

# THE CRITERION

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March 17, 1995

## Hibernians celebrate 125 years of faith

by Margaret Nelson

The crowd that filled St. John Church in Indianapolis Sunday brought splashes of green to contrast with the liturgy's Lenten purple.

The Mass marked the 125th anniversary of the first St. Patrick's Day celebration in Indianapolis for the Kevin Barry Division of the Ancient Order of Hibernians. In his opening prayer, Archbishop Daniel M. Buechlein commended the "ancestors who made Indianapolis such a strong citadel of faith."

St. Meinrad's Benedictine Archabbot Timothy Sweeney and Father Noah Casey, St. John's pastor Father Thomas Murphy, Mission Office director Father James Barton, Father Glenn O'Connor and Father Thomas Carey concelebrated.

Noting that the Gospel is a reminder that Jesus is more than an ordinary human being, the archbishop said, "It was unwavering faith in the Lordship of Jesus that encouraged St. Patrick in the unbelievable challenge of his mission."

The saint was rugged in the way he withstood opposition. "Durability and determination in mission is only possible if it is rooted in a deep faith in the Son of God," said Archbishop Buechlein.

The archbishop compared St. Patrick's determination with the durability the Irish ancestors in the United States who "broke into the political and economic structures of this country. Their labors are recorded in American secular and church history. Somehow in the midst of



**HIBERNIAN**—Concelebrating the Mass marking 125 years of observing St. Patrick's Day by the Ancient Order of Hibernians' are (from left) Fathers Thomas Murphy and Glenn O'Connor, Archabbot Timothy Sweeney, Fathers James Barton and Thomas Carey, and Benedictine Father Noah Casey, as Archbishop Daniel M. Buechlein presides. (Photo by Margaret Nelson)

their struggles they kept their eyes on the face of the Lord."

Archbishop Buechlein said that basic Christian values are still being challenged today. He called attention to attitudes about families; marriage; human life, including abortion and euthanasia;

authentic and chaste love; youth; and the growth of crime and materialistic greed.

The archbishop said, "How grateful we should be that we received this gift of faith from our ancestors." He added, "Like your ancestors, you share the challenge of standing up for Christ and

for the church in this world. . . Wouldn't it be sad if we didn't hand on our heritage?"

After the Mass, the archbishop blessed the Celtic Cross that is located in the southwest corner of the courtyard in honor of the Irish immigrants who settled in Indiana.

A luncheon was held in the Indiana Convention Center after the Mass. Providence Sister Peggy McNulty received the 1995 Hibernian Presidents Award. Teaching in her "retirement" at her home parish school—St. Philip Neri—until 1994, she had served as principal at St. Charles, Bloomington, and St. Matthew, Indianapolis. She spent many years in reading and teacher education, and consultation for public and private school systems. In 1965-69, as elementary school consultant for the archdiocese, she worked in teacher education and school visitations.

Robert B. Dinn, a senior at Roncalli High School, received the Frank Kehoe Scholarship which is awarded annually to a help a deserving student attend a Catholic high school or college. Dinn is an honor student who has served as an acolyte, worked on Habitat for Humanity and other service projects, and as a tutor. He has received five varsity awards for football and track.

The Hibernians gave Archabbot Sweeney a check for more than \$2,500 for the work of St. Meinrad in education of priests.

Entertainment was provided by the Clancy Brothers and Robbie O'Connell from Ireland, and the Irish stepdancers from Indianapolis.

## Indiana Catholic Conference legislative priorities survive crossover

by Coleen Williams

The Indiana legislature reached the midpoint of its 1995 session and several key priorities of the Indiana Catholic Conference (ICC) are still alive. Informed consent prior to abortion, educational choice, and child abuse caseload standards survived the deadline when legislation must pass the chamber of origin (House or Senate) to continue through the process.

Informed consent legislation has a good chance of becoming law this session, said M. Desmond Ryan, executive director of the ICC. The bill is headed to a committee chaired by Rep. Robert K. Alderman (R-Fort Wayne). "Representative Alderman has been a pro-life voice in the legislature for many years," said Ryan.

Senate Bill 311, introduced by Sen. Jean Leising (R-Oldenburg), passed in a 31-17 vote. It would require that, 18 hours prior to an abortion, the pregnant woman be given information about the procedure, fetal development, alternatives, and

risks associated with abortion or carrying her child to term.

The bill was amended to allow the referring physician or the physician performing the abortion to personally give the information or to delegate the responsibility to another health care professional.

Educational choice passed the Senate in the form of vouchers for summer ISTEP remediation classes. Senate Bill 621 would allow state money to allow students to summer remediation classes at the accredited public or non-public school of their choice. The state currently pays to remediate students, whether they are in public or private schools. However, the remediation is provided only in public schools.

A measure that would have extended state funds to cover the costs of advance placement tests for any student who takes them also passed the Senate, but met an early defeat in the House education committee.

Representatives gave wide support to improving child abuse and neglect caseload

standards. In an 88-9 vote, the House passed a bill which would establish a statewide caseload standard for child welfare and child protection caseworkers.

The ICC staff is also watching welfare reform proposals that are moving through the legislature. Both the House and Senate approved legislation that would alter Indiana's Aid to Families with Dependent Children program. The ICC favors changes in critical provisions in the bills.

The welfare reform plans include a punitive exclusion of children from benefits if they happen to be born while their mothers are on welfare, or if the parent has not found permanent employment in 24 months," said Ryan. "We support encouraging poor mothers to be responsible, but we don't believe denying additional benefits will change their behavior. It will only further harm the children," he said.

Senators accepted an amendment that would exempt the firstborn children of teen-age mothers and children born as a

result of forceful situations from the exclusion provision. Because he believes that excluding newborns from benefits could lead their mothers to choose abortion, Sen. Marvin D. Riegecker (R-Goshen) authored the amendment. It passed 26-22.

"According to Sen. Riegecker, the Catholic community had a positive influence in the passage of the amendment," said Ryan.

The Senate version of the bill also includes a provision that would allow recipients to work and still maintain their benefits until they reach the federal poverty level, a concept the ICC has supported in recent years. In the House version, it is an option the state could initiate as a pilot program. Both bills provide a year of transitional benefits, including child and health care, when the two-year limit on AFDC runs out.

"We believe that if people on welfare can work, they should," said Ryan. "Providing education, training and transitional benefits is an important way to help get people off welfare and into a job."

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**JOY AMIDST POVERTY**—Nurse Kathy Carroll of Indianapolis (left) laughs with Haitian children amidst the poverty of Cite Soleil. Carroll and nine other St. Thomas Aquinas parishioners journeyed to Haiti last month to provide medical and dental care for the people of St. Jean Marie Parish in Belle Riviere. See story on page 3. (Photo by Mark Varnau)

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## SEEKING THE FACE OF THE LORD

## Glimpsing the face of Jesus in others

by Archbishop Daniel M. Buechlein

Do we ever get a glimpse of the glory of Jesus among the faces of evil and the false masks around us? Christ allowed Peter, James and John a glimpse of his glory at the transfiguration. He didn't want them to be discouraged by the shameful suffering and death he would endure. Do we ever get a glimpse of the face of Jesus these days? Yes, if we look with eyes of faith.

I have had the privilege of presiding at the election of catechumens and candidates to prepare to enter our church at the solemn Easter Vigil. It is wonderful to see the radiant eyes and the excited faces of those who have found the treasure of our faith. The same can be said of their godparents, sponsors and family. The face of Christ is sometimes radiant with new-found joy!

Sometimes the glorious Christ looks out to us through the eyes of suffering. Last week I had the opportunity to visit more elderly and ill people than is usually my good fortune. I was in southern Indiana to participate in a visit of the Bishops' Committee for Priestly Formation at St. Meinrad Seminary. While I was there I made a quick trip to the Benedictine Monastery of the Immaculate Conception in



Ferdinand to see Sister Ruth Ann and Sister Modesta. Sister Ruth Ann was one of three Benedictine sisters who welcomed me as the new Bishop of Memphis in 1987. She is now in the last stages of a particularly invasive and painful cancer. In a way her eyes of pain were both haunting and also expressive of the gift of faith that is our only hope when we are entirely powerless. I could see Christ, the victim on the cross, who knew that helplessness and, yet, through his suffering he triumphed over sin and death. It amazed me that, despite her suffering, Sister Ruth Ann wanted to be sure that I would also visit elderly Sister Modesta.

I have written about Sister Modesta before. Now 95 years of age, she has prayed for me every day since mid-summer of 1964. Frankly, I think Sister Modesta is as mentally alert as I am! Signs of faith are all around her chair (to which she is confined). The rosary, the prayer books and holy pictures tell the story of her faith. I sometimes wonder if those of us who are busy about ministry and life are aware of the fantastic powerhouse of prayer of the older religious sisters, brothers and priests of our church. I am convinced that their ministry of prayer does more good for our world than a lot of the busyness that preoccupies many of us. The praying retired religious and priests are a treasure for our church. Sister Modesta wanted to be sure that I am praying for her so that she will "get in the door" of heaven. If she doesn't get in, none of us will! Despite her confinement to her room and her chair, with a beautiful smile, Sister Modesta radiates the faithful love of Jesus in our midst.

I also visited the infirmary in the monastery at St.

Meinrad. Some of the monks who were my teachers and mentors are confined to wheelchairs or infirmity beds. Some get around on motorized wheelchairs. Father Dunstan is a diabetic and a double amputee. I could not understand him because his speech is severely impaired but his eyes lit up with pleasure at seeing a former student of his. Father Damasius was my novice master. His speech is also impaired but he managed to communicate. He radiates the peace of Christ. And he imagines to me now, as he did in the novitiate, the integrity of Christ.

Father Michael, in his 80s, is recovering from a serious automobile accident. He fully intends to be back on the road of priestly ministry again. He signals Christ's single-minded commitment to serve to his last breath. Father Gerard encouraged me to keep on writing these columns. He reminds me of the teaching of Christ.

I stopped in Jasper to visit my dad. As I've mentioned before, in his 89th year, his memory is fading, but his face still lights up when he sees me. He recognizes me as his son, but he is always stunned to learn that I am an archbishop. He looks with penetrating eyes, as if he is trying to comprehend what he knows he does not remember. He is gracious, kind and gentle. The best part is his eagerness and alertness when we pray. Our Father and Hail Mary are not forgotten. He is consoled by the familiar world of prayer. To me, dad images Jesus, the one who prays.

## EDITORIAL COMMENTARY

## The satisfying life of women religious

by John F. Fink  
Editor, The Criterion

Contrary to what some people would have you believe, most women religious in this country are very satisfied with their lives as nuns. In fact, being a sister has exceeded all their expectations and they would make the same choice again if given the opportunity.

That was only one of the conclusions from a national survey of nuns done recently by the *Los Angeles Times* and reported in the Feb. 11 issue of *America* magazine. It was a companion survey to one the *Times* did of priests; we commented on that survey in this space in our Aug. 5, 1994 issue. At the time the survey was done, Cardinal Roger Mahony of Los Angeles objected to a secular newspaper asking priests and nuns about

Catholic beliefs, but the results turned out pretty good.

As for satisfaction with their lives, a full 98 percent said they were either "satisfied" or "very satisfied" with their lives as sisters, with 69 percent saying "very satisfied." Ninety-three percent said they would "definitely" or "probably" choose the sisterhood again, and 64 percent said that life as a nun turned out better than they had expected. Can you

think of any other lifestyle that elicits that kind of satisfaction?

Here are some of the other things the survey revealed about nuns:

- Only 2 percent of the women religious surveyed said that they "definitely" would seek ordination if the church allowed women priests and an additional 6 percent "probably" would do so.

- While almost equal numbers of nuns surveyed described their religious beliefs as

liberal (38 percent) and moderate (39 percent), only 24 percent identified their views as conservative.

- Liberalism is most marked among nuns in the middle age groups, those between 36 and 65. The greatest percentage of conservative nuns are over age 65.

- Those who identify themselves as "conservative" are more likely to be dissatisfied with life in the sisterhood than those who say they are "liberal."

- Interest in the priesthood if it were open to them is lowest among the oldest and youngest age groups, highest among those between 36 and 55.

Like other American Catholics, most of the nuns surveyed would like to see more changes in the church, 9 out of 10 expressing that view. Seven out of 10 want the U.S. bishops to favor married priests and 60 percent want women priests, greater efforts toward ecumenism, and the democratic election of bishops.

There's a great deal more data in those survey results, but we won't belabor them. Suffice it to say that they show that women religious are generally similar to any other Catholic women. They are living lives that are very satisfying to them and they are glad they made the choice they did.

