant women in need and to prepare layettes. A training session will be held on Feb. 28 and March 1 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. from 9 a.m. to 3 p.m. For further information, call the Birthline office at 317-236-1550 or 317-236-1559.

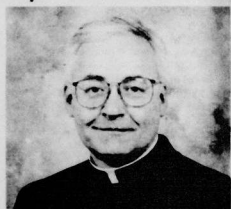
The Athenaeum Foundation will hold a black-tie gala event, "Phantom of the Athenaeum," on March 25 at 6:30 p.m. The event will raise funds for the much needed restoration of the century-old downtown landmark. Tickets are \$150 per couple/\$100 single and include membership in the Athenaeum Foundation's Century Club, as well as complimentary beer and wine, dinner and entertainment by the American Cabaret Theatre. Dick Wolfie, WISH-TV personality, will emcee and auction off masks which will be entered in a pre-gala contest by local artists, architects and designers. For additional information, contact the Athenaeum at 317-630-4569 or visit the office at 401 East Michigan St. in Indianapolis.

The Indianapolis Museum of Art will host the 63rd Annual Exhibition of the Indiana Artist Club, Feb. 25 to March 25 in the Kitty Pantzer Room of Showalter Pavilion. The juried exhibition will feature more than 72 works by 56 Indiana artists. It is free and open to the public.

Kordes Enrichment Center will hold a workshop, "Dreams: Exploring the Drama Within" on Feb. 24-26. The workshop will explore how dreams reflect the true self. The nature, structure and dynamics of dreams will be looked at in relation to the symbols and images that lie therein. Program presented Franciscan Sister Olga Wittekind will explain that by listening to the messages contained in dreams, tension will be alleviated and connections with the spiritual life will be enhanced. Cost is \$110 per person for overnight guests and \$70 for commuters. For more information, call Kordes at 812-367-2777 or 800-880-2777.

Indiana's "Year of Mexico" officially begins with a festival day at the Indiana State Museum (ISM) from 12 p.m. to 4 p.m. on March 5. The Festival de Mexico continues the ISM's popular family festival series, which focuses on the ethnic groups making up Indiana's diverse cultural heritage. The Festival de Mexico is offered in collaboration with the statewide "Year of Mexico" events sponsored by the International Center of Indianapolis and the Indiana Humanities Council. For more information about these activities, call 317-232-3512.

## vips . . .



On Jan. 25, Indianapolis native and member of Brebeuf Preparatory School's first graduating class, **Jesuit Father Bernard Patrick Knoth**, was unanimously selected by the Loyola University's board of trustees to serve as Loyola's 15th president. He will take his position Aug. 1, beginning the 1995-96 academic year.

Knoth returned to Brebeuf Preparatory School in 1980 and served as its assistant principal until 1982. From 1982-1988 he served as principal at Brebeuf. As he departed Brebeuf in 1988 to begin study for his final vows in the Society of Jesus and pursue his work in higher education, Knoth was honored by the Brebeuf Board of Trustees with the first Ignatius Medal of Achievement.

Loyola University (New Orleans) Board of Trustees Chairman John Levert said of the appointment, "The members of the board of trustees have complete confidence in the abilities of Father Knoth to continue to guide Loyola as it prepares for the challenges of the next century and increases its role as a pre-eminent regional university."

The university charter requires the president to be a member of the Society of Jesus. Father Knoth, the son of Mrs. Mary Jane Knoth. She is a member of St. Pius X Parish in Indianapolis.

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## SEEKING GOD

A fond memory of  
**Our Lady of Grace Monastery**

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April 19, 1961, was a memorable day during my postulant year at Our Lady of Grace. The sisters and academy students were called together for an important announcement. Sister Mary Robert Palmer, the acting superior, had just received word that Our Lady of Grace Convent was now capable of functioning independently of the Convent of the Immaculate Conception of Ferdinand, Indiana. Ferdinand's Mother Clarissa Riehl personally delivered the documents sent from Rome.

This meant we would be electing a Prioress and the members who began the new monastery would have the choice to stay in Beech Grove or return to Ferdinand.

In his Rule, St. Benedict instructs his monastics to keep their groups small so a family atmosphere can prevail. That is why Benedictine monasteries of men and women are autonomous. Monasteries begin new foundations intending for them to declare their independence.

To celebrate our independence, the academy students presented the sisters with a large rock imprinted with the date. It reminded all present of the Gospel message, "Upon this rock, I will build my Church."

- Sr. Sharon Bierman, OSB

A former teacher, Sr. Sharon is a Registered Physical Therapist who works at Our Lady of Grace and St. Paul Heritage. She entered the religious community in 1963. Sr. Sharon 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, 1995.



**CAR RAFFLE/AUCTION**—St. Susanna Parish, Plainfield will hold an auction/car raffle on Feb. 18 at St. Thomas Parish Center, Mooresville. The cost of a \$100 ticket includes dinner for two, admission to the live and silent auction and a chance to win a 1995 Cavalier, an S-10 pickup or \$100 cash. To purchase tickets, call St. Susanna Church at 317-439-3713. Pictured are: Nathan Burkhardt (from left), Virginia Kappner, principal of St. Susanna School, Karlin Carlucci and Chris Hansen. (Photo courtesy of St. Susanna School)

# Strategic plan revision is discussed

(Continued from page 1)  
new or emerging needs that should be addressed.

Conway reviewed the events that led to the development of the present strategic plan, which was promulgated by Archbishop Daniel M. Buechlein Sept. 9, 1993, one year after his installation.

He noted that numerous studies were made by Archbishop Edward T. O'Meara before his death in January 1992. These resulted in recommendations in 10 areas. In summary, those areas and recommendations were:

1. Leadership and planning: Be proactive. Provide leadership training. Involve those who must implement planning.
2. Governance and board structure: Reaffirm a commitment to the consultative model of governing. Review and revise present structures.
3. Internal communications: Develop a sense of unity while respecting legitimate diversity. Improve communications between parishes and the archdiocese. Strengthen *The Criterion*.
4. External communications: Develop procedures for preventing crises. Make the archbishop more visible in the community. Evangelize.
5. Total Catholic education: Affirm commitment to total Catholic education and to Catholic schools. Review the structure of the board of education.
6. Parish staffing: A long list of proposals involved closing or consolidating many of the parishes in the archdiocese.
7. Center city concerns: Renew a commitment to the center city. Strengthen its schools. Develop new funding sources.
8. Future directions for Catholic Charities: Develop a vision of Catholic social ministry.

## St. Rose, Franklin, to host Feb. 18 chamber music performance

by Peter Agostinelli

St. Rose of Lima Parish in Franklin will host another installment of a growing parish tradition.

The parish has scheduled its third chamber music recital for Saturday, Feb. 18. Stephen Reen, director of liturgical music for the parish, has again organized the evening of music.

Admission to the performance is free. The show starts at 8 p.m. and will be held inside the church, located at 114 Lancelot Drive in Franklin. A reception also is scheduled.

The parish funds rental of a grand piano for the performance through individual sponsorships.

The evening will feature music by a trio. Reen will perform on piano, as will cellist Sophie Wilker and violinist Marian Egge.

Reen is a doctoral student in music at Indiana University. Wilker is a master's

student there, while Egge is a recent doctoral graduate of the university.

The 90-minute show will include an intermission. The two works scheduled for performance include a duo for violin and cello by Zoltan Kodaly and a trio by Johannes Brahms.

The performance could be considered a growing tradition at St. Rose because of Reen's annual effort. The Buffalo, N.Y., native came to Indiana University several years ago to work on his doctorate and shortly earned a job at St. Rose as music director.

The drive from Bloomington to Franklin takes Reen about an hour. But he makes the effort to lead music at weekend liturgies and other activities, like the parish choir.

Reen is planning a music career, specifically in the area of church music.

People from all parishes are welcome to attend. Call St. Rose of Lima Parish at 317-738-3929 for more information.

Establish priorities. Increase an awareness of the needs of the community as a whole.

9. Stewardship and development: Teach the theology of stewardship. Coordinate fund-raising efforts.

10. Administration, facilities and finance: Revise structures of administration and become better stewards of facilities.

These 10 areas and their recommendations, Conway said, faced Archbishop Buechlein when he was installed as Archbishop of Indianapolis. In September 1992 he appointed a Core Planning Team to review all of the recommendations and develop a strategic plan. The team did that and presented the first comprehensive long-range plan to the archbishop.

The team first developed this mission statement: "We, the church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by: worshipping God in word and sacrament; learning, teaching, and sharing our faith; and serving human needs. We commit ourselves to generosity and to the responsible use of our spiritual and material resources."

The team also defined eight values: prayer and spiritual growth; lifelong learning and sharing the faith; parish and family; the individual and community; compassion and respect for human life and all creation; justice and consistent moral standards; proactive leadership and shared responsibility; vital presence in urban, suburban, and rural neighborhoods; and stewardship.

From these values, five goals were set: 1. Foster spiritual and sacramental life. 2. Teach and share Catholic beliefs, traditions, and values. 3. Provide for the pastoral and leadership needs of the people of the archdiocese. 4. Work for peace and social

justice through service and advocacy. 5. Promote generous sharing and responsible use of all human and material resources.

Conway said that this "where we were" in September 1993. He then reviewed the accomplishments that were reported in the 1994 Accountability Report, including the priorities that were set for last year. This, he said, is "where we are" today.

He then talked briefly about "where we're going," including the 12 priorities for this year. They are: 1. Establish a multicultural ministry program. 2. Define roles and responsibilities of diocesan structures. 3. Revise governance structures. 4. Strengthen programs of marriage preparation and natural family planning. 5. Implement revised policies for liturgical and sacramental life. 6. Integrate the "Catechism of the Catholic Church" into religious education programs. 7. Implement the archdiocesan stewardship program. 8. Hold diocesan dinners for vocation development. 9. Develop plans for a pastoral communications and education network. 10. Study property for long-term development. 11. Complete satellite plans for Catholic schools, communications and development, and religious education. 12. Plan the archdiocesan capital campaign.

After Conway's presentation, there were several questions. Father William

Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis, asked why there was no mention of the possibility of establishing the diaconate in the archdiocese. He noted that the Archdiocese of Indianapolis is the only archdiocese in the United States that does not have permanent deacons. Conway replied that a study of the diaconate is in the strategic plan but that the timeline established for that put it off for another year or so.

Participants at each of the tables then discussed their suggestions for revision of the strategic plan. These recommendations were written down and were given to Weber, who will collate and summarize them for the Archdiocesan Pastoral Council. Conway said that the main work of the council is to keep the plan alive. It is its responsibility to review, on a quarterly basis, what is being done and to ensure that the plan is revised every two years.

After table discussions, some of the recommendations were read to the whole group. Weber noted that each table included recommendations concerning structures for improving lay leadership.

Concerning the diaconate, which had been brought up by Father Munshower, one table reported its recommendation as, "Don't study the matter. Just do it."

Conway, who is also associate publisher of *The Criterion*, said that there will be a consultation process on the revised strategic plan through this newspaper. He said that the revised plan will be presented to Archbishop Buechlein this summer.

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## Eucharistic adoration to be theme of Lenten Retreat in Beech Grove

Eucharistic adoration will be the theme of a Lenten Retreat scheduled for Saturday, April 1, and Sunday, April 2. Reservations for the retreat are required by Monday, Feb. 27. The retreat will be held at the Benedictine Center in Beech Grove.

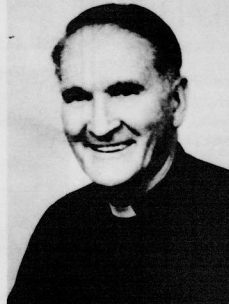
Jesus Father Richard Foley from London and Father Joseph Schaedel, archdiocesan vicar general, will be the featured speakers at the retreat.

The retreat is being arranged by Kathy Denney and Mary Anne Barofsky.

An advocate of eucharistic adoration, Father Foley is seen regularly on the Eternal World Television Network with three 13-week series, the latest being "Windows on Heaven." He is author of the book "The Drama of Medjugorje," published by Ignatius Press.

Father Schaedel was instrumental in helping to arrange perpetual adoration at the Divine Mercy Adoration Chapel at St. Michael's Parish, Indianapolis. He is scheduled to speak on April 2.

For more information, including costs, call either 317-888-0873 or 317-255-7076.



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## SPOTLIGHT ON INDIANAPOLIS NORTH DEANERY

### Immaculate Heart Parish unites neighborhood

by Mary Ann Wyand

Warmth and hospitality are very evident at Immaculate Heart of Mary Parish in Indianapolis, which helps unite the north-side Meridian-Kessler Neighborhood. Parishioners also demonstrate a strong devotion to the Mother of God.

"It's a very spiritual parish," Father James Byrne, Immaculate Heart's longtime pastor, explained. "The people all want religion for their families. We have a lovely Mary-crowning with the school children on the first Friday of May each year. We also pray the rosary at the parish shrine each night during the month of May."

On weekday mornings, he said, Catholics from Immaculate Heart and other Indianapolis North Deanery parishes gather at the church for 15-minute Communion services offered between 7 a.m. and 7:45 a.m.

"We also have prayer groups that meet in church to share their devotion to Mary," St. Joseph Sister Jane Frances Mannion, the pastoral associate and pastoral administrator of religious education, said. "We have a very strong school system, dedicated teachers and volunteers, and a strong sacramental program. Our Sunday worship is excellent. We really take the time to plan liturgical celebrations and involve parishioners."

Immaculate Heart of Mary Church is noteworthy for its beautiful architecture and distinctive stained glass windows. The late Father Edwin Sahm, the founding pastor, opted to construct a church rather than a gymnasium at the end of World War II. When parishioners decided to build a school and, more recently, an Activities Center, great care was taken to match the original Wisconsin stone.

Located at 57th Street and Central Avenue, Immaculate Heart Parish serves a large number of Catholics in the immediate

neighborhood. Father Byrne said Immaculate Heart is unique because most of the children attend the school, which closely links the parish and school communities.

"The parish has changed a lot in the past 15 years," the pastor said. "It used to be more older families, but now the young families are moving in and buying the big old homes and raising children. We've moved from a more established kind of parish to a much younger parish."

As a result, he said, the parish staff keeps busy with baptisms and sacramental preparation programs.

"The parish is very advanced in its liturgical practices," Father Byrne said. "All the sacramental and liturgical pro-



**LONGTIME PASTOR**—Father James Byrne retires on July 1 after 12 years as pastor of Immaculate Heart of Mary Parish.



**TEAMWORK**—Immaculate Heart of Mary pastoral associate Sister Jane Frances Mannion, a member of the Sisters of St. Joseph of Tipton, updates parish records with help from Eileen Collet, a parishioner who works part-time for the parish while pursuing a law degree at Indiana University/Purdue University at Indianapolis. (Photos by Mary Ann Wyand)

grams are really first class. The weekend Masses are wonderful. We have a lot of talented people in the parish, and we have excellent liturgy, art and environment, and peace and justice committees."

"We've done a lot of physical improvements," Father Byrne said. "We have three very nice conference rooms in the Parish Center, and we have an elevator to the church and auditorium. We also revamped the school, painted classrooms, and moved the administrative offices."

These renovations reflect the demands of a busy and growing faith community, he said, and parishioners have worked hard to decrease the parish debt necessitated by the building program.