So why aren't more women making that choice today? Despite the happiness of nuns, not enough young women perceive the attractiveness of religious life. To a large extent, this is because they never get the opportunity to meet nuns and get to know them, as previous generations did. Today's secular woman pressures has tended to give young women a distorted view of nuns and their way of life. It doesn't emphasize the joys of living in community and performing satisfying work while serving God and their fellow men and women. But that is the essence of religious life, for men and for women.

OFFICIAL  
APPOINTMENTS &  
ANNOUNCEMENTS

Effective March 8, 1995

REV. FREDERICK C. EASTON, has been appointed to sacramental assistance at Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin while retaining his appointment as Vicar Judicial in the Metropolitan Tribunal.

Effective June 1, 1995

REV. WILLIAM F. STUMPF, has been granted permission to accept a position on the staff of St. Luke Institute, Suitland, Maryland upon completion of his doctorate in pastoral counseling.

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

03/17/95

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## Bishops' Overseas Appeal Sunday

Deeply beloved in Christ,

During this Lenten season, the 1995 American Bishops' Overseas Appeal challenges us to respond to the call of Jesus to reach out to those in our human family who are suffering. We cannot ignore the cries of the destitute because Christ is present in each of our brothers and sisters. At this moment throughout the world, millions go without proper food and clothing. Millions are homeless, without jobs and necessary medical care. They need our help, and we cannot turn our backs.

We have responded generously in the past. Because of our gifts to the American Bishops' Appeal, Catholic Relief Services has been able to distribute food, clothing, and medicine to the poorest of the poor. Catholic Relief Services has also been able to respond to emergencies while enabling local communities to identify and effect long-term solutions to poverty. Migration and Refugee Services has been able to provide sponsors, legal assistance, medical attention, job training, employment, housing, and pastoral counseling to refugees admitted to the United States each year.

A portion of the American bishops' collection is used by Pope John Paul II to assist victims of war, earthquakes, famine, and other disasters all over the globe, and the U.S. Catholic Conference despatches its share of the collection to the pressing issues of human rights, justice, and the search for peace.

Your contributions have been and are far-reaching in alleviating human suffering. With prayer and donations, we can offer hope to a world in need. Please give in your usual generous manner to the American Bishops' Overseas Appeal in your parish Sunday, March 26.

Sincerely yours in Christ,

Most Rev. Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis



IRISH TRIO—Lt. Gov. Frank O'Bannon (left) chats with Ancient Order of Hibernians member Robert Cottogno of Indianapolis and Benedictine Archabbot Timothy Sweeney of St. Meinrad on March 12 during the 125th annual St. Patrick's Day celebration in Indiana's capital city. The Hibernians support vocations work at St. Meinrad. (Photo by Mary Ann Wyand)

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## PEOPLE WHO LIVE THEIR FAITH

## Jerry Craney's music ministry has touched thousands

by Margaret Nelson

(On Sunday, Feb. 19, four laitypeople received the Pro Ecclesia et Pontifice [For the Church and the Pontiff] award for long service to the church. In this, the last of a series of articles, we will write about the ministry of J. Jerome Craney. Articles about John Eiling, Margaret Nelson, and Lillian Streon were in previous issues. The late Benedictine Sister Mary Philip Seib was honored, receiving her award before her death on Feb. 11. A letter about her ministry is on pg. 5.)

When Jerry Craney went to Holy Name School as a part-time music teacher in 1959, he never dreamed he'd still be there 35 years later.

What started as a job to help put him through Butler University's school of music became a lifelong ministry for which Craney was recently honored. On Feb. 19, Archbishop Daniel M. Buehlein gave him the *Pro Ecclesia et Pontifice* medal, a papal honor for service to the church and the pope.

Craney's ministry changed the parish and many of its people, especially the youth. Holy Name became known for its music program. "The Holy Spirit must have had a reason for guiding me here. I've never thought of leaving," he said.

Today, the rooms in the music wing of the school basement have slogans that have been added through the years: "Excellence is as difficult as it is rare." "He who sings prays twice." "Singing, Playing, Listening, Dancing." (four signs) and a whimsical poster with Craney's photo: "Wanted: J. Jerome Craney, alias the Great One."

An alumnus of St. Peter School in Montgomery—a southern Indiana town in the Evansville Diocese—Craney had three part-time college jobs. "I was out of money and I needed to eat," he said. The archdiocese music director, Father Edwin Sabm told him that Father Robert Hartman at Holy Name past May of 1960. "But Father Hartman thought otherwise," said Craney.

The music rooms in the school basement weren't there when Craney arrived. He went to each classroom with a pitch pipe and his arms full of music books.

The first Christmas, he formed a choir of boys singing carols in parts. But after the holidays, the youngsters kept coming in to sing during their playground time. The pastor asked him to come back after he was graduated.

"Father Hartman had a lot of foresight and a deep love of music and the arts," Craney said. Next Christmas, the parish will hold its 34th consecutive holiday concert.

The pastor said that the basement wing was converted—to accommodate the 960 children in the school—soon after Craney started to teach there full time. He taught all of the students music from kindergarten on up, but had trysts for the choirs.

"Sometimes all of them made it. The heart rules



**PAPAL HONOR**—J. Jerome Craney accepts the *Pro Ecclesia et Pontifice* award from Archbishop Daniel M. Buehlein at Feb. 19 ceremony, as master of ceremonies Father Richard Ginther (center) looks on. (Photo by Charles J. Schisla)

sometimes, over my head. But the children also need to learn that they can't do everything well. This is life; you don't always get what you want. And some finding getting on stage more difficult than others.

"The music took off. We had a boys' choir. A girl's choir was already there. I started a men's choir, as such. Later, we had a mixed choir of men and women," Craney said.

The choirs were running out of times to sing. "The kids needed to be heard, even though it was mostly parents in the audience then. Music touches a lot of people's lives. When I first came here, music seemed like a rainy day project."

"The kids had a lot to offer. I thought it was a shame it was not being tapped," Craney said. "I am not anti-sports, but a lot of the talented kids were on sports teams. I told the coaches I would respect their time. They respected mine. The children came; it really caught hold. I think it taught something to the kids, too."

In 1967, the musicians began having a variety show in the spring, partly to pay for a new baritone horn one student could play. It was an evening of singing and dancing. "We made the \$250 we needed. Now we make a couple thousand dollars. Everything we have sells out."

Last year, the students presented the musical—"1994: A Night On The Town," a concert that involved the audience. The 1995 version will be performed two nights this year—March 25 and 26.

Last Christmas, the choir did two concerts the Sunday

before the holy day. That's because, in those early years, people came at 5 to save seats for the 8:30 p.m. concert. In 1994, Channel 13 featured the choir (along with the Holy Angels Gospel Choir) in its "Voices of Celebration" program.

Craney said that a young man spent his own money to make a professional recording last year—and he got all of his money back through sale of the tapes.

Through the years, Craney has guided as many as 125 kids a year to CJO talent show championships. And until about five years ago, he taught piano. And Holy Name has always had the band, which he directs.

"Several graduates are playing around in combos," he said. "Several are teaching music. They started here."

Father Joseph Schaefer, vicar general and moderator of the curia for the archdiocese, is one of Craney's former students. "He took piano from me once. I suggested he get a divorce from the piano."

"We have a high school choir now, with 35-40 young people on a good day. They sing a couple of Sundays each month," he said. There is also an instrumental group—with guitar, flutes, trumpets—of young people for the Sunday Masses.

Though Craney will retire from the school at the end of this year, he will still teach an elective class there. He'll still do the "other parish stuff": parish director of music, liturgy committee, pastoral team. "He'll direct the children's choir, to be composed of those who attend public schools, as well as the Holy Name School kids."

"It's time to give me more time to do work in the church. I'll still be involved in planning, liturgy, and playing for the kids' Masses. I'll have just as much to do as I want."

The honoree loves to read and watch selected television programs. His seven brothers and sisters live nearby, as do his 32 nieces and nephews.

The papal award has brought Craney cards "from people I hadn't seen or heard of for years." One part-time Butler teacher, who had advised him not to take a different job when he left Butler, sent him a note reminding him of her advice.

"I wasn't aware of the significance of the honor at first," he said. "And I was thrilled to learn who the others were."

"I suppose I have to act a little more dignified now," said Craney. "No, that's the way I am. I'm thrilled and happy it happened, but nothing will change in my life."

"I've had a lot of support through the years—from the Sisters of St. Francis of Oldenburg, the clergy, and the pastors," said Craney.

The mission statement on the blackboard of the music room at Holy Name School could be Jerry Craney's own creed: "We will endeavor to foster Christian attitudes and self-worth which are nurtured through education and dedication."

"I try to keep the youth going musically," said Craney. "I've enjoyed it and still want to work with kids. This is our future church. Really, it is our present church."

## St. Thomas Aquinas medical team finds joy in Haiti

Amidst extreme poverty, health care providers receive gifts of faith and hope from Haitians

by Mary Ann Wyand  
First of two parts

It was a journey of faith they will always remember.

When 10 St. Thomas Aquinas parishioners from Indianapolis decided to travel to Haiti in February to help the people of St. Jean Marie Parish in Belle Riviere by providing much-needed medical and dental care, they expected to return home with lots of memories of this humanitarian mission.

But three weeks after the rigorous trip to their sister parish nestled in the mountains of the poorest country in the western hemisphere, members of the volunteer medical team are still sorting out conflicting feelings about this challenging undertaking.

In Haiti, they discovered joy amidst extreme poverty and deep faith among people who have struggled to survive political and economic repression for centuries.

"The people of Belle Riviere live in dirt, yet they are clean," St. Thomas parishioner Mark Varnau explained. "They live in poverty, yet they have hope. They live in pain, yet they are full of faith. They live in fear, yet they are full of joy."

Varnau, a pharmacist who donated his time and expertise during the four-day medical clinic last month, attributes this amazing prescription for resilience and serenity to the Haitian people's devotion to God and their everlasting belief in salvation.

"They are poor people with hope for their country," he said, "hopeful people with grace, graceful people with joy in their hearts, and joyful, gentle people with songs on their lips. They sing and they sing and they sing of their love for God."

Just as the members of St. Thomas

Aquinas Parish have prayed for and assisted the people of their sister parish since joining the Haitian Parish Twinning Program five years ago, St. Jean Marie parishioners have offered their own prayers in Creole for their friends in faraway Indiana.

And the Haitians planned an enthusiastic welcome for their American faith partners when the medical team arrived at Belle Riviere on Feb. 20.

Father Valery Rebecca, St. Jean Marie's pastor, has traveled to Indianapolis several times to celebrate Mass with and visit St. Thomas Aquinas parishioners. Medical team members said he was overjoyed by this opportunity to see so many friends again.

"The welcome we receive every time we go to Belle Riviere is like the welcome of a family," St. Thomas parishioner Sharel Zelenka said of her fourth trip to Haiti. "Everybody is very welcoming. They will embrace us and try to speak in English. There is always a warm and heartfelt reunion when we go back there."

Physicians Judy Ganser and Jim Trippi, dentist Mike Rice, nurses John Noll, Sue Alexander and Kathy Carroll, and support staff Dale Bernard, Joe and Sharel Zelenka, and Mark Varnau toiled in the hot and humid climate of this struggling Third World nation for long hours in what they described as a "labor of love" for wonderful people.

Although the four-day medical and dental clinic was grueling for the volunteer health care providers as they ministered to about 700 patients, Sharel Zelenka said the team members recognized the great need for this medical mission and received so much more from the Haitians than they were able to give to them during their short time there.

"I think the medicine we provided was not nearly as important as seeing the medical



**MEDICAL TEAM**—St. Thomas Aquinas parishioners (from left) Kathy Carroll, John Noll, Joe Zelenka, Mike Rice, Judy Ganser and Jim Trippi carry a burn patient to a truck for transportation to a hospital during their recent medical mission to St. Jean Marie Parish in Belle Riviere, Haiti. Several of the health care providers stayed up all night to care for the woman. (Photo by Dale Bernard)

people touching, listening to—even though they couldn't always understand—and responding to the people of this community," she said. "It was important just to be present to the people."

Zelenka's husband, Joe, said each time he visits Haiti he marvels at the faith and determination demonstrated by these impoverished people.

St. Jean Marie is a very loving community of people who have suffered so much through all their struggles, through all their pain," he said, "and yet they continue to have hope, a hope that I'm trying to understand in my own life. They live simply, and they trust, and they believe so much in God. They believe that one day God is truly going to be with them, justice will be served,

and they will have their day to dance, sing and laugh. And in the meantime, they're going to smile, no matter what."

The Feb. 21-24 medical and dental clinic was "a dream come true," Joe Zelenka said, "because it takes us to another level of our twinning relationship. It moves us to a level of providing a little bit more of our excess, our resources that are receiving so much. Yet we're the key to this twinning project, that intimate relationship of prayer and of hope for the future—not only hope for their future, but hope for our future and our faith."

(Next week: Priceless memories.)

## FROM THE EDITOR

# Why do some Catholics skip confession?

by John F. Fink

One of the constants throughout salvation history has been the need to repent of our sins. The prophets of the Old Testament were constantly calling the Israelites to repentance, and the calamities that befell them that attributed to the fact that they did not repent. In the New Testament, John the Baptist preached, "Repent, for the kingdom of heaven is at hand" (Mt 3:2). Jesus said, "If you do not repent, you will perish" (Lk 13:3) and he reproached the towns where most of his mighty deeds had been done, "since they had not repented" (Mt 11:20). Peter preached, "Repent, therefore, and be converted, that your sins may be wiped away" (Act 3:19).



Today the church continues to urge people to repent. That's the dominant theme of this season of Lent. And the normal way Catholics are to repent is through the sacrament of penance and reconciliation. (That's the full name of the sacrament, but we can still say simply, "I'm going to confession," instead of, "I'm going to the sacrament of penance and reconciliation.") as long as we recognize that confession of sins to the priest is only one element of the sacrament. The others are sorrow for sins because of a supernatural motive, reparation by means of prayer or other act directed by the confessor, and absolution.)

**DURING LENT THE CHURCH** tries to make it as easy as possible for Catholics to go to confession. On another page of this issue is a list of the communal penance services scheduled throughout the archdiocese. If you can't get to the one at your parish, attend one of the others. Many Catholics do take advantage of these penance services, both during Lent and Advent. But many others do not. Why not?

For one thing, the sense of sin seems to have disappeared from our society, and among many Catholics. It's hard to believe that we don't commit sins the way our ancestors did, but that seems to be what people are thinking. Previous generations wouldn't think of going to Communion without first going to confession. That was overriding a sense of unworthiness, but today it seems that everybody considers himself or herself worthy to receive Communion.

We know that the drop in numbers of those who go to confession coincided with the end of the Second Vatican Council, but there doesn't seem to be any direct connection between the two, except for revisions of the rite. I think that the decline in numbers came after Pope Paul VI issued "Humanae Vitae," in which he reaffirmed the sinfulness of artificial birth control. Before he wrote that encyclical an awful lot of people had convinced themselves that contraception was OK (especially the Pill), and the encyclical came as a shock to them. There were stories about "confessor shopping" as married couples tried to find confessors who would tell them that they could continue to take the Pill. Eventually they just stopped going to confession. That's my theory but I admit that I haven't seen any research to back it up.

**ONE REASON** for the drop in confessions is the discontinued use of the confessional. People I've told me that they won't go to confession if they can't go in the confessional. They require the anonymity that the confessional provides. When I was in line to go into a reconciliation room during a penance service last Advent, a woman came in and looked around at the various places where confessions were being held. Finally she asked, "Isn't anyone in the confessional?" When I said that there wasn't, she said, "Well then, I'm not staying." I told her that there was a screen in the reconciliation room if she wanted to kneel behind that, but that wasn't enough for her. She left.

Some people have blamed the priest shortage for the fall-off of confessions, but I don't buy that. The decline in the

numbers of confessions happened before the priest shortage was evident. It's true that, especially in areas where a priest must take care of several parishes, confessions can't be heard as often as they used to be, but priests still schedule confessions frequently enough so that most people could get there at least once a month if they wanted to.

There is, however, one area where the priest shortage has had an effect on confessions. That's among children. If we are ever going to get back to the days of frequent confessions, our children are going to have to get in the habit of going to confession on a regular basis, and that has to carry over as they mature. Today what priest can take the time to hear the confessions of all the school children on, for example, the Thursday before First Friday, as used to happen when I went to school?

**OUR CHILDREN ARE BEING** prepared for the sacrament of penance and reconciliation, but too often the example of their parents contradicts what they learn in school or in religious education classes. When teachers encourage them to go to confession but the children know that their parents don't do so, what do you think that teaches the children? For some it teaches them that confession is for kids but not for adults. So it is any wonder that they stop going after their confirmation?

Some people say that they don't have to go to confession to another human being; they go directly to God. After all, only God forgives sins. That's all well and good, and true as far as it goes. There is such a thing as perfect contrition. But how do we know that we have perfect contrition, that God has indeed forgiven our sins? We are assured of that when we receive the sacrament.

It was Jesus' will that our sins should be forgiven through the sacrament of penance. That's why he told his apostles, "Whose sins you forgive are forgiven them, and whose sins you retain are retained" (Jn 20:23).

If you've been away from this sacrament, this Lent is a good time to return.

## A VIEW FROM THE CENTER

## Reflections on our stewardship of the talents God gave us

by Daniel Conway

Most parents marvel at the emerging talents and abilities of their children. This is especially true when a child begins to show signs that he or she has talents that neither parent can claim—or when a child's abilities far surpass his or her parents'.

This past weekend, two of our daughters displayed two very different talents. One sang an aria by Handel in her first vocal recital; the other qualified for the state finals in swimming. Both of these were beginning efforts, but they showed that our daughters have talents which, if developed properly, will blossom. Where did these talents come from, and what does it mean to be a good steward of



these very distinct personal characteristics?

When we talk about "stewardship of talents," we're describing an area of human life that is rich in diversity and human potential. We're also talking about something that is fairly mysterious. The dictionary defines "talent" as a special natural ability or aptitude, but one of the synonyms for talent is "gift." As Christians, we understand that our talents are, indeed, gifts from God to be nurtured and developed as part of our human vocation.

If one of my daughters has a talent or aptitude for singing (or swimming), it's because God has given her this gift. As a proud parent, I would love to take the credit, but I can't. I can provide lessons and lots of encouragement, but if she doesn't have the God-given talent, nothing I can say or do will make up for it.

Of course, talent does not automatically equal skill or expertise. It's possible that someday my daughter will win some

first place ribbons at the state swimming finals. She has the talent. But between her emerging talent and the actual achievement of first place ribbons lie many hours of hard work and careful coaching. Talents don't guarantee success; they simply point in certain directions. If you take the talents you have and work with them, they help you to define who you are and what God wants you to do with your life.

As a child, I had an aptitude for music that I never developed. Now that it is too late for me to become a musician, I am especially pained by my daughter's interest (which has not been forced on her by me or anyone else) and by the growing evidence of her ability. She is fortunate to have an excellent teacher—one who is strict and uncompromising, but who always affirms her effort and her success.

At my daughter's age, I had a talent for writing, and I was equally blessed with teachers who challenged me not to be

content with "natural ability" but to practice my writing and to develop some experience and some skill. I have no illusions about becoming "a great writer." My goal as a writer is to communicate effectively, and, where appropriate, to share my experience, my faith and my love for all of the beautiful things God has created (including music).

All of us are blessed with God-given talents. These can be very simple—like the talent which some people have for making others feel welcome, or they can be very complex—like a talent for understanding hieroglyphics and other ancient languages. But whatever our talents, they are given to us by God to be developed and used in accordance with the divine plan.

In the final analysis, our talents are meant to serve three purposes. First, they are meant to be generous with our talents—human by drawing out distinct facets of our personalities and helping us to define who we are; second, they are meant to help us become full-fledged members of a diverse human community in which people share their talents and abilities with one another for the common good of all; and finally, our talents are intended to glorify God in whose image and likeness we were all created.

To be good stewards of the talents God has given us, we must take care of these precious gifts and develop them fully. And we must be generous with our talents—never hesitating to share with others the great gifts (and the small gifts) we have received from our loving God.

## THE BOTTOM LINE

## How can we deny existence of our Gracious Host?

by Antoinette Bosco

Not long ago I was driving along the highway that takes me to the abbey church on a hill in Bethlehem, Conn. It was early, and I was on my way to a morning Mass.

As I drove, the sun made its appearance. But this morning it wasn't the usual brilliant silver. It was a muted gold.

The sun was a perfect circle, breathtakingly awesome. All I could do was catch my breath to give praise and thanks to the Lord. It made me wonder how anyone could ever doubt the existence of the Creator.

When I arrived at the church, the warm early morning glow of the sun enveloped everyone.

The vision of the sun-circle was still in my mind as Mass progressed. Then I looked up and for the first time really noticed that high on the wall behind the church's cloister area was a perfect circle of glass.



At that moment, the priest raised the host after his consecration, and I saw the circular host.

It was a beautiful vision—the circular sun, the circular window, the circular host.

And then I remembered a priest once telling me why he believed the circle is the perfect symbol, for it has no beginning and no end. It represents God.

This apparently was also the thinking of St. Augustine—that God is a circle whose center is everywhere and whose circumference is nowhere. The essayist Ralph Waldo Emerson was struck by this idea of Augustine's.

The imagery stayed with me, as I saw God to be our "host" in the heavens, and we the guests at God's earthly party.

Before the day was over, I meditated a lot on how the symbolism of circles is really quite pervasive, especially as it relates to the perpetuation of life. For example, trees and vegetation are shade and food, but they begin with a seed, which resembles a circle. The fertilized egg that becomes a baby is circular. So are the basic cells of life, and so is the eye, which internalizes all the wonders of creation.

I don't think the Creator came up with the design of the circle by accident. I think it was God's way of getting us to see that when it comes to the origins and regeneration of life, all is contained within God—the perfect circle.

I have always believed that when Jesus prays, to His Father—that they may be one in me, as I am one in you and we are one in each other—he was describing the circle of love that is creation.

Native-Americans knew that the mystery of creation was contained in the circle. In the book "Black Elk Speaks, Being the Life Story of a Holy Man of the Oglala Sioux," the author writes: "Everything an Indian does is in a circle, and that is because the power of the world always works in circles, and everything tries to be round. . . . Even the seasons form a great circle in their changing, and always come back again to where they were."

For anyone struggling with faith, doubting the existence of the Creator, I would say: Look at the circle in the sky, and see the reminder of how gracious a host we earthly pilgrims have.

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# To the Editor

## Remembrance of Sister Mary Philip

I would like to express my sorrow at the passing of Benedictine Sister Mary Philip Seb. Sister Mary Philip was truly an outstanding religious in the Archdiocese of Indianapolis. Her passing is not only a loss for the Benedictine Sisters of Beech Grove, but also for the entire church of Indianapolis. My sympathy goes also to Sister Mary Cecile Deken who worked with Sister Mary Philip for many years as her sub-prioress and fellow pastoral associate.

My memories of Sister Mary Philip span 17 years, from the time that she became the pastoral associate of St. Maurice in Decatur County until our last meeting over the Christmas holidays. I will always treasure those 17 years. Together they encouraged me to pursue a career in working for the church. I will always be grateful for that.

My thoughts go back to the many times we sat around the table in the parish house in St. Maurice, along with Father Ron Ashmore. She was always ready to listen to anyone's burdens, in spite of the tremendous pain that she bore. Truly, she was a woman of great faith and for me ranks up at the top with many other holy women in the church. I write this letter from St. Michael Mission

that was founded by another very holy woman, Blessed Katharine Drexel, who gave her life and wealth to the work of the African-American and Native-American peoples. As I gathered on Friday, March 3, with my Navajo students in celebrating the life of Mother Drexel, I also asked Mother Drexel to welcome Sister Mary Philip into the great company of saints.

Jerry Moorman  
St. Michaels, Ariz.

## Need a sense of responsibility

I appreciate the moral guidance I receive from reading *The Criticron*, especially the archbishop's message.

I would like to point out that there has been an awful lot of blaming recent. One reader demands that we stop financially supporting unwed teen mothers, that their parents should take responsibility for them. Another suggests the government give up its social services and let the churches run them. As if the churches do nothing to help the poor, the homeless, the ill. Another reader says Catholics don't bite because we don't own our churches. Another says it's not easy

enough to contribute because churches don't accept direct deposit. A survey points out that while many of us agree that peace and justice are needed in this world, most of us believe that someone else should work to achieve it.

Where is our sense of responsibility? Has the church stopped teaching "what you do for the least of my brethren you do unto me"? Each of us must share our time, talent and treasure as God calls us to. We must seek him out, discern his will, respond to his call. Being a Christian is not easy, nor should it be. Life is hard, and so choosing to live as Jesus calls us to live must be difficult also. Yet, he lightens our burdens and helps us truly live. Free of sin, worry, despair. Not free of struggle, sacrifice, or pain.

If we don't contribute we have no one to blame but ourselves. If we let the world influence us, tell us that there are no sinners only alternate lifestyles, convince us that there are no sinners only lifestyle choices, then we are no longer living as Christians. If we truly trust in God, he will not promise a smooth ride to heaven, but he will carry us over the rocks and lead us through the valleys. Then we will freely give of what God has given to us, modeling Christian behavior and values, being lights unto the world and salt of the earth. When we contribute to our community, we will place our sacrifice on the altar with thankfulness, knowing it was not easy to place it there.