Immaculate Heart of Mary parishioners maintain close ties with neighboring parishes, he said, by sharing holiday liturgies with members of St. Joan of Arc and St. Thomas Aquinas parishes. Parishioners contribute food to the St. Vincent de Paul Society Food Pantry located at St. Thomas Aquinas Parish, and also share their confirmation program with Christ the King parishioners.

The parish focus on outreach is yet another example of Immaculate Heart's warmth and hospitality.

### Immaculate Heart of Mary Parish

Year founded: 1946

Address: 5692 Central Ave., Indianapolis, IN 46220

Telephone: 317-257-2266

Pastor: Father James Byrne

Pastoral Associate and Pastoral

Administrator of Religious

Education: St. Joseph Sister Jane

Frances Mannion

Youth Ministry Coordinator:

Marc Bergin

Music Director: Carey Landry

Parish Council chairperson:

Shelia Fitzpatrick

Board of Total Catholic Education

president: Phil McKiernan

Parish Secretaries: Pamela Price

and Golda Mac Johnson

Principal: Joanne Vesper

School: 317 E. 57th St. (1-8)

Telephone: 317-255-5468

Number of students: 345

Church capacity: 450

Number of households: 832

Masses: Saturday anticipation—

5:30 p.m.; Sunday—8 a.m., 9:30 a.m.,

11:30 a.m.; holy day anticipation—

5:30 p.m.; holy day—8 a.m.;

weekdays—5:30 p.m.

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# School reflects busy parish life

by Mary Ann Wyand

Immaculate Heart of Mary Parish in Indianapolis is a very busy place on weekdays and weekends. Fortunately, the parish's six-year-old Activities Center can handle the challenges of this thriving faith community.

"Immaculate Heart is a close-knit and hospitable parish," parishioner Phil McKiernan, president of the Board of Total Catholic Education, explained. "Geographically, it's a relatively small parish, and that promotes a true sense of neighborhood. Going along with that sense of neighborhood is a sense of community as well. I think there are some shared values and stability that come with living in close proximity to most members of the parish."

McKiernan said he personally appreciates the Marian focus at the Indianapolis North Deanery parish, and also the many parish outreach efforts.

"The parish is one of the resources of the Meridian-Kessler neighborhood," he said. "Over the last 12 years, Father James Byrne has been both a focal point and a moving force in preserving those things I appreciate about the parish. The school serves both parish and non-parish students. There is a significant representation of non-parishioners among the student body, which strengthens and reflects the neighborhood character of the parish and school."

Immaculate Heart of Mary School is blessed with a very experienced faculty, McKiernan said. "I think everybody in the parish appreciates that fact."

Parish Council president Sheila Fitzpatrick praises Father Byrne, who will retire on July 1, for his many gifts to the parish and school over the past 12 years.

"He's a wonderful person and a wonderful pastor," she said. "He will certainly be missed. Twelve years in a parish is a significant amount of time. I know we will never forget Father Byrne's model and presence here and how he has

changed us. His style with Rite of Christian Initiation of Adults programming as well as the Parish Council is very down-to-earth. His knowledge, personal experience, and humor provide a real important blend in providing aspects of the RCIA program for new people entering the church."

Immaculate Heart of Mary students also mention their pastor as one of the "Top Ten" reasons they like their school.

"Father Byrne watches over us," the students commented on "Top Ten" lists prepared for Catholic Schools Week. "We learn about God. We learn about love and friendship. We have understanding and loving teachers and friendly classmates. Our principal is the best. She cares about us. We learn rules in the classroom as well as learning them during sports activities."

Principal Jeannine Vesper cites the school's strong faculty and personnel when she talks with parents of prospective students.

"The teachers of each grade level meet on a weekly basis to do a lot of planning and sharing," she said. "We have two classes of every grade level, so the teachers of each grade level plan together daily. We feel that internal communication is very important. I give the teachers a memo every day so they know what is going on in the school. We communicate a lot between and among ourselves. Our support staff—secretary, bookkeeper, custodian—are all part of the team. We're a family. Wherever we do anything, we do it wholeheartedly together."

Immaculate Heart students rank high academically, Vesper said, as demonstrated by their performance on standardized test scores and their success in high school and beyond.

"One of the overriding strengths of the school is the family atmosphere," she said. "This is a neighborhood school, so most of our families are very close-knit. They work together, worship together, play together, and their kids are in school together. It's just a real family."

Currently, 22 parish mothers assist St. Joseph Sister Jane Frances Mannion with preschool religious education curriculum, and many more parents are involved in school activities.

"Our parish community—our parents—are very committed to the school," Vesper said. "We probably get 90 percent or more of the children from parish families with school-age children. That closeness is really a strength, and we carry it another step because within the school we have what we call our families. All of our kids belong to a family consisting of students in all the grades—one through eight—and they have two teachers as adult moderators. Our family sizes are about 20 each, and we have 15 families. We meet once a month as a family to do an activity together and get to know one another better. This year the outreach focus is on making table decorations and door decorations for a local nursing home."

Another strength, she said, is the school's Christian service programming. "As a school, we do several service projects. In addition to that, our eighth-grade students are required to do nine hours of Christian service each quarter. They have a peer tutoring arrangement with Indianapolis Public School No. 55 on 52nd Street, and they also help out at a soup kitchen."

That focus on Christian service extends to parish youth ministry projects coordinated by Marc Bergen, a sixth-grade teacher at the school and the part-time youth ministry coordinator.

Bergen coordinates the parish confirmation program and plans a variety of youth ministry activities for teen-agers.

Immaculate Heart of Mary Parish is blessed with teens



**MARIAN PARISH**—The beautiful art and environment of Immaculate Heart of Mary Church in Indianapolis complements the beauty of the liturgies and music. Talented songwriter and musician Carey Landry coordinates music for the parish. (Photo by Mary Ann Wyand)

who like to come back to their parish for both junior high and high school youth ministry programs, he said. That enthusiasm extends to youth in the confirmation program.

"The confirmation students went to the St. Vincent de Paul Society warehouse and worked on a Saturday," he said. "By going out on the trucks or helping people on the loading docks. They also served a meal to homeless persons at the Cathedral Soup Kitchen. Those experiences were very enlightening for them. We also went together to the Holy Family Shelter and did some light chores. I wanted them to see who actually helps those people who are in greatest need here in the city so they would be able to go back later and volunteer on their own with their families."



**HATS ON TO IHM**—Immaculate Heart of Mary fourth-grade students Meagan Gerard and Danielle Reinström of Indianapolis model their favorite hats during Catholic Schools Week. (Photo by Mary Ann Wyand)

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# Panel discusses impact of Vatican II on the church

"The Challenge of Vatican II: Envisioning Our Church" draws about 200 people in Columbus

by Peter Agostinelli

The changes ushered in 30 years ago by the Second Vatican Council altered the lives of some one billion Catholics worldwide.

But while those changes have reshaped the church already, it may be too early to determine the historic council's true meaning.

That was the general consensus of a Jan. 31 panel discussion that focused on the effects of Vatican II and how the church is preparing for global life in the 21st century. About 200 people gathered for the talk at St. Bartholomew Oratory in Columbus.

"The Challenge of Vatican II: Envisioning Our Church" was sponsored by St. Bartholomew Parish and Quest & Vision Study Group, a small faith community of the parish. Father Stephen Banet, pastor of St. Bartholomew, served as moderator of the discussion.

In his opening remarks, Father Banet summarized the focus of the discussion by comparing the church to a human body. He said the metaphor might help people understand the significance of the Second Vatican Council.

"For a person to grow and develop well, the person needs to examine (him or

herself) from time to time," Father Banet said. "The councils of the church have been one way of doing this."

The pastor pointed out the unique qualities of Vatican II and how those qualities, because of the council's place in time, brought especially profound change to the church.

A group of four panelists, two lay and two religious, answered advance questions as well as questions submitted by members of the audience.

Among the panelists was Sister Mary Margaret Funk, a member of the Sisters of St. Benedict community in Beech Grove and an early force in applying Vatican II changes in the Indianapolis Archdiocese. Sister Mary Margaret told stories about her first assignments as a religious, including the actual implementation of changes in parishes.

Sister Mary Margaret and other sisters traveled to many towns—including Columbus, Seymour and others—to facilitate the changes. Among them was the actual "turning around" of pastors during liturgies.

Another panelist, Benedictine Father Christopher Shappard of St. Meinrad Seminary, also discussed the effects of Vatican II. Like Sister Mary Margaret, Father Christo-

pher saw changes firsthand. He talked about his ordination in 1962 and his witness of the council during a two-year stay in Rome.

Father Christopher said he could actually feel the changes while watching the council. One of the changes was the belief that Catholics should live solely by the law of the church. In Rome, the priest said, he started to see a shift in perspective—that the human element was growing into a bigger part of the church and becoming "as important as the divine element."

Later, while studying at the University of Notre Dame, Father Christopher said he witnessed more of the church's change. He said the church was beginning to embrace the human experience and "read the signs of the times."

Father Christopher suggested that Vatican II has helped the church learn to use its dogma and tradition to interpret the modern world. He also noted how the council's changes have injected the church with a new dynamic.

Sister Mary Margaret said the council's initial changes were profound, no matter how minuscule they may seem today. The turning around of priests during Mass was one of them.

"Looking back on it, we just had no idea how significant that one gesture was," Sister Mary Margaret said.

Margie Pheil, a doctoral candidate in Christian ethics and moral theology at Notre Dame, said Vatican II fostered tremendous change, especially because the council was held at the crest of the modern communication age. Pheil also explained how the council helped to de-emphasize "the sharp distinction between clergy and laity."

Another issue Pheil discussed was the development of national pastoral councils in some countries. In Germany, for example, lay people serve on such a council and help govern the national church, much as the National Conference of Catholic Bishops

does in the United States. So Pheil asked, given the growing prominence of lay leadership in the post-Vatican II church, why don't leaders in the United States consider developing such a national council?

Another panelist was Joseph White, a church historian and research associate at POLIS Research Center at Indiana University-Purdue University at Indianapolis. Among the many issues White discussed was ecumenism—the practice of Christian unity—as a principle that has become a bigger part of many Catholics' lives.

But White said ecumenism still hasn't touched most Catholics on a personal level, even 30 years after Vatican II. He said Protestant churches tend to lead the charge toward ecumenical living.

Panel members also tackled questions from audience members. The questions included issues such as ordination of women, marriage for priests and whether remarried Catholics without annulments for previous marriages should receive Communion.

Amid all the talk about change, Father Christopher suggested Catholics should keep in mind that ultimately they're still believers in a mystery. He also said it might help to think of faith in its barest meaning—"learning to live comfortably with uncertainty."

Father Christopher also pointed to St. Anselm's view of faith—seeking of understanding, not knowledge—and how the changes of Vatican II are preparing today's Catholics for that view.

So while Vatican II seems to have spelled nothing but change for the Catholic Church, the panel seemed to agree that the church was and is ready to embrace the transition.

Sister Mary Margaret said: "The Catholic Church was sturdy enough to say it was not hard to bring into the modern world."

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## STUDY OF INDIANA CATHOLICS

### Most Indiana Catholics are not aware of what Vatican II did

A recent study shows that a majority of Indiana Catholics are not aware of the Second Vatican Council. Sixty percent say they have heard a priest discuss Vatican II from the pulpit, but only 39 percent have ever talked about it with other people or read any books or articles about it. Only 15 percent have ever read any of the official Vatican II documents. Only 9 percent have ever attended formal talks about the council.

The study also indicates that Catholics have very mixed feelings about the effects the 1962-65 council has had on the church. Fifty-three percent say they "don't know enough about it to say" whether the council has had positive or negative effects. Twenty-seven percent say Vatican II had mostly positive effects. Thirteen percent say it helped and hurt the church about equally. Seven percent think it has had mostly negative effects.

These findings are from the Catholic Pluralism Project, which was conducted by a team of priests, sisters, and lay people from all five Indiana dioceses. Purdue University sociologist James D. Davidson directed the project.

The research team built an index of Catholics' awareness of the council. Fifty-four percent of Catholics who are most aware of Vatican II say that the council helped the church. Twenty-two percent of the most aware say it had a mixture of positive and negative effects. Eleven percent of Catholics who are most aware of the council think it had mostly negative consequences. Thirteen percent are not sure.

As one might expect, those who were least aware of the council were most unsure of its effects. Eighty-seven percent of those who had virtually no knowledge of the council acknowledged that they didn't know what its effects had been.

The researchers have learned why some Catholics are more aware of Vatican II and why some have more positive views of its effects. One of the strongest influences is age cohort, with older and middle-aged Catholics being much more aware than younger Catholics. For example, 53 percent of older

Catholics and 46 percent of middle-aged Catholics know of the council, compared to only 27 percent of young Catholics.

Middle-aged Catholics, who experienced Vatican II during their formative years, are most likely to say the council has had positive effects on the church. Older Catholics are most likely to say it has hurt the church more than it has helped it. Young Catholics are unsure of its effects.

Religious practice is another strong influence. Fifty-eight percent of Catholics who pray most often and attend Mass regularly are quite aware of the council and 32 percent think it has had positive effects. Only 26 percent of the least active Catholics are aware of the council and two-thirds say they don't know what effects the council has had.

Amount and type of schooling also affect what Catholics think about Vatican II. The most highly educated Catholics are most aware of the council and think its effects have been mostly positive. Also, the more years people have gone to Catholic schools, the more they know about Vatican II and the more positively they view it. Catholics who went to public schools are least aware of the council and most unsure of its impact.

Catholics' religious self-concepts as "liberal" or "conservative" don't correlate with their awareness of the council, but those who think of themselves as liberal are almost twice as likely as conservatives are to think Vatican II has had positive effects on the church (40 percent compared to 22 percent).

## Correction

The wrong phone number was given in last week's article about the Promise Keepers conference scheduled for June 23 and 24 in the RCA Dome in Indianapolis. Those men who are interested in attending the conference can get an application from Bob Buckner by calling 317-576-5716.



# Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1995 by Catholic News Service.

## Faith is a special kind of sight and insight

by Fr. Eugene LaVerdiere, SSS

Understanding an atheist is not so easy as it used to be. But then nothing is as easy as it used to be.

Think about it.

You meet atheists everywhere.

I guess just about anybody can be an atheist. Atheism has no respect for age, nationality, race or sex. Being rich or poor, educated or not, seems to have nothing to do with it.

You meet atheists even in church, people who are there because it is the only quiet place around, a place where they can think and put their lives together.

So we cannot conclude that atheists are necessarily people who refuse to think—or to think about important matters.

What is an atheist?

Since atheists are not all alike, I'll offer three responses to that question.

First, some people are atheists because they believe God would not allow the bad things that happen in the world to happen at all. The key word here is "believe."

These people have "concluded" that God does not exist.

To begin to grasp how complicated this is, imagine a conversation between you and a friend in which you begin by saying: "You believe in God, right?"

"I do."

"Well, an atheist is someone who doesn't believe in God like you do."

"You mean an atheist has a different idea of God?"

"No, an atheist is somebody who does not believe that God exists."

"How can somebody believe that God does not exist? If you believe in God, you know God exists. If you don't believe in God, you don't know God exists. That makes you an agnostic, not an atheist. An agnostic is someone who doesn't know whether God exists or not. An atheist is someone who has 'concluded' that God does not exist."

"That's a pretty rational conclusion, isn't it?"

"That's right."

"I guess you have to be pretty reflective to be an atheist."

"Right again. From a believer's standpoint, you'd have to be pretty sure of yourself."