Christa Hoyland  
Indianapolis

## Law doesn't exclude divorced, remarried

Your March 3 issue reported a conversation between Cardinal Joseph Ratzinger and Bishop Henri Deroet, concerning participation in the Eucharist by divorced and remarried Catholics.

Our church's canon law has an explicit article concerning participation in the Eucharist. It begins with canon 912: "Any baptized person who is not prohibited by law can and must be admitted to Holy Communion." The article then goes on to list those who are prohibited: children lacking proper preparation, the excommunicated and interdicted; those who "obstinately persist in manifest grave sin"; and those who are conscious of grave sin until they receive sacramental

absolution. Nothing is said, neither here nor anywhere else in the Code, about divorced and remarried Catholics being excluded from the Eucharist.

Canon 1085 teaches that a second marriage, with the first spouse still living, is invalid, and canon 1108 states that the marriage of a Catholic outside the church is invalid, but neither canon establishes any kind of a penalty. For a Catholic to be excluded from the Eucharist against his or her will is certainly a penalty of the church. Canon 1314 states: "Ordinarily a penalty is to be inflicted by a sentence . . . A penalty is incurred automatically by the very commission of the offense if the law or precept expressly determines this." For a remarried Catholic to be automatically excluded from the Eucharist is nowhere "expressly determined" in the law.

The article cited above mentions the apostolic exhortation "Familiaris Consortia," which indeed states that re-married Catholics are excluded from the Eucharist. It can easily be argued that an apostolic exhortation is not the same as church law, and that canon 912 states that only the law can exclude a Catholic from the Eucharist. Besides that, "Familiaris" was issued in 1981, while the new code was promulgated in 1983. The decree of promulgation of the new code orders that these norms be taken as law, notwithstanding any contrary ordinances, constitutions, privileges, or customs." Therefore, to the extent that the provisions of "Familiaris" are contrary to the new code, they are clearly abrogated.

Surely our people have the right to know and to follow our own canon law. I wonder why discussions of this question so often fail even to mention our own canon law.

Father Herman G. Lutz  
Sellersburg

The Criticron welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, and do not contain any abuse towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. Letters for publication should be sent to *The Criticron*, P.O. Box 1717, Indianapolis, IN 46206.

# Point of View

## Sacrifice means love and sharing

by Shirley Vogler Meister

A student went to his priest-teacher with a Lenten mortification: "I could maybe try not to smoke?" "No," the priest said. "You've been boring us for years with that." The priest knew the student began each Lent with good intentions. So the priest advised him to do the opposite.

"You will smoke, but you will make a sacrifice of each of your cigarettes. You will smoke them to the glory of God, thinking him for having created things as good as tobacco." Not believing that anything he enjoyed could be religious, the student thought the priest was joking. However, he did what was suggested. Several weeks later the priest asked, "Well, what news?"

"It's going very well. I don't smoke any more," announced the student. "You're impossible," said the priest. "When you were not supposed to smoke you did. Now that you chose to smoke you don't."

The student explained: At first he had a great deal of trouble smoking for the glory of God and pretending something so worldly was religious. Even when he convinced himself of the new idea, the cigarettes didn't please him. He said,

"I discovered that when I used to smoke, it was an absolutely pagan act, a kind of revenge which I took against all that is imposed and obligatory—a slice of good time in a boring life. With the priest's unusual challenge, the student instead visualized God himself offering him the cigarette—that it pleased God for him to smoke. This pleasure, instead of distancing God from him, actually brought him closer.

"Then, at a certain moment," the student said, "the thought that I could smoke, that God was glad that I smoked, that he invited me paternally to do so, rejoiced me so much, put me in such a state of gladness and peace, that I no longer needed to smoke."

The student's relationship with God became such a pure experience that the

cigarettes were no longer a part of the picture. "The cigarette would have distracted me," he said about his new intimacy with God.

The priest in this story was Louis Evelyn, renowned 30 years ago as a retreat master, television and radio speaker, and a guiding light behind family organizations. The abbé was also director of the College Cardinal Mercier at Braine-l'Alleud.

He shared his story in "Suffering," a book I read to prepare myself for Lent.

What strikes me most about Father Evelyn's book is his positive view of suffering and sacrifice. The word "sacrifice," he points out, comes from the Latin *sacrum*—to make sacred, to confer an infinite value. Sacrifice doesn't mean deprivation or a loss, but that's how we usually see it. Sacrifice should be a consecration.

Too often I give something up as a test of my will and virtue. Human nature sees me up for failure, especially when I'm fasting. What God really wants is for me to do something.

Father Evelyn quotes Isaiah 58:1-9: "Is not this the fast that I choose . . . to share your bread with the hungry and bring the homeless poor into your house; when you see the naked to cover him."

And he shares words from St. Augustine: "Do not believe that fast is sufficient in itself. Your deprivations will be fruitful for you if you make generous gifts to others." And St. Leo: "Let us take from what we ordinarily have something which will be of use to help the poor. And giving joy, you will yourself receive joy in return."

Evelyn wrote: "Your Lenten fish is as pagan as the hot dog of your neighbor if it is not used to give a poor man the steak you deprive yourself of. If deprivation alone were agreeable to God, we would have been told, 'Mortify one another. Make each other suffer' (which we do, but from our own initiative), instead of 'Love one another.'"

Father Evelyn's student's addiction to cigarettes became his catalyst to a strong relationship with God—and inevitably a means of stopping smoking. When he gave up smoking, he still had the joy of his God-with-man intimacy: love. Even though we're well into Lent, we can still live that love.

(Shirley Vogler Meister is an Indianapolis freelance writer and poet.)

## LIGHT ONE CANDLE

## We all must experience grief

by Fr. John Calori  
Director, The Christophers

What is grief, and why does it tear us apart? Grief is that uncontrollable, emotional lockdown which usually follows loss or affliction. These feelings of loneliness and sorrow are both healthy and normal. They provide a period of adjustment to help us live through the pain of loss, so as to face the future with courage.

Recently I listened to a heartbroken widower who had come to depend on his wife for everything. After years of being best friends, years in which she shared his bed, cooked his meals and nursed him through sickness, she developed cancer and died. He was devastated and suffered a severe heart attack. I met him eight months later and he was still working his way out of the doldrums. His grief nearly killed him. Now he was trying to find a reason for living. What could I say to ease the pain and depression associated with such grief? Words failed me. I just let him talk about his feelings. Later he thanked me for the time I spent with him, and said he felt much better. All I did was listen.

When my dad died nearly three years ago, I felt great sadness, the same kind of sadness I felt years before when my mother died. I realized that losing a spouse or a child may be more devastating than losing a parent, especially at my age, but grief itself and we all have to go through it at one time or another. We also have to reject negative thoughts, especially self-pity which only deepens the pain.

We can control our sad feelings by an act

of the will, but we can control our thoughts. Feelings follow thoughts as the day follows the night. Dark thoughts perpetuate dark feelings. I couldn't turn off feelings of grief, but I could speak gently to my soul, like this: "You have every reason to be sad, but think of all the years of happiness and the laughter you had with dad. Remember the special times you had together. How lucky you were to have had such a gift. You have known genuine parental love, many have not. How blessed your life has been because of it."

St. Paul instructed us wisely when he wrote, "Rejoice always! In all circumstances give thanks, for this is the will of God for you in Christ Jesus." Joy is possible in grief because joy is not the absence of pain, joy is the presence of God's life within us. Grief will lose its sharp edge when you focus on the Lover within. This is not denying your sad feelings which may be overwhelming at times. You couldn't turn them off even if you tried, but you can console yourself with positive thoughts. To offset any dark mood you can always find something to be grateful for. "Thank you, Lord, for my eyesight. I enjoy reading so much. I enjoy the sunsets, the trees, the beautiful flowers."

Be grateful and stay positive, and grief will melt like clouds under the sun. You can replace your loved one, but you don't have to crawl into the grave, too. There is a lot of life yet to be lived. God has asked you to remain behind for a reason. Your job isn't finished yet. Give yourself permission to stop being sad. Try to live joyfully in all circumstances because of the knowledge of God's love.

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



CORNUCOPIA

# Face down in the shrimp bowl

by Elizabeth Bruns

There's nothing quite like a good wedding to make life a little brighter and cheery—especially a good Italian Catholic wedding. For me, life is quite exceptional after spending the weekend in Toronto—shoveling food into my face, dancing and having my cheek pinched by the bride's Uncle Vinny—at a wedding.

Catholic guilt really sets in after a sumptuous wedding of this sort. We've all been fortunate enough to frolic in the festivities of a wedding like this at one point or another. Every single thing was so satisfying, so decadent, it's almost like sinful.

In all weddings, not just Catholic ones, the most excitement is not the reception. Most people would disagree with me (and a few years ago, I would have begged to differ with myself) on this point. But if you start to really think about what's going on between God, the bride, groom and priest (or minister, justice of the peace, rabbi), it is awesome. You are witness to two people making difficult promises to each other for



their entire lives. It begins to overwhelm even the biggest wedding reception parties—at least it should.

Think about when you were a playful child, romping around with your playmates on a sunny day after school. At some point, you chose one of those friends to share a bond with—to be your "bestest friend in the whole world." You shouted it to everyone in earshot because you want them to know the declaration of friendship that you have made.

Two weeks later, you had acquired a new best friend, faintly remembering the other tot's name.

In a peculiar way, I think marriage is like promising someone, in the presence of God, to be your "bestest friend in the whole world." But because it is so special and pure, you proclaim this promise in front of every family member, high school friend, the neighbor-lady whose lawn you mowed, co-workers, college buddies and the grade school bus driver. That is, if you can afford to have them on your guest list.

I don't deny that wedding receptions are fun. Okay, they're the mecca—the pinnacle, if you will—of all parties. Strange and wonderful things happen at wedding receptions. A roommate of mine fell in love with the disc jockey at a friend's wedding. The two are still together.

I remember the fun my family had at

my brother's wedding four years ago. The wedding was in New York City. Our family knew no one but the bride and her parents—and of course the groom, my brother.

A neat thing happened as we got to know our new family members over that weekend. Our family learned more about each other with family unity and unconditional ties. My sister and I took turns dancing 50-style with our father. Our parents were simply high that night—and I felt proud to be there with them.

And let's not forget the endless supply of food at wedding receptions. The stuff looks too good to touch, much less eat. At wedding, this past weekend, the spread almost brought tears to my eyes. All kinds of pasta with delectable red and white sauces, crusty bread, mouth-watering (and fat-gram ingesting) cannoli and roasted peppers. After I thought I could eat no more, I was informed, in the name of Portuguese tradition, an 11 p.m. seafood buffet was displayed. Suffice it to say, I'm glad I brought the Alka-Seltzer.

Wedding receptions are the biggest celebrations around, but we can't forget the reason for the festive occasion—the sacrament that took place before the party. We do celebrate during the wedding—we celebrate a new bond, a new family, a union of love. So while you're tace down in the shrimp bowl, don't forget to say a prayer for the newlyweds.

The Eiteljorg Museum of American Indians and Western Art will present several special events held in conjunction with the exhibition, "Sacred Encounters: Father De Smet and the Indians of the Rocky Mountain West." On March 18, the Eiteljorg will host a symposium from 9:30 a.m. to 12:30 p.m. presenting three scholars involved in the creation of the exhibit. They will discuss the aspirations and perceptions of both the non-members. There will be a panel of Native Americans from the plateau region discussing their cultural traditions from 1-5 p.m. On March 19, the Butler University Madrigal Singers will perform a sacred music concert typical of the early nineteenth century. On March 25, family activities will be presented from 1-4 p.m. in conjunction with the exhibit.

On March 21, Tomas Thon, a native of the Czech Republic, will present an organ concert at 3 p.m. in the archbishop church at St. Meinrad. In honor of the feast of St. Benedict, Thon will play a selection of religious organ music. He is a musician of the United States. The concert is free and the public is welcome. For more information, call Barbara Crawford at 812-357-6501.

The Boy Scouts and Girl Scouts of America will collect nonperishable food for Indiana's hungry on March 18. It is the eighth "Scouting for Food" program. All the food collected in a county remains to aid the needy families of that county. Food banks and pantries throughout central Indiana will receive the supplies.

The personality typing system known as the Enneagram will be the topic of an upcoming Kordes Enrichment Center workshop entitled, "Enneagram One: A Journey to Self-Understanding," held March 31 to April 2 in Ferdinand. The nine different ways of experiencing, thinking, feeling and behaving that are detailed by the Enneagram will be explored as a way for individuals to understand not only their own behavior, but also the behavior of those around them. Registration begins at 7:30 p.m. followed by the opening session at 8 p.m. Cost is \$110 for resident; \$70 for commuters. For more information, call Kordes at 812-367-2777 or 800-880-2777.

The Indiana Department of Education has determined that portfolio assessments will be used in all Indiana schools by 1996. Steve Shekell from Performance Learning Systems, will present "Authentic and Portfolio Assessment" to Catholic school teachers and principal. A special presentation is slated for March 20 from 6:30-8 p.m. to inform parents about this process. The presentation will be held at the O'Meara Catholic Center, 1400 N. Meridian St. There is no registration or cost.

## vips . . .

Franciscan Father Francis S. Tebbe, a native of St. Louis Parish, Batesville, has been re-elected as president of the National Organization for Continuing Education of Roman Catholic Clergy (NOCERCC). This will his second term. He has also served as a member of the organization's board of directors and as the secretary/treasurer. His election was the first re-election of a president in the organization's history. Father Tebbe has also published a 116-page handbook on the continuing formation of priests.

## check-it-out . . .

On March 23 at 7 p.m., there will be prayer at the Marian College Chapel to commemorate the 15th anniversary of the martyrdom of Archbishop Oscar Romero.

An 18-minute video, "School of Assassins," from Maryknoll World Productions will show the U.S. Army's School of the Americas which trains Latin Americans, believed to include Manuel Noriega and the three officers accused of the murder of Archbishop Romero.

St. Susanna Church in Plainfield will present a Lenten lecture, "The Parable of the Prodigal Son is the Story of All of Us in 3 Stages: At Home, Away from Home and Back Home Again," with Father John Maung on March 19 from 6-9 p.m. Babysitting is available. Light refreshments will be served. Everyone is welcome. For more information, call Terry McGraw at 317-839-0732.

Holy Name Parish and School will present Musicales '95 at 7:30 p.m. on March 25-26 in Hartman Hall, 21 N. 17th Ave., Beech Grove. The show will spotlight the 6-8 grade students and the Musicales chorus and band singing songs from many different eras of the past and present. Seating will be cabaret style, with eight to a table. For reserve seating call Jamie Kilgus at 317-787-3863. Tickets will also be available at the door. Adults, \$3; children, \$1.50. Soft drinks and pizza will be available. Jerry Craney, director of music, will lead the production.



**VOLUNTEER APPRECIATION**—Father John Geis, pastor of St. Mary of the Knobs, presented the Layperson of the Year Award to Grace Naville. St. Mary of the Knobs Parish held a volunteer appreciation dinner for volunteers within the parish. (Photo by Angie Carter)

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# UNIVERSITY WITHIN UNITY

## Gifts of Holy Spirit are not just for charismatics

by Fr. Paul Landux,rlen  
Third in a series of three articles

Part of The Criterion's strategic plan calls articles that will inform readers of various Catholic expressions of the Catholic faith. One of the expressions is the Catholic Charismatic Renewal. Father Landux is the liaison from the Archdiocese of Indianapolis and the Charismatic Renewal.

The Holy Spirit is the heart, soul, and breath of the Catholic Charismatic Renewal. But the Holy Spirit and his gifts are not reserved just for Catholics. Charismatics. He is given for the good of the entire church to rejuvenate every part of the church's life. The Holy Spirit chose to act through the Second Vatican Council (1962-65) to renew and clarify the very beliefs and teachings of the Catholic Church about his own indelible role and gifts.

In October 1963, during the second session of the council, there were two differing viewpoints about the gifts of the Holy Spirit. Certain council fathers argued that the gifts of the Holy Spirit in the church of the 20th Century are extremely rare and exceptional. It was the opinion of other council fathers that the charisms of the Holy Spirit have no important role to play in the life of the modern church.

But those fathers turned out to be in the minority. The majority of the council fathers were persuaded by the strong and profound wisdom of Cardinal Joseph Suenens. He maintained that charisms are not "peripheral or accidental" in the life of the church. To the contrary, they are "of vital importance for the building up of the physical body." The charisms are not the privilege of a few, rather, "every Christian, educated or simple, has his (Holy Spirit's) gift." Without these charisms, the ecclesiastical ministry would be impoverished and sterile" (pp. 18-21).

"Council Speeches of Vatican II," Congar, Kung, O'Hanlon).

In the end, the council gave a great emphasis to the charismatic gifts. The council later clarified and strengthened its statement about these gifts of the Holy Spirit (cf. "Constitution on the Church" #122).

There are too many wonderful gifts of the Holy Spirit to mention them all by name here. So we will mention only a few. Likewise, it is not possible in so short an article to explain them adequately. For a more complete listing and explanation of the gifts I would suggest reading "Charisms and Charismatic Renewal," by Francis A. Sullivan, S.J.

In chapter 4 of Ephesians, St. Paul mentions certain persons with obvious charisms: apostles, prophets, evangelists, pastors and teachers. He deemed these necessary for the church to be properly equipped for its divine mission. Today he would certainly mention other persons as gifted for ministering: greeters, readers, eucharistic ministers, music ministers, etc. These and other leaders use their gifts for building up the mystical body of Christ so that it "attains the unity of faith and the knowledge of the Son of God" (Eph 4:13).

It should be noted that God matches his gifts to each and every one of us according to the need of the church and our own personal need. St. Paul even rates some gifts of the Holy Spirit as more important than others: "One who prophesies is greater than one who speaks in tongues. . . . Whoever speaks in a tongue builds himself up, but whoever prophesies builds up the church" (1 Cor 14:5-6). So St. Paul taught that a "charism" which fulfills a need in the church is greater than a gift that fulfills a personal need.

The gift of "speaking in tongues" or "praying in tongues" is undoubtedly one of the most distinctive features of the Charismatic Renewal. It is probably the most misunderstood gift and possibly the least important. Least important, though, because it is a personal, private prayer gift. It is most misunderstood because to others it doesn't

seem to have any value or purpose. "Tongues" is not the same gift which the apostles received on Pentecost. On that day, the people who gathered there heard and understood the apostles in their own language. To "speak in tongues" is not the same as speaking in foreign languages.

Rather, those with this gift use signs and groans, language-like, but nevertheless unintelligible to the speaker and the hearers. Then why call this "noise," you ask. The Spirit comes to the aid of our weakness; for we do not know how to pray, as we ought, but the Spirit itself intercedes with "inexpressible groanings" (Rm 8:26). Father Sullivan explains: "The psalmist exhorts us to 'make a joyful noise to the Lord' (Ps 98:4).

Just as there are times when there is no better way to pray than just to weep, so also many people have discovered that at times there is no better way to pray than just to 'make a joyful noise to the Lord.' out of a heart full of thanksgiving and praise" (pg. 145). It should be noted that "praying in tongues" is not the product of a trance or ecstasy.

Prophecy is another much misunderstood gift. It is not the ability to foretell the future. In our Creed each Sunday, we profess a belief that the Holy Spirit spoke through the prophets. Modern prophecy is inspired by the same Holy Spirit. It is the same gift with the same purpose. God uses those with the gift of prophecy to call his children to repentance, guiding them in the ways of righteousness and affirming them in their efforts to live holy and unblemished lives.

"Two or three prophets should speak, and the others discern" (1 Cor 14:29). The gift of "discernment" (1 Cor 12:10) is

being able to recognize what comes from God and what does not. In the case of a prophecy, it is not the prophet but others who must "discern" if the prophecy comes from God. Another example of the need for discernment would be in the case of apparitions. Even the church does not give immediate approval to just any apparition, but must first discern that it is truly a saint or angel who is appearing from heaven.

"Healing" is another charism from the Spirit. We Catholics believe in healing (physical and spiritual) through prayer, the sacraments, and at Lourdes or other healing shrines. Many Catholics, though, have a difficult time accepting the Catholic Charismatic way of praying for "healings" and laying on hands because it resembles too closely the public healing services of Pentecostals and televangelists. Even though many Catholics reject all such services and their claims of healing, this is a powerful, beautiful gift from the Holy Spirit.

The greatest spiritual gift or charism of the Spirit. We Catholics believe in healing (physical and spiritual) through prayer, the sacraments, and at Lourdes or other healing shrines. Many Catholics, though, have a difficult time accepting the Catholic Charismatic way of praying for "healings" and laying on hands because it resembles too closely the public healing services of Pentecostals and televangelists. Even though many Catholics reject all such services and their claims of healing, this is a powerful, beautiful gift from the Holy Spirit.

## Clash of cultures to be shown

## at exhibit at Eiteljorg Museum

Indians of northwest  
America met culture  
of the Jesuits

by John F. Fink

A major exhibit of the encounter of two cultures will be at the Eiteljorg Museum in Indianapolis from March 18 through July 9. Titled "Sacred Encounters: Father De Smet and the Indians of the Rocky Mountain West," the exhibit will include more than 200 objects interpreted in stage-like settings using music, video, scent, photomurals and interactive video.

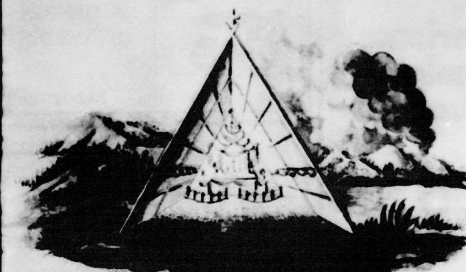
Father Pierre Jean De Smet, a Flemish Jesuit, was invited by the Salish-speaking native Americans in northwestern Montana to teach them the Catholic religion. Father De Smet answered the call and lived among the tribe in 1841. The encounter sparked a confrontation and

dialogue between two sacred worlds, bringing about changes and new ways of life for native and newcomer alike.

Visitors to the exhibit will pass through nine room-like scenes, transporting them back in time to the mid-18th century. Some scenes depict missionary life, others Indian life and beliefs, as well as the clash and mixture of the two diverse cultures.

The exhibit has been shown in other cities, but Indianapolis is the only Midwest showing during 1995. It is made possible through grants from The Lilly Endowment and the National Endowment for the Humanities with additional support from several other councils and commissions.

The Eiteljorg Museum is located at 500 W. Washington St. in Indianapolis. Admission is \$5 for adults and \$3.50 for children. For groups of 15 or more with advance reservations, admission is \$4 for adults and \$1 for children Monday, April 3, and Sunday, May 28, will be special free admission days.



Tule Lodge Chapel, watercolor and ink drawing by Nicolas Point, S.J., 1847-49

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## SPOTLIGHT ON TERRE HAUTE DEANERY

### St. Joseph Parish is small but stronger than ever

The people of Universal  
are the heart of this  
resilient parish

by Peter Agostinelli

St. Joseph Parish in Universal has always been a mission parish associated with Sacred Heart Parish in Clinton and other parishes in the Terre Haute Deanery.

The 60 households of St. Joseph need only one Mass to cover their Sunday worship schedule. But the parish has always been a center of spiritual life for Catholics in Universal, a tiny Vermillion County community just east of the Indiana-Illinois border.

This year St. Joseph parishioners will celebrate 75 years of that life. Madeline Counsell, a lifetime member and leader at St. Joseph, said parishioners hope to mark the anniversary with a celebration sometime in June.

The parish's roots actually date back to 1917, when a priest named Father Peter Clement Thielen organized some local Catholics. As was the case in the nearby town of Clinton, many of these people were immigrants from countries in southern and eastern Europe. A parish history says early

membership records also showed newcomers of Asian, Middle Eastern and South American descent.

The story goes that the first Mass services were held in a big room over a town store. Counsell said townpeople held Saturday night dances and parties in the room, and when things died down late at night the people just pushed the chairs back into place so Mass could be celebrated the next morning.

The first St. Joseph Church was constructed in 1920 and dedicated by Bishop Joseph Chartrand. The parish history says Catholics from Clinton and St. Mary of the Woods provided financial help and resources for the parish's founding.

Later in 1920 the operation of the mission was transferred to St. Patrick Parish in Terre Haute. From 1921 to 1925 it was cared for by a chaplain from the Gibault Home.

Administration of St. Joseph was shuttled back and forth from Clinton to Terre Haute in latter years. In 1947 the parish was placed as a mission of Sacred Heart Parish in



Fr. Michael Kelly



**SMALL BUT DEVOTED**—St. Joseph Parish's 60 families make up a close and active Catholic community in the town of Universal. (Photo by Peter Agostinelli)

Clinton, but once again pastoral care would return to a priest from Terre Haute.

The church was remodeled around 1950. The parish history says St. Joseph's people triumphed over early problems, including the closing of some of the local coal mines in the 1920s. The small parish managed to survive despite population drops and additional economic problems.

These days Father Michael Kelly, pastor of Sacred Heart Parish, serves as administrator of St. Joseph. He makes the short trip to Universal every Sunday morning for the 8:30 a.m. Mass.

Previous pastors in recent years include Fathers David Lawler, James Shanahan and Thomas Amsden, who have come from Clinton or Terre Haute. St. Joseph has never had a resident pastor.