At this point in the conversation, you know you have to get back to the beginning, so you ask again:

"What is an atheist anyway?"

And the answer is, "An atheist is someone who believes God does not exist."

As I said, the key word is "believe." It begins to seem that the real question is not: "What is an atheist?" but: "What is a belief?"

By this point, you are holding your head

and saying, "Atheists, people who claim to be atheists, are quite a challenge."

Some people conclude that God does not exist, and theirs is a philosophical position. It may be that they have arrived at the conclusion quite rationally.

For a long time I thought that was impossible. Now I have accepted the possibility, but do not understand it. But then I am only 58.

More common, it seems to me, the conclusion comes from a contradiction deep in someone's existence. Now I am thinking as a pastor, with my atheist saying "God—if there is a God—wouldn't allow what is happening in the world. God could not have made me the way I am, violent, self-destructive, out-of-control."

I understand people concluding God does not exist on that basis. I also understand their challenge to me as a believer. These people need healing. They need to be loved and know they are loved.

Then atheism also is met in a second form.

Suppose someone says to you: "I am an atheist. I don't believe in God. I would really like to believe, but when I look there is no one there; when I pray, no one answers."

"Wow!" That is the stuff of deep, human anguish. Here is someone who wants to believe in God and cannot do so, like someone who cannot see.

Faith is a special kind of sight. Not having it is a real blindness.

That form of atheism poses a real challenge—the challenge of trying to imagine what it is like to be blind.

A third form of atheism is found in people who simply do not think about God. For them the question of God's existence never comes up.

We call that practical atheism. It is the atheism of people who do not seem to need God. Practical atheism is the biggest challenge of all.

The only people who do not need God are those who think they themselves are God. With that kind of atheism we have come to the heart of original sin, the tendency we all have to think we are God.

Practical atheism is about who we are as God's creatures and human beings, not about who God is.

Practical atheists are people who have not faced up to their own limited existence.

It is frightening to recognize that there is something of the practical atheist in all of us. We call it the effects of original sin.

As I said, understanding atheism is not as easy as it used to be.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of *Emmanuel* magazine.)



**WELCOMING**—When people visit Catholic parishes, do they find warm and welcoming communities in love with God, with one another, and with life itself? Since Christianity is a celebration of life, liturgies ought to reflect faith, love, hope and joy. (CNS photo by Gene Plasted from The Crossings)

## Do liturgies demonstrate a celebration of life?

by Father Laurence E. Mick

"These Christians are a sad lot; if they want me to believe in their Savior, they will just have to sing better hymns," the philosopher Friedrich Nietzsche is said to have commented.

Nietzsche was a sharp critic of Christianity, but his insights might help us to see ourselves as others see us and understand why many people today find belief in God difficult.

It is common for non-believers to have misconceptions about faith and the lives of believers.

Nietzsche points to one of the most common—the idea that faith makes believers live in sadness and guilt and is a hindrance to living life to the full.

Nietzsche's comment suggests one of the primary ways non-believers form their impressions of believers—from the way we worship.

Christianity is a celebration of life, and liturgies should be joyful. When people visit Catholic parishes, do they find warm and welcoming communities in love with God, with one another, and with life itself?

Another common complaint of non-believers is that our faith pulls us away from the present world because we fix our attention on heaven and eternal life.

The Second Vatican Council addressed such a concern in its "Constitution on the

Church in the Modern World" (No. 57): "Christians, on pilgrimage toward the heavenly city, should seek and savor the things which are above. This duty in no way decreases, but rather increases, the weight of their obligation to work with all in constructing a more human world. In fact, the mystery of the Christian faith furnishes excellent incentives and helps toward discharging this duty more energetically."

The act of worship itself urges participants in the liturgy to imitate the Christ they worship. Since he showed that he loved others, especially the weak and the poor, we are called to serve people who are weak, or poor, or coping with some loss.

We call the Mass a sacrifice because it is our way of sharing ritually in the sacrifice of Christ, but what do we do in ritual we are meant also to carry out in our daily living.

Our participation in liturgy impels us to work to bring our world closer to the kingdom Christ came to establish, "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace," as it is described during the liturgy for the Feast of Christ the King.

What believers don't tend to recognize is that the message of Christ is an invitation to a deeper and richer human life, now and forever.

(Father Laurence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

### DISCUSSION POINT

## Some don't accept gift of faith

### This Week's Question

What do you imagine non-believers misunderstand about you as a person of faith?

"They think that I am misled. I recognize a puzzlement in them because they know I'm a doctor and well-educated. They wonder how I've fallen into this—my faith." (Fran Hughes, Milwaukee, Wis.)

"Non-believers see my faith as a passive ignorance—as an opiate of the people—rather than a deliberate, active choice that I have thought about." (Susan Persch, Milwaukee, Wis.)

"They sometimes might question things like going to church every Sunday and participating in the sacraments. I don't go because it's an obligation, but because I want to." (Regina Kellogg, Houston, Texas)

"It seems that the understanding of sacrifice and

living your life with a vision of reward beyond is hard for non-believers to understand. It is hard for them to understand how I can look beyond the gratification of the moment for the sake of eternal life." (Paul Leighton, Fort Worth, Texas)

"I am a nurse and work with the dying. I see that some people who do not have faith have terrible deaths. They are often terrified of dying. They would not understand the peace and acceptance I would feel approaching death." (Susanne Erickson,ustin, Mich.)

### Lend Us Your Voice

An upcoming edition asks: What virtue would aid you most right now? Why?

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



# Catholic Kids™

By Jill Gibson

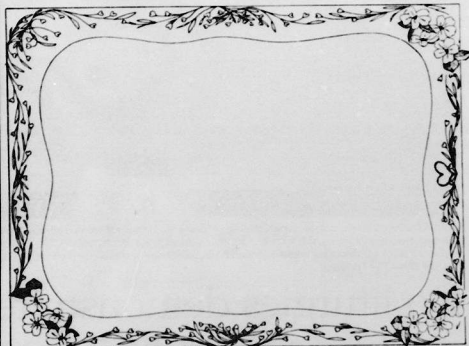
Layout & Design by Susan McIlroy

## All the time in the world



"Get out of my room, you little creep!" Katie yelled at her younger brother. He looked up in surprise. Then he jumped up and ran out.

When Katie walked into the kitchen, her mother gave her a



Draw your family in the frame!

serious look. "Don't call your little brother names, Katie."

"Aw, Mom! He's such a scuz-ball!"

"Katie!" her mother said warningly.

"Okay, Mom. I won't call him names ... if you keep him out of my room. He had all my stuffed animals down on the floor just now! Then he ran out without picking them up."

"Katie, he just goes into your room because he misses you."

Katie was surprised. "Misses me? How could he miss me? I haven't gone anywhere."

"Oh yes, you have. You've gone where Bobby can't go yet. You've been growing up. You spend lots more time with your friends now. Bobby misses the time the two of you used to spend together."

Katie didn't say anything right away. Her mother had a point.

She used to spend hours playing with Bobby. He had been such a cute baby! But now he was always getting into her stuff. And she didn't have as much time as she used to. There was always something fun to do with her friends.

Suddenly, they both heard tires squealing in front of their house. "Did Bobby go outside?" their mother asked. She looked worried.

"I don't know, Mom!" Katie's heart started pounding. Bobby had looked pretty upset when she chased him out. What if something had happened to him?

Katie and her mom ran out the front door. A neighbor's dog was lying in the street. A car had stopped right in the middle of the road. Lots of people were standing around looking at the dog's body. Bobby was sitting on the sidewalk, tears running down his cheeks.

Katie sat beside him. Bobby loved animals so much! She wrapped her arms around him as their mother comforted the neighbor who had owned the dog. Bobby was sobbing so loudly that Katie couldn't understand a thing he was saying. "You can tell me what happened later, Bobby. We have lots of time to talk...all the time in the world."

Bobby sniffed hard.

Then he looked up at Katie with tears

in his eyes.

"Am I a scuz-

ball, Katie?"

"W h o ,

you? I dare

anyone to call

you that in

front of me!

Come on, Ti-

ger. Let's go in

and have some

cookies. We

have some talk-

ing to catch up on!"



## WORD SEARCH

ANIMALS PRMNFLYN  
COOKIES BCGJODSE  
URLGNIBBOSVOSAI  
DBESIDEMGEBDTTG  
EOQTHKVEDTESAAH  
DIOMSHFPNNMNNHB  
PETRITYOEWOIDAO  
EHTAVRRPTUTFIRR  
OFRRKFQBQNHFNDS  
PQUFOALDCUEEGPT  
LBNBNHFFYOSRDONR  
EUMRMCMBIGDAHZE  
WROGQCPOBNFLYYE  
IAWVGBQXCGRUGVT  
DLWDPEPPARWBGPV

INSTRUCTIONS: Look for the words in the word list in all of these ways: left to right, top to bottom, right to left, bottom to top, diagonally and backwards.

ANIMALS  
BESIDE  
BOBBY  
BODY  
COMFORTED  
COOKIES  
DOG  
DOOR

FRONT  
HAPPENED  
KATIE  
LOVED  
LYING  
MOTHER  
NEIGHBOR  
PEOPLE

ROAD  
SAT  
HARD  
SNIFFED  
SIBBING  
STANDING  
STREET  
WRAPPED

## To think about

It wasn't Bobby's dog that died, but Bobby was sad anyway. If a family pet has died, how did you feel?

A. Sad for a few days.

B. Just the same as ever.

C. Sad for a long time.

What do you think Katie will do now?

A. Be nice to Bobby for a day or two.

B. Spend more time with him.

C. Be just as mean as ever.

Where was Katie going that Bobby couldn't go yet?

A. To her friends' houses.

B. To the mall.

C. Leaving childhood and becoming a grown-up.



## What Jesus taught

Jesus wants us to love one another. That doesn't just mean we say we love each other. It means he wants us to really care about each other. Sometimes showing that we care means we have to go out of our way. It means we think about the feelings of others. If Katie thinks more about Bobby's feelings, she will be doing what Jesus asked us to do:

"I am giving you a new commandment: Love one another; love one another just as much as I have loved you. When people see how much you love each other, they will know that you are my follower."

- John 13:34-35



## QUESTION CORNER

## Is the liturgy a reason for switching parishes?

by Fr. John Dietzen

Just read your column from a woman whose new pastor took away a lot of opportunities for participation in their liturgy. You said there seemed to be "a serious breakdown of caring somewhere." One of your alternatives was to attend another parish.

I, too, have experienced parishes where there was "a serious breakdown of caring" on the part of the priest, which is a nice way of saying that the pastor is not following the spirit of church law, at least as we see it.

From my experience, most Catholics, particularly those in a parish which has been well pastored, do not consider it an option to seek another parish for such superficial reasons as the way Mass is said.

Between the fact that the pastor has complete authority in the parish and the fact that the bishop does not have enough priests to go around, there is little likelihood that any appeal to Vatican II documents or canon law will be attended to.

But "church" is where you are, with the people where you are, including the pastor who is not in sync with the written guidelines of the larger church.

Now that we have a new priest, people are saying we were dying under the former pastor. I think that is an overstatement. The parish, "the church" which meets at our parish, was merely dormant. We lost a few along the way, but most stayed and persevered. One man cannot destroy a true Christian community.

Another consideration is that, for some, changing parishes means 20- or 30-mile commutes.

One thing which helped me was a comment by an outsider: "This situation is a challenge to you love."

Although I never convinced the priest that I was honestly trying to be loving, at least on my part I do not feel guilty. I am not bitter or derogatory.

## FAMILY TALK

## Singles will discover many travel programs

by Dr. James and Mary Kenny

**Dear Mary:** I read with interest your column about the newly single getting involved in social activities. I am a widow, and would like to travel, make friends, and become more involved in social activities. I would welcome suggestions on where to start. (New Jersey)

**Answer:** Singles of all ages are traveling almost everywhere, either alone or on group tours. Your real difficulty might be selecting from among the many options available.

If you wish to make your own arrangements, careful planning prevents many mishaps. There are guidebooks written especially for the single traveler. Many travelers find that planning is half the fun.

If you prefer to travel with a companion, try a day or weekend trip to see how well you get along as travel companions. Short trips of any kind are a good introduction to travel and a good preparation for more extensive travel.

For maximum enjoyment, select travel according to your particular interests and preferred mode of travel. You can enjoy scenery from the windows of a comfortable bus or you can choose a wilderness trip where you hike to gorgeous areas unavailable by vehicle. You can stay in homes or homelike surroundings or in large modern hotels.

Many tours cater to particular interests. Farmers and craft persons can travel and meet with others in their field. If cities are your preference, you can focus on theater or on museums in which you are interested.

You might travel with a group of like-minded tourists. Pilgrimages to places throughout the world bring travelers together in faith. Schools and alumni associations often sponsor trips which may reunite you with old friends.

If you are 60 or over and interested in opening your mind to new ideas, you are welcome in Elderhostel.

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Their catalogs are published quarterly and are available at every public library. For more information, write Elderhostel, Box 1959, Dept. TN, Wakefield, Mass. 01880-5959.

Elderhostel programs are academic, and your days are full. You can plan travel, visiting and sightseeing before or after the program period.

Whether you travel alone or with a companion, whether you plan your own trips or join a tour, as a single traveler your opportunities have never been better.

(Address questions to be answered in print to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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It is not being hateful to state that someone does not follow Catholic practice or church decrees if he is in fact not doing so.

Going somewhere else is not what is needed. What is needed is how to live with injustice, in the church of all places. What is needed is a solution for this dilemma: How does one nourish one's faith when on a starvation diet, so to speak?

For many people it is the power of the sacraments which transcends the manner and person of those administering them. St. Teresa of Avila, I think, saw devils around a priest, but still knew the Mass was valid.

Committed Catholics see their parish as family. To abandon one's community because of a pastor does not feel right. After all, pastors come and go. The parish community continues, and how the community is church to one another does not change.

It may be less visible with a pastor who seems to do more Christian things, but it doesn't change in essence.

I don't know what the answer is, but I do know seeking another parish is not it. (Indiana)

**A** Thank you for a wise and helpful letter. I know your words will give hope and encouragement to a lot of priests and other ministers, and also to lay people like yourself.

In my opinion you make some fine points. But I would have thoughts about at least a couple of them.

I disagree with your statement that "the way Mass is said"

is a "superficial reason" for deciding how to respond to one's faith community or parish.

If we believe, as I assume we all do, that the celebration of the Eucharist is the heart of our life of faith and the core expression of what we believe we are all about as the body of Christ, then certain elements of how that celebration takes place are not at all trivial. They are quite serious.

They may express what the church says is happening in the liturgy (in the liturgical documents or in the words of the liturgy itself), or they may not. If they do not, they are, at least to some degree, damaging to our faith.

It's true priests come and go. But so do lots of lay people. Canon law spells out a number of rights Catholic faithful have, among them the right to be spiritually fed by liturgies carried out as the church allows and prescribes.

Is one untalented to one's parish, for example, by seeking the help of another community in living and praying one's Catholic relationship to God more fully? I wouldn't be quite so quick to answer yes.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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# Entertainment

VIEWING WITH ARNOLD

## 'Nobody's Fool' examines friendship, motivations

by James W. Arnold

"Nobody's Fool" is a rare movie achievement—a quality film about quirky but likeable characters in a small, northeastern American town that's come upon hard times and is enduring a drab, snowy season between Thanksgiving and New Year's.