Counsell, a parish leader along with her husband, Arthur, said St. Joseph Parish doesn't have any elected boards or organizations. There simply isn't a need for such

structures. The only official parish organization is the women's altar society, which cleans and takes care of the altar and other parts of the church interior.

There's no official organization for men. But Counsell said men of the parish have always contributed volunteer work for maintenance and heavy tasks around the parish grounds.

"When you have a small parish, it takes everybody to pitch in and help," Counsell said. "Everybody helps out with things that they like to do."

People have been very generous here. We're very fortunate to have that."

Fund raising isn't a problem with that kind of attitude. When the parish is faced with a project, "the money just comes in," Counsell said.

Some older members of St. Joseph can actually remember the parish's founding. One of those is Mary Buzzone, another parish leader who Counsell said is a faithful visitor to the hospitalized and sick.

(Continued on page 9)



**OLD VERSION**—St. Joseph Church looked like this before a restoration project in the 1970s. (Photo courtesy Madeline Counsell)

#### St. Joseph Parish

Year founded: 1920

Address: Wood Avenue, Universal,  
IN 47884 (attended from  
Sacred Heart Parish, Clinton)

Telephone: 317-832-8468

Administrator: Father Michael Kelly

Music director: Josephine Lynn

Business manager: Madeline Counsell

Number of households: 60

Church capacity: 150

Mass: Sunday-8:30 a.m.

#### Weekly profiles will include all parishes

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

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

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# New Albany parish gears up for stewardship

Our Lady of Perpetual Help Parish is preparing for its stewardship efforts with the archdiocesan plan

by Peter Agostinelli

Parish staff and members of Our Lady of Perpetual Help Parish in New Albany are using the Lenten season to start taking another look at stewardship.

The effort comes as the parish is planning to enter into the archdiocesan stewardship program later this year. Tom Yost, pastoral associate at Our Lady of Perpetual Help, said the parish needed some work in stewardship education before getting into the archdiocesan program this fall. A parish stewardship committee will be formed to help address the needs and concerns of people at the parish.

About 130 parishioners have been meet-

ing in small groups to study "The Disciple As Steward." The program is a six-week small group study of the United States Catholic Bishop's pastoral on stewardship, titled "Stewardship: A Disciple's Response." The participants have been divided into 13 small study groups. Members were invited to serve as group leaders or to host meetings in their homes.

Yost said the small group method is proving to be successful. He said Our Lady of Perpetual Help parishioners embraced small group study when the parish held the Renew program several years ago.

"All these people value the larger church ... but some need a little bit more of a spiritual nurturing," Yost said. That's espe-

cially true when the larger church is as big as Our Lady of Perpetual Help's parish community of 1,200 families, he added.

Help also has come from Father John Fink. The pastor of Our Lady of Perpetual Help has plugged the values of good stewardship in his homilies. Members of the parish's adult catechetical team have contributed help as well.

Also, Yost said the parish has asked teachers at Our Lady of Perpetual Help School to incorporate stewardship lessons into the curriculum.

Lent seemed to be a good time for the parish to begin tackling this project. The 40 days of the season are "a teachable moment," Yost said.

The three major goals in this process include:

- continuing the progress made in the parish's previous sacrificial giving campaign;

- promoting a greater sense of stewardship as a way of life;

- and laying the groundwork for the stewardship committee.

As with many parishes, Yost said, part of the challenge is simply promoting stewardship as an attitude or mindset. He thinks the people at Our Lady of Perpetual Help Parish are closer to that now that they're involved with these stewardship education efforts.

And developing that mindset is the key to approaching stewardship as a way of life instead of as an obligation, Yost said. That's why it's important to show all parishioners that they have skills and talents that can benefit a parish—an attitude of gratitude, as the saying goes.

"There's no telling what we can do with this kind of attitude," Yost said. "The Kingdom of God is going to get better and bigger and truer if we help to build it. The better stewards we are, the more we're in touch with God at the source."

## St. Benedict, Terre Haute, parishioner remodels pipe organ

by Dave Delaney

Bruce Waskewitz has always wanted his own organ. Call it a pipe dream, but the 57-year-old member of St. Benedict Parish in Terre Haute has finally realized his dream. He has found a 535-pipe Kimball organ to restore.

When the Elks Club building was torn down from a new Indiana State University

administration center, he bought the organ. It had been dedicated on Nov. 11, 1936. In its new home, it has been rededicated to the new owner's dad, who loved the sound of pipe organ music.

Waskewitz is no stranger to music. At 10, he began taking piano lessons and by 12, he was the assistant organist at St. Benedict. From there, he took more lessons from Russ McCoy, a musician, at the Terre Haute Conservatory of Music.

He's in no rush to complete his task of restoration. The project has grown expensive, partly because he had to put a building in his back yard to keep it in. "It's an expensive hobby," he said.

"Right now, I'm adding theater organ pipes to it and increasing the size of the blowers," he said. The object—more power. The organ has seven ranks of pipes and there's a kicker—he has 32 more notes from a pedal board. He keeps the cost down by doing the wiring himself.

Among Waskewitz' guests are many local church organists.

After graduating from the old Shurtleff High School, Waskewitz earned a degree in electronics from Chicago's DeVry Technical Institute. He's just retired from managing the data processing program for the city of Terre Haute.

Hardly a day passes that Waskewitz doesn't play his pipe organ. "Most of the time, I'm alone," he said. When he's finished, it will sound like a theater organ.

## St. Joseph celebrates 75 years

(Continued from page 8)

The big plans on the horizon are the 75th anniversary celebration. Parishioners are planning a special Mass and a social event afterward.

Counsel said a future concern is simply keeping the parish open. Given its size and the fact that the congregation isn't exactly growing, she said, parishioners are aware that a shortage of priests could mean trouble.

But attendance is solid. Counsel said the church is full every Sunday, with a standing-room only crowd present during some summer Sundays.

And the people are coming from afar. Besides Universal, parishioners hail from towns like Centerville and New Goshen, and even from Paris, Ill.

Counsel thinks things will go well as long as Father Kelley or any other priest assigned to Sacred Heart Parish in Clinton is available to offer the sacraments to St. Joseph's people. She said it's important to have the church there, not find it so easy to jump into a car and drive to parishes in other towns.

Whatever the future brings, it's clear that St. Joseph Parish is a cornerstone of life for Catholics in Universal. Father Kelley thinks it has proven to be what the people need.

"It's been a center and focus of life for them and their ancestors," Father Kelley said.

**PIPE DREAM**—Bruce Waskewitz plays the 535-pipe organ he is restoring. A former organist at St. Benedict, he bought the organ and built a structure in his backyard to house it. (Photo by Dave Delaney)



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# Penance services are scheduled

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

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

## Seymour Deanery

March 19, 7 p.m. at St. Ambrose, Seymour  
March 22, 7 p.m. at St. Patrick, Salem  
March 23, 7 p.m. at St. Bartholomew, Columbus  
March 28, 7 p.m. at St. Joseph, Shelbyville  
March 31, 7 p.m. at American Martyrs, Scottsburg  
April 3, 7 p.m. at Prince of Peace, Madison  
April 4, 7 p.m. at St. Vincent, Shelby County  
April 4, 7 p.m. at St. Mary, North Vernon  
April 9, 2 p.m. at Holy Trinity, Edinburgh for St. Rose of Lima and Holy Trinity parishioners

## Indianapolis West Deanery

March 22, 7:30 p.m. at St. Michael, Indianapolis  
March 27, 7:30 p.m. at St. Gabriel, Indianapolis  
March 28, 6:15 p.m. at St. Monica, Indianapolis  
March 29, 7 p.m. at St. Joseph, Indianapolis  
March 29, 7:30 p.m. at St. Christopher, Speedway  
April 2, 2 p.m. at Holy Trinity, Indianapolis  
April 6, 7 p.m. at Holy Angels, Indianapolis  
April 9, 2 p.m. at St. Anthony, Indianapolis  
April 10, 7:30 p.m. St. Malachy, Brownsburg

## New Albany Deanery

March 21, 5:30/7 p.m. at St. Michael, Charlestown  
March 22, various times, at Providence High School  
April 2, 3 p.m. at St. Joseph, Corydon  
April 2, 7 p.m. at St. Mary, Lanesville  
April 3, 7:30 p.m. at St. Mary, Navilleton for Our Lady of Perpetual Help, New Albany and St. Mary parishioners  
April 4, 5:30/7 p.m. at St. Paul, Sellersburg  
April 4, 7 p.m. at St. John, Starlight  
April 5, 7 p.m. at St. Augustine, Jeffersonville for Sacred Heart, Jeffersonville and St. Augustine parishioners  
April 5, 10 a.m./7 p.m. at St. Michael, Bradford  
April 5, 10 a.m./7 p.m. at St. Anthony, Clarksville  
April 6, 7 p.m. at St. Mary of the Knobs, Floyds Knobs  
April 6, 5:30/7 p.m. at St. Joseph Hill, Sellersburg  
April 6, 7 p.m. at Holy Family, New Albany

## Indianapolis North Deanery

March 21, 1 p.m. at St. Luke School, Indianapolis  
March 22, 8:45 a.m. at Christ the King, Indianapolis  
March 22, 9:30 a.m. at Bishop Chetard High School  
March 22, 1 p.m. at St. Luke School, Indianapolis  
March 23, 7:30 p.m. at St. Andrew, Indianapolis  
March 28, 7:30 p.m. at St. Luke, Indianapolis  
March 28, 7:30 p.m. at Christ the King, Indianapolis  
March 29, 7 p.m. at St. Thomas Aquinas, Indianapolis  
March 29, 7:30 p.m. at St. Matthew, Indianapolis  
March 29, 7:30 p.m. at St. Pius X, Indianapolis  
March 30, 8:15 a.m. at Immaculate Heart of Mary School  
April 2, 3 p.m. at St. Joan of Arc, Indianapolis  
April 6, 7 p.m. at Immaculate Heart of Mary, Indianapolis  
April 10, 9:30 a.m. at Cathedral High School, Indianapolis  
April 10, 7:30 p.m. at St. Lawrence, Indianapolis  
April 13, 9 a.m. at St. Joan of Arc School, Indianapolis

## Connorsville Deanery

March 22, 7 p.m. at St. Ann, New Castle  
March 28, 7 p.m. at St. Andrew, Richmond  
March 30, 7:30 p.m. at St. Michael, Brookville  
April 3, 7 p.m. at St. Elizabeth, Cambridge City  
April 4, 7 p.m. at St. Gabriel, Richmond  
April 5, 7 p.m. at Holy Guardian Angels, Cedar Grove  
April 6, 7 p.m. at St. Mary, Rushville  
April 8, 12:05 p.m. at St. Mary, Richmond

## Bloomington Deanery

March 20, 7 p.m. at Christ the King, Paoli  
March 21, 7:30 p.m. at St. Agnes, Nashville  
March 22, 7 p.m. at St. Mary, Mitchell for St. Vincent, Bedford and St. Mary parishioners  
March 28, 7 p.m. at St. Jude, Spencer  
March 29, 7:30 p.m. at St. Charles, Bloomington  
April 6, 7:30 p.m. at St. John, Bloomington  
April 7, 7 p.m. at Our Lady of the Springs, French Lick

## Indianapolis South Deanery

March 20, 7:30 p.m. at St. Francis & Clare, Greenwood  
March 21, 7:30 p.m. at Our Lady of the Greenwood, Greenwood  
March 22, 7:30 p.m. at St. Mark, Indianapolis  
March 28, 7 p.m. at St. Roch, Indianapolis  
March 28, 7:30 p.m. at Nativity, Indianapolis  
March 29, 7:30 p.m. at Holy Name, Beech Grove  
March 30, 7:30 p.m. at St. Barnabas, Indianapolis

March 30, 7:30 p.m. at Sacred Heart, Indianapolis  
April 9, 4 p.m. at St. Jude, Indianapolis

## Batesville Deanery

March 26, 3 p.m. at Immaculate Conception, Milhousen  
March 26, 1 p.m. at St. Maurice, Napoleon for St. Dennis and St. Maurice parishioners  
March 27, 7 p.m. at St. Louis, Batesville  
March 28, 7:30 p.m. at Immaculate Conception, Aurora  
March 28, 7 p.m. at St. John, Enochsburg for St. Anne, St. Maurice and St. John parishioners  
March 29, 7 p.m. at St. Lawrence, Lawrenceburg  
April 3, 7 p.m. at St. Joseph, St. Leon  
April 6, 7 p.m. at St. John, Dover  
April 7, 7:30 p.m. at St. Mary, Greensburg  
April 7, 7 p.m. at St. Charles, Milan  
April 8, 6:30 p.m. at St. Nicholas, Ripley Co.  
April 9, 7 p.m. at St. Anthony, Morris  
April 9, TBA at St. Magdalene, New Marion  
April 10, 7 p.m. at Holy Family, Oldenburg

## Tell City Deanery

March 29, 7:30 p.m. at St. Boniface, Fulda  
March 29, 7 p.m. at St. Meinrad, St. Meinrad  
April 5, 7 p.m. at St. Martin, Sibera  
April 9, 7 p.m. at St. Paul, Tell City for parishioners of St. Michael, Cannelton, St. Pius, Troy and St. Paul

## Indianapolis East Deanery

March 21, 7:30 p.m. at St. Thomas, Indianapolis  
March 21, 9:30 a.m. at St. Phillip, Indianapolis  
March 22, 7 p.m. at St. Mary, Indianapolis  
March 27, 7:30 p.m. at Little Flower, Indianapolis  
March 28, 7 p.m. at St. Phillip, Indianapolis  
March 29, 7:30 p.m. at Holy Spirit, Indianapolis  
March 29, 9 a.m. and 7 p.m. at Holy Cross, Indianapolis  
March 31, 7 p.m. at Our Lady of Lourdes, Indianapolis  
April 3, 7:30 p.m. at St. Simon, Indianapolis  
April 4, 7 p.m. at St. Peter & Paul Cathedral, Indianapolis

## Criterion Pacer day to help seminarians

The Criterion is sponsoring an Archdiocesan Family Day with the Pacers for the Portland game on April 2 at 3 p.m. (EST) at Market Square Arena. Proceeds will benefit the seminarians.

Motorcoach charters are available from Jeffersonville. Tickets must be ordered by March 20. Those interested should check the ad in this week's *The Criterion* for further details.

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# Faith Alive!

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## Christians need to get 'hooked' on forgiveness



**VICTIM**—We don't just sin against someone. We sin someone. It is like a fishing hook. The object of the sin is caught by the sin's hook, by its barb. Sin always has an object, and the victim has no choice but to react to having been sinned. (CNS illustration by Robert F. McGovern, a professor at The University of the Arts in Philadelphia, Pa.)

## It is essential to forgive

by Fr. John J. Castello

God is eager to pardon our sins. But that doesn't mean God's love is forced on us. A forced love is a contradiction. Love requires a willingness to be loved.

After giving his version of the Our Father, Matthew's Gospel singles out one of its petitions for special comment:

"If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive you your transgressions" (Matthew 6:14-15).

If we are not open to God's pardon, we cannot profit by it. It cannot penetrate our hearts.

Matthew tells about a question Peter posed to Jesus: "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?" Jesus answered: "I say to you, not seven times, but seventy-seven times" (Matthew 18:21-22).

Then we are told of the ungrateful servant whose astronomical debt was written off by the king, but that servant refuses even to listen to a fellow servant who begs for an extension on a paltry debt.

When the king hears of this he is outraged and reinstates the first man's debt.

"So will my heavenly Father do to you, unless each of you forgives his brother from his heart" (Matthew 18:35).

The fact that this passage in Matthew occurs in the context of instructions for the life of the community indicates the importance of forgiveness for the community's health.

The author of Colossians lists the attitudes that must characterize the members of his community: "Put on ... heartfelt compassion, kindness, humility, gentleness and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do" (Colossians 3:12-13).

Why this concern about forgiveness?

The most obvious reason is that all these authors realized the importance of community, and without forgiveness genuine community is just about impossible.

An even more profound reason is that the really distinctive Christian virtue is love. In his famous hymn to love, Paul lists its practical characteristics:

"Love is patient, love is kind ... it is not quick-tempered, it does not brood over injury" (1 Corinthians 13:4-5).

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

by Fr. W. Thomas Faucher

My bishop was an avid fisherman who traveled the diocese, stopping often to test the river.

What he caught he shared with families along the road, often giving them four or five beautiful trout.

People were talking about the bishop one Sunday when a young boy asked, "Does the bishop use hooks when he fishes?"

"Yes he does," I answered. "But hooks sin the fish don't they?" he asked.

It was the first time I ever heard the word "sin" used as a verb with an object. "To sin" someone.

The boy's word usage contained deep wisdom.

We don't just sin. And we don't just sin against someone. We really do "sin someone."

It is like a fishing hook. The object of the sin is caught by the sin's hook, by its barb.

Sin always has an object, and that object, whether it is ourselves or someone else, is one active victim, the catch of the sin.

That victim has no choice but to react to having been sinned.

That is why we cannot talk about sin without talking about the victim's reaction, without following the hook into the catch and seeing what happens to the sin.

The victim of sin has been hurt, pained, injured, violated, infected.

The reactions—or responses—to this infection, this violation, can take many forms, including anger, revenge, hatred, despair, self-pity, loathing.

These are all ways in which the sin, the infection, is carried along, kept alive. The victim becomes the next perpetrator, the next sinner.

But forgiveness, Jesus told us, is the real response, the only response that kills the infection and stops the sin.

Forgiveness is a difficult concept because forgiving often is confused with forgetting. People think that to forgive is to pretend something did not happen, to erase it from the board.

I think the word "acceptance" is a better word. Real forgiveness is not forgetting, real forgiveness is acceptance.

Acceptance stops sin. This involves four steps.

• First is the Christian realization that the sin happened, that the event took place, that what was done was indeed done.

• Second, acceptance is a way of saying that I am not going to let that event, no matter how terrible, destroy me by turning me into a sinner.

• Third, acceptance is then turning to the king who "sinned" me and both acknowledging what he or she did and acknowledging further that he or she is still responsible for the consequences of what was done.

• Fourth, acceptance means praying for this person the best I can—and meaning it. Perhaps in the future I will find myself not fully trusting that person again or being careful when dealing with him or her. But most of all, acceptance means I sincerely hope that person grows in personal wisdom, grace and holiness.

Acceptance—forgiveness—is easiest if the person asks for forgiveness. Acceptance is hardest when the person does not ask for it. There is nothing harder than being sinned against, and having the person not even ask for forgiveness.

But even then real forgiveness/acceptance must be given, because forgiveness heals the victim even more than the sinner.

The model we have for learning how to react to sin is God. God's reaction is to give us powerful medicine to kill the infection of sin.

It is important that God has raised the moment of giving the medicine to the level of divine worship.

In the liturgy itself we do not always stand before God in our Sunday best; we come in our tattered rags of having sinned, standing there beating our breasts and saying:

"This is what I did, God. Can you still love me?"

And God scoops us up in a graceful parental embrace and says:

"Of course I love you. I accept you—sins, sins, failings, mistakes and all. There is nothing you can do that will make me stop loving you. Now take my hand and let's walk on again. And this time don't let go!"

That is what we call the sacrament of penance. It is when we go to God and say that we have been there "sinning," other people and ourselves, and by that very fact "sinning." God.

And God reacts—thereby teaching us how to react—by accepting us and giving us another chance.

But God does not pretend we didn't do it. We are still responsible for the consequences of our sin, we still have to live with what we have done.

It is not a make-believe world where consequences disappear. It is a real world where sin causes real pain and true destruction.

The sinner—no matter how sorry, and no matter how well forgiven and accepted—still is accountable for what he or she has done.

Sin is an infection, an infection with a hook, that is damaging and painful.

We are "sinned" by someone else, and we either continue the sin or end it with forgiveness/acceptance.

The more forgiveness there is in the world, the less sin there will be.

(Father W. Thomas Faucher is a priest of the Diocese of Boise, Idaho.)

### DISCUSSION POINT

## Mercy can lead to forgiveness

### This Week's Question

What does it mean for you to be merciful?

"As a manager, when someone makes a big mistake I try to look at it as a growth experience rather than as a detrimental experience. For me, being truly merciful is as beneficial to the person doing it as the person receiving it." (Michael Collins, Murfreesboro, Tenn.)

"I live close to where Susan Smith (charged with murdering her children) lives. Real mercy would mean not just praying for Susan's children, but praying for Susan. People here have not been very merciful to Susan Smith. I think that God's mercy is that big." (Jeanne Scott, Rock Hill, S.C.)

"The first place to be merciful is with yourself—to accept God's mercy for you. By accepting, that you become able to be merciful in your dealings with others." (Charlie McCarthy, Warwick, R.I.)

"To help everyone that I can ... I have done prison ministry. Many people, even good Catholics, have ridiculed me for that. ... But many of these prisoners have heard little about God's love for them. They are shocked that anyone loves them." (Betty Craig, High Ridge, Mo.)

"Mercy is when someone hurts you very badly and you still forgive them—even though the hurt may still remain." (Dwight Callahan, Mountsville, W.Va.)

"Mine is a simple answer—to act as Jesus did. To feed the hungry, clothe the naked, give drink to the thirsty." (Betty Thompson, Tacoma Park, Md.)

### Lend Us Your Voice

An upcoming edition asks: What is the real challenge for parents in "letting go" of older teens and young adults?

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



**FORGIVENESS**—In a 1983 visit, Pope John Paul II forgives his would-be assassin, Mehmet Ali Agca, in Agca's jail cell. (CNS photo)

# '...To forgive is divine'

by Dan Luby

The funeral home was crowded. People talked quietly, greeting each other with subdued smiles and sad looks.

The family stood near the open casket, receiving the murmured condolences of those who knew and loved Belinda, their wife, mother and grandmother.

Into this solemn scene of dignified grief and warm affection came a sudden chill. A woman entered and stood in the back of the room, staring at the casket.

She was the sister of the woman who had died. This sister's life had been one of taking advantage, of blaming, of demanding without thanks.

Belinda's children never had pried the details out of their mother, but they had seen the tears and felt the anguish when she talked about her sister.

Diane had no place in this funeral home, with this family, they thought. Collectively, but wordlessly, they ignored her.

They were horrified when the father—a husband devoted to his wife for almost half a century—rose from his seat and walked unsteadily to the back of the chapel to Diane.

The silence was electric as he stood before her and looked into her defiant, angry face and smiled.

"Diane," he said softly, "I'm so sorry about Belinda. It must be hard to lose a sister."

He took her hand and led her to the casket where her sister lay. The children watched in shock as Diane's eyes overflowed with silent tears.

"She looks good, doesn't she?" he whispered. Diane nodded, a tear falling from the end of her nose.

"She so wanted you to come," he said. "We're glad you're here."

It was, they said later, the most heroic thing they ever had seen. All the lessons about mercy and inspired preaching that

had urged on them the importance of forgiveness faded utterly in light of the great lesson their father had taught them.

After the funeral, his children asked him how he had found the courage to do it.

"Well," he said, "I didn't think I could at first. I remembered all the pain she'd caused. But then I thought about your mother and what a forgiving person she was to me. I loved your mother all my life, but I hurt her sometimes too, and she always forgave me. When I saw Diane back there, alone, I knew I had to bring her up, to bring her in. I knew I had to forgive her too. So I said, 'Belinda, pray for me, honey.' And I just got up and went to her. I'm glad."

Most of us never will have an opportunity to forgive as dramatically as the man at the funeral home. But all of us have chances to pardon those who hurt us.

Whether it is for a violent outrage or a thoughtless remark, for life-long pain or a moment's discomfort, we who are disciples of the Lord Jesus are called to forgive.

It is never easy. There are always good reasons for not doing it. No one wants to be taken advantage of. Nobody wants to let go of the illusory sense of moral superiority that goes with holding on to a well-deserved grudge.

But if Jesus is our model, we have to err on the side of forgiveness and risk mercy to someone who doesn't "deserve" our mercy and forgiveness.

After all, who among us really deserves God's mercy? It is always a gift, lavishly poured out by God who stops at nothing to heal and redeem.

And in the end, forgiveness—modeled on God's mercy—is what marks us as Christian.

(Dan Luby is director of the division of Christian formation for the Diocese of Fort Worth, Texas.)



**FORGIVENESS**—Family members attending their mother's funeral were shocked when their father spoke kindly to the troublesome sister of the wife he was mourning. Later they realized his kindness to her was a powerful lesson in forgiveness. (CNS illustration by Robert F. McGovern, a professor at The University of the Arts in Philadelphia, Pa.)

## The catechism stresses forgiveness

by David Gibson

I think I've found out something noteworthy about the Catechism of the Catholic Church: When it talks about sin, it also talks about mercy. It seems that to speak of one is to speak of the other.

Some things are important: Mercy is one of them. And forgiveness. Sin is important too. What is noteworthy, however, is that when the catechism speaks of sin it tends to bring mercy into the picture right away too.

When the catechism presents its outline for a "catechesis for the 'newness of life'" in

Paragraph 1697, one of its nine topic areas is "sin and forgiveness." The two are coupled.