At age 70, the incomparable Paul Newman embodies still another definitive role to go with (among others) his "Hud," "Cool Hand Luke" and "Butch Cassidy" characters. This time he's not a legend, but a charming ordinary guy who has never quite grown up or used his natural talents. While not "a success," he's never lost touch with his humanity.

Newman plays Don Sullivan, a 60-ish handyman and construction worker with a gimpish knee, a fractured family life, and a run of bad luck. But Sully is a kind friend to several oddly damaged characters in the fictional town of North Bath, N.Y. In this cold, unpromising season, the nature of their interdependence and love is revealed, put under stress, and then satisfyingly merged.

Based on Richard Russo's novel, "Nobody's Fool" gently examines how small town acquaintances bond into a community that becomes a kind of extended family and caring community in the Christian sense. It's a theme veteran multiple Oscar-winning writer-director Robert Benton also movingly explored a decade ago in "Places in the Heart").

To outward appearances, Sully is no big deal. His work is barely self-supporting. He

helps out at Mattie's Diner and is a regular in the poker game at the Iron Horse bar. His wife has remarried, and he's boarding in the once elegant house of the aged Miss Beryl (the late Jessica Tandy). Once Sully's eighth-grade teacher, she stubbornly keeps her faith in him. As her stuffy banker son tells her, "Everybody sees through him except you."

In the opening action shot, a snow-laden branch falls onto her backyard bedroth, and Miss Beryl comments wryly, "I think God's zeroing in on me." In truth, the Lord seems to be aiming at Sully as well, forcing him at last to make major life decisions.

He has a feud going with his poker rival and sometime employer, contractor Carl Roebuck (Bruce Willis), who refuses to pay for Sully's knee, presumably banged up on the job. Sully has just used him and lost, probably because his literally one-legged lawyer (Gene Saks), another poker pal, isn't sharp. (He constantly loses bets on Judge Warner's TV decisions.)

Sully gets what the Jesuits call "occult compensation" by stealing Roebuck's fancy new snowblower. (Roebuck playfully keeps stealing it back.) Roebuck is also cheating on his wife (Melanie Griffith, in her best part since "Working Girl"), "the most beautiful woman in town." She keeps her sanity by wistfully joking with Sully about escaping together to Hawaii.

Among Sully's other involving relationships: the meathead town policeman who keeps persecuting him, the slow-witted, impoverished Ruby (Pruitt Taylor Vince), who helps on odd jobs and follows him about like a friendly spaniel, and Miss Hattie, the senile diner owner, who sometimes wanders off into the snow. (In a scene typical of Sully's good nature, he runs hobbles after her down the center of the



**'BEFORE SUNRISE'**—After an intriguing chance encounter on the Euroair, Jesse (played by actor Ethan Hawke) suggests that Celine (portrayed by actress Julie Delpy) join him on a spontaneous expedition of Vienna in "Before Sunrise." The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Castle Rock Entertainment)

street in his stocking feet, and gently leads her back. "You and me gotta go dancing someday," he tells her.) Sully is no saint, but he makes these lives bearable. They're all impacted when suddenly his adult son, Peter (Dylan Walsh), shows up with his wife and two sons to spend the holidays. He's lost his job as a college teacher, and his marriage is also shaky. He holds a hard grudge against Sully for "running out" and not being a decent father.

The heart of "Nobody's Fool" is Sully's very late "coming of age" and acceptance of responsibility. We watch him reconcile with Peter (that most delightful of human events, funny as well as touching) and counsel his 6-year-old grandson, who is overly shy and frightened of too many things. While Sully comes to terms with his real family (and his bad memories of his own father), he also manages to hang on beautifully to the others who have come to need him.

Plainly, "Fool" has the rich flavor of a good novel. Sex and violence? No. Nudity is used very briefly for comic purposes, and the movie's wisest moment comes when the infuriated town cop pulls his gun to keep Sully from driving his truck on a residential sidewalk.

Probably all the major actors have a shot

at Oscar nominations. It's worth noting that in the past Benton's writing and direction have won best actor awards for Dustin Hoffman and Meryl Streep ("Kramer vs. Kramer") as well as Sally Field ("Places in the Heart").

Newman will be nominated again: he's the closest thing to a cinch since they stopped betting on whether the sun would rise. What a treasure this guy has been for movies and simply as a human being.

Expertly crafted, moving, portrait of small town humanity and closeness; recommended for mature youth and adults.)

USCC classification: A-III, adults.

## Recent USCC Film Classifications

Anchors	A-IV
Boys on the Side	A-IV
Highlander	A-III
The Final Dimension	A-III
The Wooden Man's Bride	A-III

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

## 'Tad' provides inside look at the Lincoln White House

by Henry Herx and Gerri Pare  
Catholic News Service

Abraham Lincoln's White House years while the Civil War tore the country asunder are seen through the childlike perspective of his irrepressible young son in "Tad," airing Sunday, Feb. 12, from 7 p.m. to 9 p.m. on the Family cable channel.

For 7-year-old Thomas, nicknamed Tad (Bug Hall), and his 10-year-old brother Willie (Tyler Long), the big presidential mansion meant expanded opportunities for mischief making. This brought some much-needed laughter to their beleaguered father (Kris Kristofferson), but exasperated their high-strung mother (Jane Curtin).

When rheumatic fever strikes both brothers and Willie dies, Mrs. Lincoln is inconsolable. Her depression is intensified by the memory of already having lost son Edward at age 4. She also fears her oldest son, Harvard student Robert (Kieran Mulroney), might join the Union forces and be killed.

More than ever, Tad's presence and innocent intrusions provide comfort to a president nearly overwhelmed by the enormity of the country's problems.

Joyful relief at the war's end gives way to unimaginable horror when Tad comes home from an evening magic show to learn his father has been shot at Ford's Theatre. The child must now become his mother's stalwart.

"Tad" is a gentle, family-oriented production stressing the bittersweet personal life of Honest Abe as a husband and father during his White House years. The relationship between husband and wife is depicted rather vaguely though Abe's strained relations with his grown son are depicted with more conviction. Lincoln's great affection for his boys comes through clearly, giving the story extra poignancy.

Keeping this somber story upbeat is young Hall, who makes an appealing; Tad, forever underfoot and understandably unaware of momentous historical events swirling around him.

The crucial issue of slavery is dramatized from a child's simple perspective and Tad's grasp of the Civil War runs along the lines of playing toy soldiers with commandeered members of the household staff.

The makeup artists have outdone themselves in converting Kristofferson into the very image of the beloved president, even if his portrayal of Lincoln is undistinguishable.

Production values are top shelf throughout with splendid sets and period costumes faithfully evoking the era.

### "A Walton Wedding"

John-Boy takes the ultimate lover's leap in "A Walton Wedding," airing Sunday, Feb. 12, from 9 p.m. to 11 p.m. on CBS. The story is based on the long-running (1972-81) series, "The Waltons," about a large Depression-era, Virginia mountain family.

This update picks up in 1964 New York, where writer John-Boy (Richard Thomas) has proposed to Janet (Kate McNeil), whose father is abroad as a U.S. ambassador. Janet's Aunt Flo (Holland Taylor) is set on making the wedding a grand society affair in the city, much to John-Boy's unease.

Meanwhile, back in Virginia, Pa. (Raiphet Waite) is juggling lumber and politics. Ma (Michael Learned) is taking her first college course, a new grandchild is almost due, and Grandma (Ellen Corby) is mum about her own dad, despite John-Boy's need to know for an article he can't seem to pin down.

Each hiding last-minute cold feet from the other, Janet and John-Boy decide to get married on Walton's Mountain, but matters aren't helped when the ambassador and his wife arrive and are promptly tossed in the pokies.

As the elderly Baldwin sisters prepare their famous "recipe" (road moorshine) for the reception, it's anyone's guess if wedding bells will actually ring.

Series fans will be glad to see virtually the entire cast reassembled, including the trail Corby as the clan's persevering matriarch.

Director Robert Ellis Miller, however, is burdened with a script that is all over the lot in terms of providing story threads for all 10 Waltons and prospective in-laws. The plot also includes a middle crisis for the storkkeeper's supply wife, Corabeth (Bonnie Claire Edwards), who fancies herself a romance novelist.

With so many inns in the fire, the plot can't avoid a number of contrivances that are neither fresh nor original, but the family is true to its cherished values and the sentimental tone is in keeping with a story that conveniently meshes a wedding with the arrival of a waiting new infant on Walton's Mountain.

"A Walton Wedding" pales next to many of the series episodes, but it does not skimp on the folksy charm and down-home humor that endeared it to audiences for so long.

### TV Programs of Note

Sunday through Wednesday, Feb. 12-15 9-11 p.m. (cable)

Discovery Channel: "The Promised Land" Between 1940 and 1970, more than 5 million African-Americans left the rural South for jobs and a chance for a better life in the industrial North. The series explores the social, political and cultural dimensions of their migration. The first two segments air on Feb. 12 from 9 p.m. to 11 p.m., and the concluding three segments will be broadcast on Feb. 13-15 from 10 p.m. to 11 p.m.

Sunday, Feb. 12, 8-10 p.m. (A&E cable) "Nicholas & Alexandra: Anointed by God" Newly disclosed documents reveal the full story of the fate of the last emperor of Russia, Tsar Nicholas, his wife Alexandra, and their five children, as well as the extraordinary events surrounding the Russian Revolution.

Monday, Feb. 13, 8-9 p.m. (PBS) "Future Quest: 'Energize Me' and 'Virtual Reality' episodes examine energy, with a new perspective on what makes humans 'run,' and on what exactly virtual reality is and its effect on society.

Tuesday, Feb. 14, 8-9 p.m. (PBS) "Samwise Iwans" "A Nova" program follows the preparations, surgery and aftermath of high-risk operation to separate two baby girls born in Thailand who are joined at the pelvis and share a common leg.

Tuesday, Feb. 14, 9-10 p.m. (PBS) "The Godfather of Cocaine" A "Frontline" investigative biography tells of the rise and fall of Colombian drug lord Pablo Escobar.

Wednesday, Feb. 15, 8-9 p.m. (NBC) "When Stars Were Kids" This special hosted by Mark Curry looks at the childhoods of some celebrities before they became famous. The program uses home movies, yearbooks, family photo albums, and personal interviews with teachers, friends, and relatives of such personalities as Candice Bergen, Sylvester Stallone, Sally Field, Hillary Clinton, David Copperfield, and Eddie Murphy.

Wednesday, Feb. 15, 8:30-10:30 p.m. (PBS) "One Woman, One Vote: From 'The American Experience' series, an examination of why, in the world's greatest democracy, so many men and women opposed giving the franchise to women, and the struggle from 1849 to 1920 to pass the 19th Amendment giving women the right to vote.

Saturday, Feb. 18, 8-10 p.m. (ABC) "The Computer Wore Tennis Shoes." In this Disney TV remake of its own 1970 theatrical film of the same name, the brain of an average college student (Kirk Cameron) suddenly acquires the powers of a computer.

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

SIXTH SUNDAY IN ORDINARY TIME

# The Sunday Readings

Sunday, Feb. 12, 1995

Jeremiah 17:5-8 — 1 Corinthians 15:12, 16-20 — Luke 6:17, 20-26

by Fr. Owen F. Campion

Jeremiah, whose prophecy provides this weekend's first scriptural reading in the liturgy, is regarded as one of the greatest of the ancient Hebrew prophets.

This distinction occurs partly because the Book of Jeremiah is of considerable length, with 52 chapters. Jeremiah also is a book of masterful writing. It conveys a power and a magnificence.

Writing about 600 years before Christ, Jeremiah drew to himself the scorn of the great and the influential, including the dislike of the king himself. It would not have been fashionable for a person in his time to be seen near Jeremiah.

As with the other prophets, Jeremiah was stern and outspoken in calling people to return to God and to living in accord with God's law for them.

In this weekend's reading, Jeremiah makes clear the point that those who trust in human judgments instead of in God's own words are the supreme fools.

The prophet's language is clear in its precision and color. Those trusting in humans stand in "a lava waste." Anyone who has seen a field of lava encircling a volcano knows how desolate and lifeless land can be. There is nothing. Nothing, sustaining life, not even a stream of water. All is death, void, and hopelessness.

By contrast, Jeremiah insists, life with God is like life in an oasis, where trees flourish and life blooms.

The person who acknowledges a personal need for God, the prophet says, is blessed.

## Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use, especially if there is a seasonal theme.

Please include name, address, parish, and telephone number with all submissions.

Send material to The Criterion in care of P.O. Box 1717, Indianapolis, Ind. 46206.



St. Paul's First Epistle to the Corinthians is the source of the second reading.

This reading is a splendid testimony to Jesus as the risen Lord. Paul is firm in his explanation of this primary Christian belief in Jesus. If Jesus did not resurrect from the dead, Paul says, then Christian faith is nonsense.

For the Gospel, the liturgy this weekend turns to the Gospel of Luke. It is the great lesson of the Beatitudes, a story found also in Matthew.

Both for Matthew and for Luke, the sermon of the Beatitudes occurs at a very dramatic moment. By the miracles, Jesus has established an identity as God's own representative, possessing the power of God. Jesus has called the Apostles. Now, Jesus begins to teach.

The first lesson is in the form of the Beatitudes. Hearing the Beatitudes in English may be something of a disadvantage. In English, "blessed" is not as strong a term as is this phrase in the Gospel. An awkward, but more illuminating, translation might be, "Part of God's kingdom will be poor . . . the merciful" . . . and so on.

Those who display these great qualities of mercy, love, justice, and compassion will achieve a place in the kingdom of God. Indeed they will produce the kingdom of God in their surroundings.

### Reflection

The great winter feasts of Christmas, the Epiphany, and the Baptism of Christ have introduced us to essential elements in the identity of Jesus, Son of God, Word made flesh, Lamb of God.

In these feasts, the church has set before us a most appealing figure, the Lord Jesus. Jesus answers our needs. Jesus fulfills all our hopes and desires.

How do we connect with this Lord Jesus?

We connect with our Christian faith by living as Jesus lived, by showing mercy, by seeking justice, by detachment from the things of earth.

In such lives, we achieve for ourselves a place in the kingdom. The kingdom will be hereafter. It also will be now, wherever love and justice prevail. Wherever it prevails, peace will reign.

Living as Jesus lived is more easily said than done. If "blessed" loses force in an English translation, "poor" suffers as badly. In the Gospel, "poor" has an absolute, stark uncompromising tone.

To live as Jesus lived, Christians must be poor. They must have no goal but to serve God, no other priority. If, however, they truly become poor, then they will be blessed. The kingdom and all its rewards will belong to them.

## MY JOURNEY TO GOD

# Footprints in the Snow

From my window this early morn  
I stand and watch the earth without.  
I see the snow all pure and white—  
More has fallen overnight—  
The shrubs transformed,  
the lawn so clean.

With not a scar upon the scene,  
As if we're on this earth alone  
With just the snow and trees all grown  
With wind that dances all around  
And skips across the cold white ground.

But something's wrong,  
my heart cries out,  
It's too still, too clean, without a doubt.  
I want a snowman on the lawn,  
A sled, an igloo, and the shouts  
Of children as they run about  
With faces red and eyes aglow  
And lots of footprints in the snow.

Oh, how I miss so very much  
The noisy house, the sticky touch  
Of little fingers on my gown,  
The scattered toys, things upside down,  
Of doors that bang and kids that call,  
"Mom, I can't find my socks at all!"

(Rosalynn DeFellece is a member of St. Barnabas Parish in Indianapolis.)



The clock's soft chimes  
Count down a hours  
The furnace hums . . .  
We're blessed, I know,  
But as I watch the scene below  
I miss the footprints in the snow.

by Rosalynn DeFellece

# Daily Readings

Monday, Feb. 13  
Seasonal weekday  
Genesis 4:1-15, 25  
Psalm 50:1, 8, 16-17, 20-21  
Mark 8:11-13  
Tuesday, Feb. 14  
Cyril, religious, and Methodius, bishop, missionaries  
Genesis 6:5-8, 7:1-5, 10  
Psalm 29:1-4, 9-10  
Mark 8:14-21  
Wednesday, Feb. 15  
Seasonal weekday  
Genesis 8:6-13, 20-22  
Psalm 116:12-15, 18-19  
Mark 8:22-26

Thursday, Feb. 16  
Seasonal weekday  
Genesis 9:1-13  
Psalm 102:16-18, 19-23, 29  
Mark 8:27-33  
Friday, Feb. 17  
Seven Founders of the Order of Servites, religious  
Genesis 11:1-9  
Psalm 33:10-15  
Mark 8:34-9:1  
Saturday, Feb. 18  
Blessed Virgin Mary  
Hebrews 11:1-7  
Psalm 145:2-5, 10-11  
Mark 9:2-13

## THE POPE TEACHES

# Visits focus on pursuit of holiness

by Pope John Paul II  
Remarks at audience Feb. 1

My recent pastoral visit to the Philippines, Papua New Guinea, Australia and Sri Lanka began with the celebration in Manila of the 10th World Youth Day.

The motto of this year's World Youth Day—"As the Father sent me, so I am sending you" (John 20:21)—evokes the mission given by the risen Christ to his disciples and his gift of the Holy Spirit at Pentecost.

During the vigil and the final Mass, millions of young people meditated on the Lord's resurrection and on our mission to be his witnesses before the world. This great gathering of young people was an eloquent

image of the church as God's pilgrim people on earth.

The next stages of my pastoral visit emphasized the goal of the church's earthly pilgrimage: the pursuit of holiness.

In Papua New Guinea, Australia and Sri Lanka, I celebrated the beatification of three outstanding witnesses to Jesus Christ: Peter To Rot, catechist and martyr; Mother Mary MacKillop, a courageous religious devoted to the needs of the poor; and Father Joseph Vaz, the apostle of Sri Lanka.

In a real way, this pastoral visit was about young people and the youth of the church. Even in those parts of the world, like Asia, where Christians are few in number, the church is constantly made young by the presence of Christ and serves as a vital leaven of the Gospel throughout society.

## SAINT OF THE WEEK

# Benedict of Aniane was a ninth century reformer of monasticism

by John F. Fink

This series on the lives of saints will soon come to an end. It is now in its third year and it has already profiled most of the major saints that are venerated in the liturgy of the Catholic Church. For example, between Feb. 10 and Feb. 17 the church's feasts are St. Scholastica, Our Lady of Lourdes, SS. Cyril and Methodius, and the seven founders of the Order of Servites. If you count St. Bernadette Soubirous, to whom Our Lady of Lourdes appeared, all of those saints have already been subjects of articles in this series.

Our Lady of Lourdes does, however, share her feast day (Feb. 11) with St. Benedict of Aniane (not to be confused with the founder of the Benedictines, St. Benedict of Nursia). St. Benedict of Aniane was a great reformer of monasticism.

He was born in 750 during the reign of the Frankish King, Pepin III, whom he served for a brief time as cupbearer. Pepin died in 768 and was succeeded by Charlemagne (who was to be crowned Holy Roman Emperor by Pope Leo III on Christmas day in 800). Benedict served as cupbearer for Charlemagne, too, for a couple years but, at the age of 20, decided that he wanted to become a monk.

Benedict went to the Benedictine monastery of Saint-Seine, near modern Dijon, France. While there for two-and-a-half years, he practiced severe austerities. Not satisfied with observing the Rule of St. Benedict, he practiced some other points of perfection prescribed in the Rules of St. Pachomius and St. Basil.

The abbot at Saint-Seine died and the other monks wanted to elect Benedict, despite his youth, to fill this post. Benedict, however, was unwilling to accept the position because he knew the other monks were opposed to the austerities he would want to bring to the abbey. So he left Saint-Seine and returned to his family's estate at Languedoc. There he

built a small hermitage beside the brook Aniane where he lived in self-imposed destitution, praying continually.

Soon Benedict attracted other men who placed themselves under his direction. They lived together and supported themselves through manual labor. They ate only bread and drank only water, except on Sundays and feast days when they would add some wine or milk if it was given to them by their neighbors. Benedict, too, worked in the fields or copied books.

This way of life apparently appealed to a lot of men in the ninth century because soon Benedict had many religious under his direction. He began to build monasteries in the areas of Provence, Languedoc, and Gascony. Eventually he became the director and overseer for all the monasteries in the empire, reforming many of them with little or no opposition.

Charlemagne died in 814 and was succeeded by Emperor Louis the Pious. He wanted Benedict near him so obliged him to build a monastery near Aachen, Germany, the emperor's residence. This monastery was known as Corneilmunster (I have visited this monastery a couple of times). Benedict lived here but continued to oversee the monastic observance of other monasteries throughout France and Germany.

In the year 817 Benedict presided over the Council of Aachen, an assembly of abbots at which canons of reformation were drawn up to restore discipline in the monasteries. Benedict's statutes, called the *Capitula* of Aachen, were annexed to the Rule of St. Benedict. Benedict also wrote the *Codex Regularum* (Code of Rules), a collection of all the monastic regulations and the *Concordia Regularum* (Concord of Rules), which shows the similarity of the rules of St. Benedict and other monastic patriarchs.

Finally, worn out from his efforts at reform and his mortifications, Benedict died at his monastery of Corneilmunster in 821. He was 71 years old.

# The Active List

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

## February 10

St. Luke Parish will present Father Dave Grodler and friends in "Cabaret '95" at 8 p.m. For more information, call Mary Anne or Howard Hoffman at 317-255-4430. Tickets are \$12.50.

☆☆☆

Catholic Charismatic Renewal will hold the February Mass today at 7:30 p.m. at Holy Rosary Parish, 520 Stevens St. in Indianapolis. Preceding the Mass, Father Al Ajame will give a class on the sacraments as a source of grace.

## February 10-11

The University of Indianapolis will present, "Merrily We Roll Along," at 8 p.m. each evening. For reservations, call 317-788-3251. Cost is \$5 for adults; \$4 for students and seniors.

## February 10-12

The Beech Grove Benedictine

Center will hold a retreat, "Contemporary Parables: Finding and Telling the Sacred Stories of our Lives," with Liza Hyatt. Retreat begins at 7:30 p.m. on Friday night. To register, call the center at 317-788-7581.

☆☆☆

Fatima Retreat House will hold a Tobit Weekend for Engaged Couples at 7 p.m. on Friday to 2 p.m. Sunday. For more information, call 317-545-7681.

## February 11

St. Bartholomew Parish will hold its annual marriage day from 9 a.m. to 3 p.m. at the St. Columba Campus in Columbus. For more information, call Kathy Davis-Shanks at 812-372-2207 or Lisa Teague at 812-546-0448. To register, call the parish office at 812-379-0353.

☆☆☆

Father Jeff Godecker, executive associate director of education,

will lead a reflection on treasuring the mystery of a relationship. The evening of reflection will be held in St. Joseph Center, located at Main St. and Division Road in Tipton. Pre-registration is required by Feb. 4. For more details or registration information call Sister Wanda Wetli at 317-695-3950. Suggested donation of \$20.30 will be accepted.

☆☆☆

The Catholic Widowed Organization will hold a social at the Murat Theatre today. For more information, call Marian at 317-784-9135.

☆☆☆

King's Singles will meet at Christ the King Church, 5884 N. Crittenden Ave., for 8:30 a.m. Mass followed by breakfast at a nearby eatery. All adult singles are welcome.

☆☆☆

St. Barnabas Men's Club will hold a Monte Carlo Night in the parish center from 8 p.m. to 1 a.m. Admission is \$3 including beer, wine, pop, and snacks. The Ladies Club will host an all-you-can-eat Italian dinner from 4-7:30 p.m. Cost is \$5 for adults; \$3 for children.

☆☆☆

Holy Trinity Church will hold a reverse raffle at 6:30 p.m. in Bockhold Hall, 902 Holmes Ave. Tickets are \$15 per person. Call 317-636-7668 for tickets.

☆☆☆

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

☆☆☆

St. Francis Retreat Center in Cincinnati will hold a retreat "The Warmth of Nature" from 9:30 a.m. to 4 p.m. Call the center at 513-825-9300.

☆☆☆

St. Patrick Church, 936 E. Prospect St., will hold a spaghetti supper from 4:30-7 p.m. \$5 for adults; \$3 for kids. Meal includes spaghetti, meat balls, salad, bread and dessert.

## February 12

The Ladies Sodality Club of St. Nicholas Parish, Sunman, will hold a sweetheart breakfast from 7:30-11:30 a.m. Free-will donation will be accepted. For more information, call 812-744-3238.

☆☆☆

St. Michael Church, 3354 W. 30th St., will hold its annual Valentine's Sweetheart Breakfast from 8:30-11:30 a.m. in the school cafeteria. Cost adults, \$3.75; children \$2.75; pre-schoolers, \$1.

☆☆☆

The parishioners of Christ the King Parish, Indianapolis, invite friends of Monsignor Kenny Sweetney to join them after Mass from 3-6 p.m. for a farewell reception at Chateau High School cafeteria. For more information, call the parish office.

☆☆☆

St. Paul, Sellersburg, will hold prayer and praise from 7:30-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

☆☆☆

St. John Church, 126 West Geor-

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"I tried it to make sure it was okay."

© 1995 CNE Graphics

☆☆☆

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. Jean of Arc Church will hold a rosary and Divine Mercy chapel at 4:30 p.m.

☆☆☆

St. Peter Church, Brookville, will show the Mother Teresa inspired, Vatican approved video series "The Living Eucharist," at 1 p.m. Call 812-623-3670 for more information.

☆☆☆

St. Jude Parish, Indianapolis, will hold a Liturgy for Lovers, an evening of marriage enrichment, beginning at 5 p.m. with Mass. For more information, call 317-786-4371.

☆☆☆

St. John Church, 126 West Geor-

gia St., will host an organ recital by Colleen Kelsey as part of the "Music at St. John's" series. The recital will begin at 4 p.m. The recital is free and open to the public. For more information, call 317-635-2021.

☆☆☆

Dr. Burns Seelye, staff theologian at the Apostolate for Family Consecration, will speak at Burkholder's, 2515 Blackstone Mill Road, Clarksville, at 1 p.m. Seelye will talk about the Apostolate programs. Bring a dish. Call 812-948-2003 for more details.

☆☆☆

St. Anthony, 310 Sherwood Ave., Clarksville, will hold a 10-week Divine Mercy Novena program from 6-7 p.m. For more information, call the Apostolate for Family Consecration at 812-948-2003.

## February 14

Fatima Retreat House will hold a retreat, "Pray without Ceasing: The Liturgy of the Hours," from 9 a.m. to 3:30 p.m. For more information, call 317-545-7681.

(Continued on page 17)

## Lenten Retreats at

### Fatima Retreat House 1995 Schedule

March 3-5 (Men)

**The Good News of Jesus for Men**

Fr. Jeff Godecker

March 10-12 (Women)

**Life: A Symphony in Six Movements**

Fr. Clem Davis & Sr. Antoinette Purcell

March 24-26 (Women)

**Satisfying Hunger Through Eucharist**

Fr. James Farrell & Rita Burns Senseman

March 31-April 2 (Women)

**The Many Faces of Jesus**

Fr. Jeff Charlton & Sr. Mildred Wannemuehler

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



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February 24th through 26th

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FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

## IMPORTANT NOTICE

### Spring Clean Up

March 1st through Good Friday

All decorations are to be removed by March 1st. Decorations will not be permitted until Holy Saturday, April 15th.

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

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

Catholic Cemeteries  
of the Archdiocese of Indianapolis  
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# Abortion rates continue to drop; reasons for decline are unclear

by Catholic News Service

WASHINGTON—Both the number and rate of abortions in the United States have continued to drop slightly over the most recent four-year period studied.

Why those numbers are going down, though, is unclear to both pro-life advocates and supporters of legal abortion.

The number of abortions dropped from 1.59 million in 1988 to just under 1.53 million in 1992, the most recent year surveyed, according to a 1994 study by the Alan Guttmacher Institute, Planned Parenthood's research arm.

Moreover, the rate of abortion dipped 5 percent in those four years, from 27.3 abortions per 1,000 women of child-bearing age to 25.9 abortions per 1,000 women of child-bearing age.

All U.S. regions but the Middle Atlantic (up 2 percent) saw a drop in the abortion rate over the four-year period studied, and

all but the Middle Atlantic and the Mountain regions had drops in the total number of abortions; in each case, neither region had an increase of more than 740 abortions.

States leading the way in abortion rate declines were Missouri (29 percent), North Dakota, (28 percent), Utah (27 percent), Oklahoma (23 percent) and Idaho (22 percent).

Mississippi had a 48 percent increase in its abortion rate, but its rate was still less than half the national rate. Other states with double-digit increases were South Dakota (19 percent), Arkansas (16 percent) and Kansas and Montana (11 percent each).

The Guttmacher study also identified 91 metropolitan areas of 50,000 people or more which reported no abortions in 1992, up from 70 in 1988 and another 14 metro areas which reported fewer than 50 abortions, down from 20 in 1988.

The number of sites offering abortions is dropping at a rate of about 65 a year, down to 2,380 in 1992. The number

of hospitals providing abortions dropped 18 percent between 1988 and 1992.

Guttmacher researchers Stanley K. Hershaw and Jennifer Van Wort provided some theories as to why abortions are less frequent.

"A small part of the decline in the abortion rate may be attributable to the changing age structure of the population, but the cause of most of the decline is not clear," they said.

"Other reasons why abortion rates might have declined are that the number of unintended pregnancies may have decreased, that attitudes may have changed toward outside acceptance of abortion, or more acceptance of childbirth outside of marriage, or that services may be becoming less accessible."

Heleen Alvares, the U.S. bishops' spokeswoman on life issues, was at a loss to explain the drop. "I hope that part of it is that people are taking abortion more seriously than ever, taking sexual intercourse before marriage more seriously than ever," she said. Perhaps young women, who are most likely to get abortions, are "intelligently deciding not to get engaged or even think about getting engaged in sexual activity."

Another hope, she said, is that "the pro-life contribution to the issues is affecting people's behavior."

At a Jan. 30 seminar in Washington on abortion and public policy, National Abortion and Reproductive Rights League president Kate Michelman said the drops may "represent fewer unplanned, unexpected, unwanted, crisis—whatever word you want to use—pregnancies, as well as greater access to prenatal care. If so, she added, that would be 'good news.'"

She added her belief, though, that the reason behind the smaller numbers are "fear of harassment of intimidation at (abortion) clinics" and reduced access to abortion services. That would make the numbers "bad news," she said.

## The Active List

(Continued from page 16)  
society, call Fatima at 317-545-7581.

Beach Grove Benedictine Center's centering prayer group will meet from 7:30 p.m. at the center. For more information, call 317-788-7581.

St. Joseph Almar Society, Terre Haute, will have a Valentine Luncheon from 11 a.m. to 2 p.m. in the Gregorian Room of the Parish Center. Cost is \$4.75. For more information, call 812-232-7011.

February 15  
The Catholic Widowed Organization will hold an organizational

meeting at 7 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St. For more information, call Marian at 317-784-9135.

Fatima Retreat House will hold a retreat, "Gifts of the Desert: Hope, Wholeness, Healing," with Kevin DePree and Molly Murnane. Cost is \$15. For more information, call Fatima at 317-545-7581.

St. Francis Hospital and Health Centers, 438 S. Emerson Ave. will hold a bereavement support group from 3-4 p.m. and again at 6:30 p.m. For more information, call 317-865-2092.

### February 13

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

### February 17-19

Fatima Retreat House and the Beach Grove Benedictine Center will present "The Gift of Nurturing," held at Fatima. For more information, call 317-545-7581.

### February 18

The Beach Grove Benedictine Center will hold a retreat, "Spiritual Computing," beginning at 8:30 a.m. Cost is \$40. For more information, call 317-788-7581.

Kordes Enrichment Center will hold a retreat, "Information to Centering Prayer," from 9 a.m. to 4 p.m. Cost is \$25 per person. Lunch is available for \$5. For more information, call 812-367-2777 or 800-880-2777.

St. Joan of Arc Choir will hold a concert today at 7:30 p.m. No cost, but a free-will offering will be taken to help buy choir robes. A reception with refreshments will be held after the concert.

### February 19

St. Patrick Church, 936 E. Prospect St., will hold its regular and prom today at 2 p.m. in the parish hall. Admission is \$125. Euchre and Bunco will be played.

St. Joan of Arc Church will say a rosary and Divine Mystery chapel at 4:30 p.m.

St. Peter Church, Brookville, will show the Mother Teresa inspired, Vatican approved video series "The Living Eucharist," at 1 p.m. Call 812-623-3670 for more information.

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

### 10 Day Catholic Pilgrimages to the Holy Land

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### Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; TUESDAY: St. Michael, 6 p.m.; St. Malachi, Brownsville, 5:30 p.m.; Msgr. Shendan K. of C. Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1385 N. Delaware, 5 p.m.; THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Speedway, 6:30 p.m.; Holy Name, Beach Grove, 5:30 p.m.; SATURDAY: K of C Council 437, 1385 N. Delaware, 4:30 p.m.; SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter, Church, 4:30 p.m.; Msgr. Shendan K. of C. Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

### Catholic Charismatic Renewal of Central Indiana Charismatic Mass

(Mass held on the first Friday of each month at selected parishes)

Date: February 10, 1995

Holy Rosary  
520 Stevens St.  
Indianapolis, IN 46203

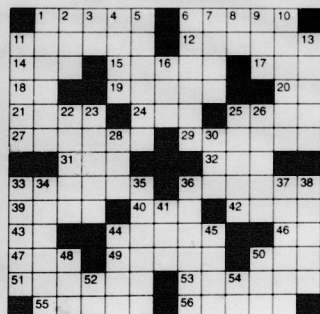
6:30 p.m. Teaching  
Celebrant: Fr. Al Ajame

Praise and Worship • 7:30 p.m. Mass  
Celebrant: Fr. Noel Mueller

For Information Call 317-571-1200



## Catholic Crossword



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- ACROSS
- Dominican member
  - Implied by actions
  - "And Adam gave names to all the —"
  - Bible book
  - Talent objective
  - that we should be holy and without —
  - (Eph. 4:1)
  - and he took — of his ribs —
  - (Gen. 2:21)
  - Light (Abbr.)
  - Simpletons (Sl)
  - "But the dove found — nest."
  - (Gen. 8:9)
  - Nuisance
  - Plenior or Salsesia
  - God (Fr)
  - Wonders
  - "And the heaven departed as a — when it is rolled together" (Rev. 6:4)
  - Peter's prop
  - Pro opposite
  - "... and the king seated it with his own"
  - (Dan. 6:17)
  - Lion's den occupant
  - Former
  - "Do they not — that device avails?" (Psa. 14:22)
  - Homo
  - Musical note
  - Practical order
  - Wonder
  - expression
  - Compass direction (Abbr.)
  - Parish administrative officer
  - Help signal
  - Return with much — unto your tents. — (Jos. 22:8)
  - Young eagle
  - Catholic governors
  - Extrajurisdiction
  - "And when he had — forty days and forty nights, —" (Mat. 4:2)
  - Route (Abbr.)
  - "And — was so."
  - Friest robes
  - Holy remains
  - Devil's tort
  - for they shall march with an army, and come against her with —" (Jer. 46:22)
  - Company (Abbr.)
  - Lion's den occupant
  - Marginalia
  - commitment (2 wds)
  - Dance passage
  - Misconduct (Lat)
  - South Korean capital
  - Church vessel
  - "You shall compass me with — of deliverance."
  - (Psa. 32:7)
  - Council of —
  - Dul sound
  - Column type
  - Season (Fr)
  - Circuit Court of Appeals
  - Jewish feast
  - Sardonic
  - Revered nun
  - Fund raisers
  - Repeats
  - "I am not worthy of the — of all mercies."
  - (Jer. 32:10)
  - Repet
  - Three (Ger)
  - now I've will — kindly and truly with my master."
  - (Gen. 24:49)
  - French coin
  - Devious
  - Hour (Abbr.)
  - General assembly (Abbr.)

Answers on page 22

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# Youth News/Views

## 'Take My Hand' invites teen-agers to celebrate faith during conference

by Linda Lehman  
and Mary Ann Wyard

Guess what's happening next month!

"Take My Hand," the 1995 Archdiocesan Youth Conference, is scheduled March 18-19 at the Columbus Holiday Inn.

The weekend conference promises to be a great time for teen-agers from central and southern Indiana to experience prayer, music and fun. Youth and youth leaders from all over the archdiocese have been hard at work since last year planning this year's conference for high school students.

Keynote speaker Bruce Deaton of Wilder, Ky., will blend music, storytelling, drama and humor into a memorable conference opening.

Archbishop Daniel M. Buechlein also plans to participate in the conference again this year as the celebrant for a youth Mass and the leader of a youth forum.

"The Archdiocesan Youth Conference will be an exciting weekend of meeting new friends, learning, celebrating our faith, music, dancing, hearing interesting speakers, and realizing that youth can make a difference in our Church and our world," Tony Cooper, associate director of the archdiocesan Office for Youth, Young Adult and Campus Ministries explained. "We're very excited to have Bruce Deaton as the

keynote speaker because he is a versatile and imaginative performer."

A former member of the Fountain Square Fools based in Cincinnati, Deaton shares the Gospel message through his unique style of humor, music and drama. In addition to his keynote address, he will present two workshops and a concert.

The cost for the conference is \$63, which includes all workshop sessions, lunch and dinner on Saturday, lodging at the Columbus Holiday Inn on Saturday night, a conference T-shirt, and other events.

For registration information, contact a parish youth ministry coordinator or telephone the archdiocesan Office for Youth, Young Adult and Campus Ministries at 1-800-382-9836, extension 1439, or 317-236-1439 before March 1 for the early registration discount. After that date, the conference fee is \$68 a person.

Participants can choose from nine workshops with topics ranging from stress management to Christian humor. Recreation time includes opportunities to swim in the hotel pool and enjoy the dance.

"Last year's conference was a huge success," Cooper said, "and this year's promises to be even better."

Archdiocesan Youth Council members have prepared a "Top Ten List" of reasons to attend the 1995 conference, and they hope teens will find at least one reason listed here to register for the two-day event:



Indianapolis Archdiocesan  
Youth Conference  
1995



Indianapolis Archdiocesan Youth Conference  
March 18-19, 1995  
Columbus, Ind.

**DESIGN AND DESIGNER**—St. Anthony of Padua parishioner B. J. Montoya of Clarksville (above left) will see hundreds of teen-agers wearing his T-shirt design during the Archdiocesan Youth Conference March 18-19 at the Columbus Holiday Inn. His sketches creatively illustrate the conference theme of "Take My Hand." The T-shirt design features blue lettering and a green globe. The artwork of the open hand goes on the front of the T-shirts and the drawing of the cross, globe and hands decorates the back of the shirts. Each youth who registers for the conference receives a T-shirt. (Artwork by B. J. Montoya and school picture provided by St. Xavier High School in Louisville)

### Top Ten Reasons to Attend the Archdiocesan Youth Conference

10. You can go home and brag to your little brother or sister that you got to go swimming.
  9. You can meet hundreds of teen-agers from all over central and southern Indiana.
  8. You can see a new city... unless you live in Columbus.
  7. You can be the proud owner of a cool conference T-shirt designed by St. Anthony of Padua parishioner B. J. Montoya of Clarksville.
  6. It's at least one day you don't have to feed the dog.
  5. You can learn about the Archdiocesan Youth Council and other archdiocesan activities.
  4. You can eat, dance, swim, eat, pray, talk, eat, make new friends...
  3. Your parents won't be there... unless they are chaperones.
  2. You can meet Archbishop Buechlein.
  1. You can experience the energy, faith and love of hundreds of Catholic teen-agers.
- St. Anthony parishioner B. J. Montoya said he's excited about the fact that his illustrations will decorate the conference T-shirts.
- "It will be overwhelming to see all of those shirts," B. J. said. "I'm thankful I have the opportunity to share my gifts and talents. I was just playing around with the open

hand design, then I turned the paper around and drew the cross design."

B. J. also designed the logos for the New Albany Deaneys' Mid-Winter Youth Rally in 1994 and 1995.

A senior at St. Xavier High School in Louisville, B. J. said he plans to study architecture in college but hasn't decided on a university yet. He's already been accepted by three colleges.

B. J. is a member of the National Art Honor Society and ranks in the top 20 percent of his class at the Louisville school operated by the Xaverian Brothers. He also studies the violin.

"I take private music classes," he said. "I've been playing the violin for 14 years. I've done special Masses for my parish, and I've played a couple of times for the New Albany Deaneys youth rally and for the deaneys banquet. I'm also involved in the Louisville Youth Orchestra."

In spite of his busy schedule, B. J. said he always makes time for youth ministry activities.

"It's really affected my life a lot," he said. "My faith has grown and I have a better understanding of the Church. I've also made a lot of friends and grown as a person."

(St. Christopher parishioner Linda Lehman of Indianapolis is the chairperson of the Archdiocesan Youth Council, which helps plan and coordinate the annual Archdiocesan Youth Conference.)

## St. Michael seventh graders work to benefit the missions

by Elizabeth Bruns

St. Michael School seventh graders displayed their school spirit and sense of mission during Catholic Schools Week.

Students at the Indianapolis West Deaneys grade school earned \$95 to help the poor via a donation to the archdiocesan Mission Office.

Maureen Karaba, mission educator for the archdiocese, visited the students in the fall and spoke to them about being missionaries of God.

"We, as Christians, are all missionaries, whether we have our sleeves rolled up working in Africa or serving the poor here in Indiana," said Karaba. "It all makes a difference, one dollar or one hundred dollars."

Karaba's visit piqued the interest of the students.

Seventh-grade teacher Mary Kruse said, "The class had a discussion about Mrs. Karaba's talk about the missions. They decided to become missionaries by earning money through different odd jobs."

Megan Stewart and Katie Beyer babysat and contributed the money earned to the missions. Kati Katcher and Jimmy Morrison were the top contributors in the class, cleaning and shoveling snow, respectively. Stephanie Dodge did some extra chores around her house and contributed her allowance.

All 27 students had a goal of donating \$5 to the missions. The seventh graders earned a total of \$95 and will present it to the Mission Office.

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# Campus Corner

## Young Adult Catechetical Day encourages community

by Natalie DeHart

(Editor's note: On Feb. 4th, Natalie DeHart was one of the 75 young adults in attendance at the "I Believe/We Believe" young adult catechetical day sponsored by the Office of Catholic Education and the Office of Youth, Young Adult and Campus Ministry for the archdiocese.

The day was a first for Catholic young adults, sometimes a forgotten group among our Catholic family. The program will foster other programs like it (possibly on an archdiocesan level) young adult faith sharing groups and an annual young adult conference.

The vision program was held at Eagle's Hide-Away, a retreat house hidden among the trees of Eagle Creek Park.

At one point during the retreat, the group was instructed to go into the woods and find a separate spot in which to pray for fifteen minutes. After returning to the meeting room, retreatants were asked to describe their experiences in a creative way. The following describes DeHart's encounter with Christ through prose.)

Out there among the trees I hear God whisper to me. How could I have missed him—he is everywhere out here! He speaks to me in silence, in the stillness of this place. He uses the trees and the tender breeze to clear my mind and eyes, that I may see him standing before me.

"There you are!" I say, as a child who has found a sought-after treasure.

"My child," Christ says with a warm smile. "I have always been here. Every moment I am right beside you. If you choose to see me, you will, for I am always with you."

I look at Christ in confusion and say, "Each time I choose to see you, you greet me so warmly, with arms ever open in a lifelong embrace. How could you not be angry with me for choosing to see you so rarely? How could you not be hurt by this? Why are you always loving to me when I must cause you so much frustration?"

Christ places his strong hand atop mine and with a gentle squeeze of reassurance and a sincere, steady gaze he says, "I do wish for you that you would see me more, and I do hurt in the times you're blinded. But my child, I hurt only because I know how much better it is for you to see me. I love you so much, every moment. I hurt for you when you don't allow yourself to feel my love. I feel so much joy when you do see me. I love speaking with you."

And so we walk, my friend and Savior Christ by my side listening, speaking truth in my mind, and surrounding me with love in every breeze, in every tree that bows in reverence, in every snowflake that dances through the air around me.

(DeHart is a parishioner at Nativity of Our Lord Jesus Christ in Indianapolis.)



**YOUNG ADULT GATHERING**—Michelle Ternet, a parishioner of St. Francis & Clare in Greenwood and Jenny Bosler of Immaculate Heart of Mary Parish in Indianapolis pose for a quick picture during the first Young Adult Catechetical Day on Feb. 4. The retreat was held specifically for young adults, single or married, in their 20s and 30s.



**ORGANIZERS**—Joe Connelly, youth ministry director at Holy Spirit Parish in Indianapolis, and Julie Szolek-Van Valkenburgh, director for the Office of Youth, Young Adult and Campus Ministry for the archdiocese, take a well-deserved break during the Young Adult Catechetical Day on Feb. 4. (Photos by Elizabeth Bruns)

## St. Mary of the Woods and Marian hold campus visits in February

Elena Monica, an HIV-positive model, will speak the University of Indianapolis community on Feb. 14 at 2 p.m. at Ransburg Auditorium. She will talk about "AIDS, HIV and the Heterosexual Community." The event is free and open to the public.

☆☆

St. Mary of the Woods College Admissions Office will host an on-campus visit program on Feb. 24-25 for junior and senior high school women interested in becoming resident students.

Participants in the visit will attend a theatre performance of "Dancing at Lughnasa" on Friday night, then stay overnight in the campus residence building. Saturday activities include a chance to meet with faculty and discuss majors, opportunities to learn about student activities and organizations, a tour of the campus and lunch.

The overnight stay is optional. There is no charge for the visit. Interested women should call 812-535-5106 or 800-926-SMWC (7692) for reservations.

☆☆

Martin University will hold a presentation, "Frederick Douglass and America," on Feb. 18 at 7 p.m. at the Performing Arts Center, 2171 Avondale Place. All events are free and open to the public. For more information, call Pat Stewart at 317-543-3262.

☆☆

Four members of the Cardinal Ritter Class of '95 have been recognized for their efforts in and out of the classroom.

● **Anne Batchelor** has been named a Marian Scholar at Marian College. The award is in recognition of her academic accomplishments and is renewable for four years. Anne is the daughter of Richard and Suzanne Batchelor and is a member of St. Malachy Parish.

● **Jamie Donnelly** has earned a place in the University of Notre Dame's 1995 freshman class and recognition as a Notre Dame Scholar. This designation honors students who seem most likely to make special contributions in the

classroom and to campus life. Jamie is the daughter of James and Beverly Donnelly and is a member of St. Malachy Parish.

● **Teresa Hurley** has been offered four-year renewable scholarships to both Quincy College in Quincy, Ill., and Marquette University in Milwaukee. Wis. Teresa is the daughter of Joe and Martha Hurley and is a member of St. Monica Parish.

● **Johnny Otto** has been recognized as a University of Indiana Wells Scholar named in honor of Chancellor Herman B. Wells. The 1995 class of Wells Scholars consists of 20 students chosen from only 50 finalists. Selections reflect Otto's outstanding accomplishments in high school. He is the

son of Gerald and Helen Otto and is a member of St. Gabriel Parish.

☆☆

Marian College will hold a free campus preview day for high school students on Feb. 18 from 10 a.m. to 2 p.m. The campus is located at 3200 Cold Spring Road on Indianapolis' west side. The admissions office will host the event and provide information on everything from scholarships to financial aid to students' impressions about campus life. Registrants are invited to a complimentary luncheon at Stokely Mansion. For further information on registration, call the admissions office at 317-929-0321 or 800-772-7264.

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The annual meeting will be held March 11, 1995, at Celebrations. The dinner/dance will cost \$14 per person. Get more information at the credit union.

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# Welfare proposals will hurt kids, not change parents, witness says

Head of Catholic Charities USA calls for reform that would strengthen families, reduce child poverty

by Patricia Zapor  
Catholic News Service

WASHINGTON—Republican reform proposals aimed at forcing welfare recipients to take more responsibility will hurt needy children without necessarily changing their parents' behavior, the president of Catholic Charities USA told a congressional committee.

"Our founder could feed 5,000 people with a few loaves of bread and fish, and while we may try the same, it is neither sound social policy nor responsible government to put people's lives in jeopardy in hope of miracles," Jesuit Father Fred Kammer told the House Ways and Means Subcommittee on Human Resources Jan. 30.

The Catholic Church through agencies such as Catholic Charities has 250 years of experience in helping the people targeted by reforms in the Personal Responsibility Act, Father Kammer said.

Because of that experience and the church's social teachings, Catholic Charities supports "authentic welfare reform that would strengthen families, promote employment and reduce child poverty," he said.

But as much as the current system needs reforming, some well-intentioned changes could backfire, according to Father Kammer, "leaving us with more dependency, more child abuse and neglect, more teen pregnancy and even more abortions."

Of particular concern to Catholic Charities are proposals to exclude children from receiving Aid to Families with Dependent Children because they were born to unmarried teens, to mothers already on welfare or to children for whom paternity has not been legally established.

"You can be sure that if there were any convincing evidence that pregnancy could be significantly reduced among unmarried teens and women by these measures, we would be in the forefront of support," Father Kammer told the committee.

"Financial penalties can have only very modest results, and those can only be achieved over many years," he said. "Should such restrictions on AFDC be imposed, 'while we wait' to see if these steps will reduce illegitimacy, what will be the human consequence to the millions of children who will be born into a society that denies that they are entitled to any financial support?"

He predicted that a "child exclusion" provision in the Personal Responsibility Act would lead to increases in teen pregnancies, in abortions among teens and other women and an increase in the number of abused and neglected children who wind up in foster care.

"We have learned what any parent of teen-agers could tell you: that teens have trouble thinking ahead and anticipating the consequences of their actions and are prone to risk-taking."

Economic threats also will be ineffective for young girls who are unrealistic about their inability to earn money or get it from the welfare department, he said.

Also of concern are proposed policies meant to encourage adoption, said Father Kammer. "We all too often see the results of 'aggressive adoption' promotion that pressures mothers into unwillingly surrendering their babies," he said.

Among other results, teens who are pressured into adoption or abortion often quickly become pregnant again, he added. "In the trade we call this an abstinence baby."

Other concerns about the welfare proposals in Father Kammer's prepared testimony include:

- Plans to deny cash assistance to unmarried mothers under 18 who do not live with their own families. Father Kammer said he agreed such girls should not be simply handed their checks and sent on their way. He recommended family counseling, training, tutoring and other assistance to teens who live with their parents or in other assistance to teens who would simply be eliminated.
- The family cap provision to stop paying additional benefits when children are born to welfare recipients. "If AFDC benefit levels provided adequate incomes to support children, the family cap would not be so dangerous. But AFDC benefits are woefully inadequate in every state," he said.

- Limits on how long a household can receive welfare benefits. "As many Republican and Democratic goals, these limits have no merit. If parents are poor, there will not be jobs for all parents to need them."

Father Kammer concluded by noting that "reputable analyses indicate that the family cap and other proposals in the Personal Responsibility Act would soon slash 5 million children find help," he asked. "From charities and churches, say the sponsors."

"The churches and charities, beginning with our own, say this would produce a tidal wave of hungry and homeless kids and moms, a torrent of newly abused children and a profoundly wrong social and moral outcome," he said.

## New nominee for surgeon general draws fire

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—Some groups that had opposed former Surgeon General Dr. Joycelyn Elders took an immediate stand against her proposed successor, a Tennessee doctor who supports legal abortion and distribution of condoms to young people.

On Feb. 2, President Clinton announced his nomination of Dr. Henry W. Foster Jr., 61, as surgeon general.

Currently on the board of directors of Tennessee Planned Parenthood, Foster was a member of Planned Parenthood's national board in 1978-81 and its national advisory council in 1981-85.

A statement issued Feb. 3 in Foster's name by the

Department of Health and Human Services said the nominee had performed fewer than a dozen abortions and delivered more than 10,000 babies during his medical career. Most of the abortions were done to "save the lives of the women or because the women had been the victims of rape or incest," the statement said.

The National Right to Life Committee announced that it will ask Senators to oppose Foster's confirmation.

"President Clinton claims that he's not pro-abortion," said Douglas Johnson, the group's legislative director, "but with 700,000 American physicians to choose from, he's chosen a pro-abortion activist as the nation's doctor in chief."

But the Catholic League for Religious and Civil Rights, which had strongly opposed Elders throughout her brief tenure as surgeon general, took a wait-and-see attitude. "We have no opinion yet," said a spokeswoman in the league's New York office Feb. 3. "We are waiting to get more information."

Russell Shaw, spokesman for the Knights of Columbus, said his organization also had not yet taken a formal position on the nomination yet. "But I can say that the positions Dr. Foster holds on contraception for teen-agers and abortion and his support for Planned Parenthood are totally unacceptable from the point of view of the Knights of Columbus," he said. Shaw also said it was "dismaying" that after the outcry against Elders, Clinton would "come up with a new nominee whose views are so much like hers."

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# Pope saves his energy as one of the congregation at Mass

This pope's personal leadership of liturgical ceremonies is unusual. In the past popes rarely presided

by Cindy Wooden  
Catholic News Service

VATICAN CITY—After more than 16 years at center stage, Pope John Paul II stepped aside Feb. 2, allowing a cardinal to preside at a Mass the pope attended in St. Peter's Basilica.

The annual Mass for religious, celebrated on the feast of the Presentation of the Lord, began with a candlelight procession in the darkened basilica. Lights shone down only on the altar and on a raised platform in front and to the left of the altar, where Pope John Paul stood holding a candle like everyone else in the congregation.

The Vatican had announced a week earlier that in order "to avoid tiring" the pope and to reduce the strain on his slow-healing right leg, the pope would not preside at several liturgies which he traditionally led.

The practice, more the rule than the exception in past pontificates, is expected to become commonplace once again. After a liturgy- and meeting-packed 10-day trip in January,

the reduction of the papal public leadership role is not seen as an emergency measure, but as a long-term strategy to store up papal energy for ceremonies where he is required to preside, such as beatifications and canonizations, and for papal trips.

No one, including the pope's master of liturgical ceremonies, could remember the last time Pope John Paul did such a thing.

Since October 1978 all lights, all eyes have been on this pope at hundreds of Masses in St. Peter's Basilica, in Rome and more than 200 other Italian cities and in 114 countries.

But from a historic perspective, this pope's personal leadership of liturgical ceremonies is more unusual than his asking a cardinal to preside at the early February Mass.

"This is not something liturgically out of the ordinary," said Msgr. Piero Marini, the pope's chief liturgist and a professor at Rome's Liturgical Institute.

"In the past, popes, like the Eastern patriarchs, rarely presided at the liturgy. They attended, blessed the deacon reading the Gospel and the priest celebrating, but they did not preside," he said.

When the pope asked Cardinal Eduardo Martinez Somalo, head of the congregation for religious, to preside at the Feb. 2 Mass, Vatican liturgy planners thought Pope John Paul would not be in attendance.

"But he insisted," Msgr. Marini said.

Usually if a bishop, patriarch or pope is present at a Mass he is not celebrating, he presides over the first part of the service, the Liturgy of the Word.

But if there is "good reason," according to liturgical guidelines, he doesn't even have to do that much.

At the early February Mass, described as a "eucharistic celebration with the participation of the Holy Father," the pope gave the homily, led a prayer of thanksgiving to God for the gift of religious life and gave the final blessing.

Pope John Paul was not listed among the 25 concelebrants in the Mass program published at the Vatican, and he did not join the entrance or recessional processions.

"The practice of the pope almost always presiding is very recent," Msgr. Marini said. "It began with Pope John XIII, Paul VI and the liturgical reforms of the Second Vatican Council."

But Paul VI often attended liturgies without presiding, and throughout the council sessions—especially at liturgies celebrated with the Eastern rites—the pope would attend, but not preside," he said.

The liturgical guidebook, "Ceremonial of Bishops," which would also include the pope as bishop of Rome, says: "In the teaching and tradition of the church, it belongs to the bishop to oversee celebration of the Eucharist in the communities of the diocese. It is most fitting that when he is present at a Mass he should himself be the celebrant."

However, the book goes on to list several levels of involvement a bishop can have at a Mass when not presiding.

"We have the priesthood in two ways," Msgr. Marini said. "We have the priesthood common to all believers, then we have the institutional priesthood conferred through ordination. It is not obligatory that we preside at every Mass we attend. We can participate as all the faithful do."

U.S. Benedictine Father Cassian Folsom, a professor of liturgy in Rome, said the pope's participation at the Feb. 2 Mass "is not at all strange; it is no different from any bishop attending a liturgy in his diocese celebrated by one of his priests."

"The reason it is unusual for this pontificate is because Pope John Paul has been so vigorous and has wanted to do everything for himself," Father Folsom said.

## U.S. Jews ask pope to write encyclical against anti-Semitism

by Fr. Trevor Cullen  
Catholic News Service

VATICAN CITY—To mark the 50th anniversary of the liberation of Auschwitz, members of the American Jewish Committee governing board asked Pope John Paul II in a Feb. 6 meeting to issue an encyclical condemning all forms of anti-Semitism.

A participant in the meeting said the pope told the Jewish delegation he would carefully study their request.

Pope John Paul also told the group "the horrors of the Shoah," or Holocaust, must lead to a greater commitment by Catholics and Jews to work together for justice.

He asked the delegates "to pray and to work, together and with others, in order to foster peace in the Holy Land, which is so dear to Jews, Christians and Muslims alike."

Robert S. Rifkind, president of the American Jewish Committee, thanked the pope for consistently recognizing that it is important for the world to remember the Holocaust.

"We and you share the view that the Shoah stands as a monument to the danger of moral relativism, to the reality of those who distort the history of the Holocaust, and to the wickedness of denying the humanity of any of God's children and to the need for collective action in resisting evil," he told the pope.

He said an encyclical condemning anti-Semitism would "represent an enduring contribution to human welfare and a crowning achievement of your ministry."

Rifkind later told reporters the pope said he would "study very carefully" the delegates' request. As early as 1983, the Vatican said it was considering issuing a document on anti-Semitism. The project is still under consideration.

The Jewish delegation also raised its concern about those who distort the history of the Holocaust, and Rifkind asked the pope to open relevant Vatican archives from 1933-45 to Catholic and Jewish scholars for further research on the Holocaust.

The meeting with the pope also marked the 30th anniversary of "Nostra Aetate," the Second Vatican Council's document on relations with non-Christians.

The pope spoke of "profound changes" in Catholic-Jewish relations since the document was published in 1965.

"The misunderstandings and difficulties of former times are gradually being replaced by trust and mutual esteem," the pope said.

Rifkind said the document "has been a foundation stone" for improving relations between Catholics and Jews over the last 30 years.

The pope and the Jewish leaders said that putting what has been said in the dialogues into practice is the next task for Catholics and Jews.

"One of our greatest mutual challenges remains at the level of education and information, where the results of our cooperation must ultimately be implemented," Pope John Paul said.

At a Rome press conference after the meeting, Rifkind was asked whether the group discussed with the pope the Vatican's granting an honorary papal knighthood last year to former Austrian President Kurt Waldheim, despite the fact that questions remain about his share of the guilt for war crimes his unit committed while he was an officer in the German army during World War II.

Rifkind said that although they did not mention Waldheim by name, "we did press the pope on the business of polishing the reputation of people whose reputations ought not to be polished."

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## BOOK REVIEWS

# Pope's Christian-Jewish dialogue

**LETTER TO A JEWISH FRIEND: THE SIMPLE AND EXTRAORDINARY STORY OF POPE JOHN PAUL II AND HIS JEWISH SCHOOL FRIEND**, by Gian Franco Svidler. Translated from the Italian by Gregory Dowling. Crossroad Publishing (New York, 1994). 96 pp. \$12.95.

Reviewed by Eugene J. Fisher  
Catholic News Service

Pope John Paul II has made improving Catholic-Jewish relations one of the cornerstones of his pontificate. He has spoken more often and more movingly on the subject than any of his predecessors. He has met with more Jewish communities in his travels around the world than any previous pope. In 1986, he became the first bishop of Rome to visit the Great Synagogue of Rome in nearly two millennia. In 1994, he became the first pope to send a nuncio (full ambassador) to Israel to present to its president the credentials of the Holy See.

He has made prayerful pilgrimages to the sites of World War II concentration camps. And last April, to coincide with the Jewish day of memorial for the victims of the Holocaust, Yom Hashoah, he presided over a memorial

concert together with Jewish survivors in the Vatican itself. Why? Why such extraordinary involvement in one particular activity, however important, when there is so much, always, on the papal agenda?

"Letter to a Jewish Friend" is the result of an extended interview by Gian Franco Svidler with a boyhood friend of Karol Wojtyla from pre-war Poland. It helps to give the answer—it's personal.

In his own best-seller, "Crossing the Threshold of Hope," Pope John Paul puts the reason in his own words: "The words of the (Second Vatican) Council... reflect my personal experience, from the very first years of my life in my hometown. I remember, above all, the Wadowice elementary school, where at least a fourth of the pupils in my class were Jewish... my friendship with one of them, Jerzy Kluger—a friendship that lasted from my school days to the present... I would like to return to the synagogue at Wadowice. It was destroyed by the Germans and no longer exists today."

Svidler, deputy director of the Vatican newspaper "L'Osservatore Romano," in "Letter to a Jewish Friend" reports Kluger's remembrances of his boyhood with his Catholic friend, "Lolek" Wojtyla, the tragedies that destroyed their communities, and their reunion in Rome many years later. It is a story

simply and movingly told, a page-turner to read in one sitting that will last in the mind and heart of the reader, warmly and poignantly, for months afterward. It explains much possible effort that drives this very passionate pope to exert every possible effort to alter forever the ancient course of Jewish-Christian relations.

The "letter" referred to in the title is also reprinted here—Pope John Paul's 1989 letter to Kluger recalling their boyhood memories of the Wadowice synagogue and the Jews there who were exterminated by the Nazis.

At the Vatican Holocaust concert, the pope spoke with heartrending personal conviction: "We are gathered this evening to commemorate the Holocaust of millions of Jews. The candles lit by some of the survivors are intended to show symbolically that this hall does not have narrow limits. It contains all the victims: fathers, mothers, sons, daughters, brothers, sisters and friends. In our memory they are all present: they are with you, they are with us. We have a commitment, the only one perhaps that can give meaning to every tear shed... to ensure that evil does not prevail over good as it did for millions of the children of the few Jewish people."

For the American edition—the English language translation was published earlier this year in London by Hodder & Stoughton—the Anti-Defamation League has added reflections by Cardinals Edward Cassidy of the Holy See and John O'Connor of New York and by Abraham H. Foxman and Rabbi Leon Kleiman of ADL. These apply set the context and provide an example of the positive dialogue between Catholics and Jews on all levels that has, thankfully, begun to replace the contentiousness of the past.

## † 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 archdiocese, state priests and religious sisters serving our archdiocese are included elsewhere in *The Criterion*. Order priests and brothers are listed here, unless they are natives of the archdiocese or have other connections to it.

† **BATTISTA, Alice Murphy**, 74, St. Joan of Arc, Indianapolis, Jan. 21. Wife of Joseph Battista, mother of Mitzzy Wirtzberger, Peggy McIntosh, Providence Sister Barbara Battista, Joe Battista, Tom Battista and Pat Battista, grandmother of 11.

† **BROWN, Stephanie Lynn**, 44, St. Augustine, Jeffersonville, Jan. 21. Wife of Stanley, mother of Tim S. and Benji, daughter of Emile Bowen, sister of Steven Bowen and Debbie Pope, granddaughter of Georgia Green, grandmother of one.

† **COONCE, Marie C.**, 82, St. Michael, Indianapolis, Jan. 15. Sister of Joseph Schmitzer and Gertrude Enter.

† **DAMIN, Stella A.**, 88, St. Augustine, Leopold, Jan. 25. Wife of Thomas Damin, Sr., mother of Lucille James, Juana Peter and

Thomas Damin, Jr., grandmother of 12, great-grandmother of 21, great-great-grandmother of four.

† **DINKLAGE, Mary Ann**, 74, Christ the King, Indianapolis, Jan. 28. Sister of Catherine Hurrie.

† **DWYER, Doris Hart**, 83, Holy Spirit, Indianapolis, Jan. 27. Mother of Karen A. Foyner and Gregg A. Dwyer, sister of Maxine Huston, Margaret Watson and Dorothea Taylor, grandmother of six, great-grandmother of four.

† **FITZGERALD, Ann**, 74, Holy Spirit, Indianapolis, Jan. 10. Sister-in-law of Anna Lane.

† **GILLMAN, Loretta**, 87, St. Michael, Brookville, Jan. 26. Mother of Marjorie Plumm and Eugene Gillman, sister of Ed Rosenberg, grandmother of eight, great-grandmother of 22, great-great-grandmother of three.

† **GIDDEN, Betty Bailey**, 81, St. Christopher, Speedway, Jan. 25. Mother of Barbara Lack, Suzanne Heim and Frank Giddens, grandmother of four, great-grandmother of three.

† **HARDING, Donald A.**, 89, St. Matthew, Indianapolis, Jan. 26. Husband of Mildred Harding, father of Suzanne Harding.

† **HARMENING, Charlotte M.**,

83, St. Roch, Indianapolis, Jan. 18. Mother of William Robert Thomas, Margaret Ann Hillan and Mary Clare Strack, grandmother of 24, great-grandmother of 16.

† **HOCK, Raymond**, 82, St. Matthew, Indianapolis, Jan. 25. Uncle of several nieces and nephews.

† **HUHN, Lillian Esther**, 71, St. Agnes, Nashville, Jan. 27. Mother of Stanley Brown and Clifford Brown, grandmother of three.

† **IMHOFF, Walter J.**, 86, St. Mary, Richmond, Jan. 21. Brother of William Imhoff.

† **MATELIC, Louise Zenik**, 94, St. Michael, Indianapolis, Jan. 8. Mother of Ron, Shirley Bates, John and Lillian, sister of Ursula Riley and Dorothy Holy.

† **MOELLER, Carl J.**, 80, St. Louis, Batesville, Feb. 1. Husband of Sarah Laudica Moeller, father of William J. Robert, Gerald, Dale, Mary Beth Brinkman, Teresa Nobbe, Margaret Laxen, Patricia Love and Kefstina Crowe, brother of Paul Wilbur, Rose Floeder and Gertrude Weisenback, grandfather of 18, great-grandfather of 10.

† **MOORE, John Louis**, 80, St. Mark, Indianapolis, Jan. 21. Husband of Minnie, father of Jerry A. C. Dennis, Michael L. Jessie A. Featherstone, Peggy Magee and Susan Bass, step-father of Janet Sue Skaggs, Linda Lou Flood and

Julie Jean Guley, grandfather of 23, great-grandfather of 27, step-grandfather of four, step-great-grandfather of four.

† **OSBORNE, James E.**, 78, Sacred Heart of Jesus, Indianapolis, Jan. 27. Father of Betty "Jo Ann" McGuffin, Judy P. Howard, Brenda Joyce Thomas, Sharon L. McGuffin, Joseph Carl, Osborne, William H. Osborne, Kenneth R. Osborne and J. Gary Osborne, brother of Joe Louis, J.B. Francis Holt, Agnes Howard and Margaret Howard, grandfather of 16, great-grandfather of 11.

† **PICTOR, Eva M.**, 88, St. Mary, North Vernon, Jan. 27. Mother of Sharon Boyer, sister of Louise Lindsay, grandmother of two.

† **POWERS, Thurman**, 56, St. Roch, Indianapolis, Jan. 15. Husband of Kathryn, father of Sherri O'Keefe and Julie A. Powers, brother of Bobbie Powers, Ralph Lower, Ray Lowe, Larry Lowe, Larry Lowe and Shirley Donella, grandfather of one.

† **REAGAN, Charles D.**, 62, Holy Spirit, Indianapolis, Jan. 17. Husband of Marjorie Varnau Reagan, father of Terrence D. Kevin G., Susan R. Gaphave and Julie M. Reagan, brother of Mary Walsh, Ellen Sullivan, Nora Serrota and Thomas Reagan, grandfather of one.

† **ROBERTS, Katherine M.** "Aunt Kay," Holy Name, Beech Grove, Jan. 20.

† **RUSH, Loretta Mary**, 83, Holy Spirit, Indianapolis, Jan. 8. Mother of Barbara E. Norris and Gerald L. Rush, sister of Frances M. Dugan and Margaret Hartrich, grandmother of one.

† **SELLMEYER, Bernard**, 87, St. Michael, Brownsburg, Jan. 22. Husband of Evelyn Murray Sellmeyer, father of Michael J., Russell T. and Daniel W., brother of Ed Sellmeyer, Dorothy Clarke, Ileana McMahon and Marguerite Myers, grandfather of four.

† **SUMMERS, William Sr.**, 80, St. Michael, Indianapolis, Jan. 28. Husband of Catherine O'Neill, father of Anne Summers, Lucinda Summers, William Summers Jr. and Richard Summers.

† **STEIN, Anthony**, 100, Holy Family, Oldenburg, Jan. 11. Father of Joseph and William, Sr., step-father of Arthur O'Handoff and Laura O'Handoff, brother of Flora Stein, grandfather of 16, step-grandfather of two, great-grandfather of 34, step-great-grandfather of four, great-great-grandfather of four.

† **STELLER, Elizabeth M.**, 90, St. Michael, Indianapolis, Dec. 30. Mother of Helen Hester.

† **TEER, Jim F. Jr.**, 48, St. Mary, North Vernon, Jan. 24. Father of James F. and Bernice S. Teer, brother of Wendy Teer.

† **THOMPSON, Bernard**, 68, Holy Spirit, North Vernon, Jan. 29. Husband of Elvira, father of Michael, Susan Gallagher and Marilyn Everage, brother of Arthur, Harold, Mary Peley and Anna Marie Schwoering, grandfather of eight.

† **TRUMBIO, Mary C.**, 46, St. Augustine, Leopold, Jan. 16. Wife of Wayne, mother of Melissa, daughter of Jesse Gottfried, sister of William Gottfried, Joe Gottfried and Melinda Genn.

† **WIRTHWEIN, Robert**, 92, St. Michael, Indianapolis, Jan. 23. Brother of Verna Haller.

## Franciscan Sister Gertrude Marie Zieroff dies at 93



A Memorial Mass was celebrated Jan. 31 at the Motherhouse in Oldenburg, Ind., for Franciscan Sister Gertrude Marie Zieroff. Sister died Jan. 28. She was 93 years old. Born in St. Louis, Mo., she entered the Oldenburg Franciscan Community in 1919 and professed her final vows in 1925.

Sister Gertrude Marie taught at Holy Family and Immaculate Conception Academy, Oldenburg, St. Mary Academy and Marian College both in Indianapolis. Sister also taught in Ohio.

She retired to the Motherhouse in 1989. Sister Gertrude Marie is survived by cousins. Memorials may be made to Sisters of St. Francis, Oldenburg, Ind., 47036.

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# Worsening economic hardship in Middle East is detailed

Reports at Vatican meeting from various parts of the Middle East indicate economic deterioration

by John Thavis  
Catholic News Service

VATICAN CITY—Despite hopes and promises, Middle East peace agreements have not brought many economic dividends to the poverty-stricken peoples of the region, a Vatican meeting was told.

In fact, worsening economic hardship has emerged as a major pastoral problem for local churches stretching from Palestine to Iraq, according to aid experts attending the Jan. 24-27 meeting.

At issue is not only the general well-being of local populations in the Middle East, but the particular effort to reverse decades of economically motivated Christian emigration from the area, church officials said.

The meeting, sponsored by the Congregation for Eastern-rite Churches, brought together representatives of Catholic aid organizations to discuss the church's work in the Holy Land and beyond. Reports from various parts of the Middle East indicated an alarming economic deterioration.

In Israeli-occupied territories and Palestinian autonomous areas, "the loss of jobs, the forced closing of small businesses and the failure of foreign donors to honor their commitments have devastated an already overburdened Palestinian economy," a report said.

In Lebanon, about 1 million people—nearly 30 percent of the population—now live in poverty. Because they cannot find housing and afford to raise a family, Christian couples are increasingly deciding against marriage. The declining birth rate has worried church leaders in a country where the demographic balance of Christians and Muslims is considered essential for church freedom.

"In spite of marching toward peace, the Lebanese people still face poverty on a large scale," said Bishop Bechara Rai, who coordinates social-pastoral activities in Lebanon.

• In Iraq, the U.N. economic embargo imposed after the Persian Gulf War has brought further cuts in food rations, aggravating malnutrition and causing panic among much of the population, said a report drawn up after a first-hand visit. Christians, who number about 4 percent of the population, form about 15 percent of those leaving the country. The massive departure of Christians was said to have left church morale at a low point.

• In Erzurum, independence in 1993 brought great hopes for business and investments from abroad, but "one sees very little evidence of this" today, a church report said. The country is plagued by very high inflation, along with sharply rising prices of utilities and rental properties.

Perhaps nowhere is the gap between hope and reality so wide as in Palestine, both in Israeli-occupied territories and the autonomous areas of Gaza and Jericho. Living conditions have generally worsened since the signing of a peace agreement in 1993, and this has fueled fears of a "second intifada" more violent than the first, said the report prepared for the Vatican meeting.

The report said agriculture has been particularly hard-hit. It said Israeli-imposed export restrictions have caused Palestinian farmers to suffer such great losses that only half the available land was planted last year. Agriculture, which includes water control, was not among the areas scheduled to be handed over to Palestinian control.

The report said the continued closure of Jerusalem to most Palestinians and the expansion of Israeli settlements were also important obstacles to the local economy.

Msgr. Robert L. Stern, president of the Pontifical Mission for Palestine and a participant at the meeting, said the Middle East situation today demonstrates Pope Paul VI's observation that "peace is not simply the absence of hostilities."

"The real meaning of peace is development, and I think that's very much the case now," Msgr. Stern said. In Gaza, for example, whether the peace process succeeds is linked to whether the infrastructure can be repaired, housing built and health care established, he said.

Among the ways in which the Pontifical Mission helps is by underwriting a variety of health services in Gaza, in a project that costs \$300,000 annually. Msgr. Stern said the agency has worked in the region for 45 years.

Msgr. Stern met recently with Palestinian leader Yasser

Arafat to talk about better coordination between the Pontifical Mission and the emerging Palestinian Authority. This is not easy, he said, because the major decisions are made by Arafat, and at the next level there exists a vague and overlapping set of responsibilities.

Msgr. Stern and others at the Vatican meeting pointed to the continued closure of Jerusalem as a crippling blow to the Palestinian economy. Israel has not responded favorably to a call by Christian leaders to lift the closure and accept an internationally guaranteed special statute for the city.

"Palestine and Israel are like Siamese twins joined at the heart—the heart is Jerusalem. And neither one can live if they're cut off at the heart," Msgr. Stern said.

He rejected recent suggestions in Israel, made in the wake of terrorist attacks, that a tall fence be built around Israeli territory. "That would be outrageous. That's a reversion to a Berlin Wall mentality," he said. It would especially aggravate the Jerusalem question, he said.

What concerns local church leaders and other Palestinians is that while the debate over Jerusalem is delayed, municipal authorities are continuing to expand housing into West Bank land. "It's so vivid, the tremendous ring of housing all around, which is being built north, east and south on traditional Arab areas," Msgr. Stern said.

Latin-rite Patriarch Michel Sabbah of Jerusalem told the Vatican meeting that housing programs were a priority for local Christians. The Pontifical Mission for Palestine is one agency that already allocates funds for home improvements in the Christian quarter of the Old City.

Patriarch Sabbah said there was a need for improved coordination among aid agencies in the Holy Land. At the same time, he spoke of the danger of creating a type of client population among Christians in the area.

## Vatican workers ask cardinals for 15 percent pay raises

VATICAN CITY (CNS)—Vatican lay workers, saying they are bearing the brunt of Holy See budget problems, have appealed to a commission of cardinals to intervene and raise their base salaries by 15 percent.

In a letter to the 15 members of the commission, which oversees major financial issues at the Vatican, the Association of Vatican Lay Employees said they were frustrated at Vatican inaction on their request to update the salary scales, last set in 1985.

Over the last 10 years, the Vatican has given annual cost-of-living adjustments, which according to the lay employees, have lagged behind inflation.

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