Later on the topic of "sin" is examined in the catechism. But the discussion begins with a sort of preface on "mercy and sin" (Nos. 1846-1848). The result? An exploration of sin's meaning begins with this sentence: "The Gospel is the revelation in Jesus Christ of God's mercy to sinners."

One advantage of this approach is clearly proposed by the catechism. We need to acknowledge that we are sinners or we won't discover the truth about ourselves, it says. However, "without the offer of forgiveness" we won't "be able to bear this truth" (No. 1697).

(David Gibson edits "Faith Alive.")

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## QUESTION CORNER

## Annulment rates differ in the U.S. and abroad

by Fr. John Dietzen

**Q** You have written often about annulments, and I have your brochure on this subject. It helped me understand a lot.

**A** speaker I heard on television mentioned something I hope you can answer or explain. He said American Catholics have far more annulments than other countries. Is this true? If it is, how do you explain it? (Florida)

This response is a little slow in coming, for which I apologize. The information you ask for isn't easy to find or interpret. A report out of Rome some weeks ago should offer some perspective.

During 1992, according to the survey, 10,596 annulment cases were introduced in Europe (Catholic population about 290 million), in the United States (Catholic population 55 million) 47,000 cases were begun in the same period.

What is the explanation? Some Catholics immediately (and, sadly, often gleefully) accuse tribunals in this country of being overly lax.

From what I know, that is not a significant factor at all. One would be hard put to find any other part of the world where local bishops have, overall, attempted more aggressively to

adhere to the letter and the spirit of church law, and at the same time make legitimate processes as available as they possibly can for the spiritual good of the people.

From conversations with priests and other church leaders around the world, my sense is that many areas of the world, for reasons usually beyond anyone's control, don't even possess a tribunal system such as we have in the United States.

Another reason for the discrepancy is the difference in how one defines that an annulment process has been "introduced."

If we count every initial inquiry sent to a tribunal, we arrive at one figure. If, however, we count only the actual formal "petitions," which may be submitted only well into the process after a fairly strong case has already been established, we will arrive at a much lower figure, and of course a rather different percentage of "annulments granted."

Another reason for the variation, according to information in the report, is the difference in the number of people who seek an annulment in the first place.

In my own experience and that of many other priests with whom I have spoken, the percentage of divorced Catholics who practice their faith at least to some degree and at least investigate the possibility of annulment is considerably larger in our country than it seems to be elsewhere.

Italy, with a Catholic population about the same as the United States, has about 12,000 divorces a year, obviously most of them involving Catholics, and approximately 1,200 annulment cases annually.

Germany, with a population of 28 million, started 848 annulment cases in 1992, of which 540 (nearly two-thirds) were granted. Yet, the president of the German bishops' conference estimates that about one-third of German Catholics are in second marriages.

Most of these, he says, for one reason or another just do not want to go through the annulment procedure.

Obviously, even with many numbers in hand, getting the annulment picture in focus is not easy, certainly not as easy as some Catholics rush to make it.

(A free brochure, printed in English or Spanish, outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

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

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## FAMILY TALK

## Family values cover four major elements

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I keep hearing about a return to "traditional family values." At first I agreed wholeheartedly, but now I wonder what it's all about. Each side attacks the other, and nobody defines what they're talking about. What do the politicians mean by "family values"? How do you define them? (Iowa)

**Answer:** What a good point you make with your question. Who can be against family values, especially when they remain vague and ill-defined?

No illegal drugs and no unwed pregnancies. That seems to be what most politicians mean. Like old-time preachers, they invoke the family in denouncing sin. No one can object lest the speaker be accused of being "soft on sin."

I have two problems with the politicians' definition.

First, saying doesn't make it so. It's easy to attack sin (drugs and unmarried sex) with words, but much harder to eliminate sin. Whether within the family or from a politician's stage, a lecture demanding an end to vice may sound good. The lecture, however, usually does little to change the situation.

My second problem with the vague definition of "family values" is its negativity. Even were the anti-sin lecture successful, we are still left with a vacuum. The sinless person is still not necessarily virtuous.

Jesus associated with sinners. He focused, however, on love—love of neighbor. He taught it. He modeled it. Even in dying he demonstrated his love.

Nowhere can love be better taught and expressed than within the family. In an increasingly impersonal world, the family may well be the last oasis of personal affection.

Your letter caused me to reflect on my own definition of "family values." Here are four worthwhile elements.

- A family takes care of its own.

Without judging, the family welcomes its wounded members home from a crisis.

In "The Death of the Hired Man," Robert Frost so eloquently said, "Home is the place where, when you have to go there, they have to take you in."

Society has changed. Entitlement programs like Social Security, Medicare and Medicaid have replaced the family. Society has taken over a traditional family value.

Does a return to family values mean that we should once again be responsible for the care of our fathers and mothers, our brothers and sisters, nieces and nephews?

- A family has time for its members.

Time is a gift. Since family has the basic responsibility for living and shaping its smaller members, parents need to spend time with their children.

Does this mean no more families with both parents working? No more day care? No more latchkey kids? In the traditional family, a relative was almost always immediately available.

- A family teaches responsibility.

Years ago, families were somewhat larger and help was necessary so chores were assigned to each family member.

With smaller families, children's chores became less needed.

How many parents have said, "It's easier to do it myself."

- A family follows through.

In the traditional family, parents saw that rules were followed. Rules like homework and curfew were effective and fair.

Virtue to me involves more than avoiding sin. Because of his highly personal nature, virtue is best taught within the family through "family values."

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Bensenville, Ind. 47078.)

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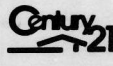
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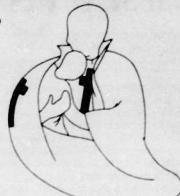
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# Entertainment

## VIEWING WITH ARNOLD

### 'Cobb' explores life of talented, troubled star

by James W. Arnold

Ty Cobb, baseball's dark superstar, gets a suitably ambiguous epitaph in Ron Shelton's tempestuous film account of the last year or so of his troubled life. The movie transcends Cobb to become a meditation on greatness and its puzzling causes and effects.

Here is an extremely gifted man, the first to be admitted to the Hall of Fame, the greatest diamond legend of them all. But Cobb had character flaws enough for a whole team. Compared to him, the worst of today's obnoxious sports superegos seem like Maria Von Trapp.

If nothing more, that could be said, "Cobb" would amount to just one more painful and tasteless expose of another phony pop hero.

But more is said. Shelton, with brilliant help from his star, Tommy Lee Jones, digs deeply to reveal Cobb's vulnerability and humanity. Cobb had everything and nothing; he lived the essential American tragedy.

In the film he also understands his failure, though he spurns compassion with the fierce brashness that made him famous.

For the talented, the terrible question has always been, "What's the profit, if you gain the whole world, and lose your own soul?"

Cobb was almost the definitive case: the consensus greatest of all time, a multi-millionaire who couldn't make a bad investment. Yet few men ever had such a large combination of major vices. As a player he was mean-spirited, notorious for doing anything to gain an advantage, including injuring or humiliating an opponent. He was vain, a womanizer, divorced by three wives for extreme cruelty. He largely ignored his children, and unhappy things happened to them.

In later years, he became reclusive and paranoid. His daily intake of booze was awesome. He gambled. He carried a gun, used it to intimidate, and fired it often. He hated blacks—check that—he hated everybody, as a line in the movie says, except himself and his own distorted view of the world. Eventually, as you might expect, he was also sick, with a repertoire of major and minor diseases.

Cobb's pathetic history recalls Oscar Wilde's Dorian Gray, who remained young and successful while his portrait aged and showed the corruption of his sins. In Ty's unfortunate case, he just finally became the picture in the attic.

For most of "Cobb," writer-director Shelton ("Bull Durham," "White Men Can't Jump") makes little effort to soften the blows of sportswriter Al Stump's stunning 1994 biography that revealed Cobb in all his miserable nakedness. Before then, the major biography had been a whitewash: Stump ghosted for Cobb in 1961, just before he died.

The film describes the wild 18 months that Stump and Cobb spent putting the first book together. The disbelieving Stump (Robert Wahl) learns about Cobb as they travel around the country. (The past, the time of baseball glory, appears in awful

# Oscar Picks

Best bets to win Oscars at this year's Academy Awards, as picked by Gerri Pare of the U.S. Catholic Conference Office for Film and Broadcasting

BEST PICTURE

"Forrest Gump"

BEST ACTRESS

Jodie Foster "Nell"

BEST ACTOR

Tom Hanks "Forrest Gump"

BEST SUPPORTING ACTRESS

Jennifer Tilly "Bullets Over Broadway"

BEST SUPPORTING ACTOR

Martin Landau "Ed Wood"



©1995 CNS Graphics

flashbacks.) Cobb has legal control and wants the book to glorify him. So Stump collects a second set of notes, for the book that will tell the full truth.

In fact, Stump comes to have mixed love-hate feelings about Cobb, and so do we. Certainly, he was outrageous. Like many eccentrics, he was often funny. And excuses could be made for the reprobate ballplayer. He was almost certainly psychotic.

At 17, in an event of true horror, Cobb got the news that the father he worshipped had been shot dead by his mother, who claimed she had mistaken him for an intruder. (In reality, it was a sex scandal.)

But the key sympathy comes from Jones's complex and insightful performance, which suggests the truth that even young Anne Frank perceived—that all people are good at heart, even racist, racist, wife-beating celebrities.

In one of "Cobb's" best scenes, the retired star is at a Cooperstown Hall of Fame banquet, watching filmed highlights of his greatness. But in his mind, the film also covers the rest of the truth, and he imagines all present are watching footage of him

abusing his wife, neglecting his kids, the booze and sex parties, etc.

When the film is over, he receives the usual standing ovation, and he bows. Seeing the guilt and remorse, we are inclined to forgive. There is little doubt that Ty turned his own life into a kind of hell.

Cobb also did some good. He was extremely generous to old ballplayers down on their luck, and he left millions for good causes, including poor children who would otherwise (like himself) never have a decent education.

The movie at times seems to go over-the-top, yet rarely all of its excess happened much as they're portrayed. The moral may be, as one of the lines goes, that "greatness is overrated." It sure was for Cobb, whose talent was arguably a curse.

Most "celebrity exposes," so trendy in the 1990s, are simple scandal-mongering. But this one looks with ultimate kindness into a troubled spirit.

(A life with touches of glory, absurdism, comedy, pain and misery, seen in moral perspective; language, sex situations; satisfactory for mature audiences.)

USCC classification: A-IV, adults, with reservations.

## Recent USCC

### Film Classifications

Man of the House .....	A-III
The Mangler .....	O
Outbreak .....	A-III
Roommates .....	A-III

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

## Priest praises TV program about AIDS ministry

by Mark Pattison

Catholic News Service

A priest portrayed in an upcoming made-for-television movie about a Catholic family facing the AIDS crisis says both he and the Catholic Church are treated well in the film. "In so many AIDS films the church is either not there or the church is an enemy," said Atonefather Father James Gardiner, who is portrayed in "My Brother's Keeper," airing Sunday, March 19, from 9 p.m. to 11 p.m. on CBS. (Check local listings to verify the program and time.)

"What I liked is that the church is there throughout," he said. "The priest is there as quiet but consistently present."

The fact-based film concerns Catholic twin brothers Bob and Tom Bradley, both highly respected, well-liked teachers in Long Island, N.Y.

Several years ago, Tom was diagnosed as HIV-positive. Only Bob knows that his brother has been receiving treatments for AIDS-related health complications.

When insurance money is denied Tom for a potentially life-saving operation, he must sue, an action that forces both brothers to come out of the closet as homosexuals.

Father Gardiner's character, he told Catholic News Service in a March 6 telephone interview from New York, is a composite of himself and a layman. He said TV production staff members took a few liberties with events. "When they win their court case, they had me there helping them pack" for the trip to the hospital, Father Gardiner said. "In fact, I was cooking a dinner for them. But the scriptwriters said nobody would ever believe that."

Father Gardiner, who works at the National Pastoral Life Center in New York, is a member of the National Catholic AIDS Network, a group of AIDS ministers which meets annually.

"It's part networking, it's part retreat, it's part relaxing together," he said. "It's also educating to see how people do with resources and without resources."

Father Gardiner met the Bradleys nearly 10 years ago when he was in full-time ministry at a parish in Greenwich Village. "They're twins," he said. "They were very noticeable. How did we become friends? We don't know. I talked with him at length about his diagnosis. I presided at his

funeral. I prayed for him at his interment. A lot of priests do that. That is what the church does, and it is supposed to do: walk with the people who are in hard times, or as they used to say, 'in extremis'—up against it."

Father Gardiner and the Bradley family were able to view an advance copy of "My Brother's Keeper" before screening at Harvard University.

The program turned out to be a good thing for the priest.

"Tommy's been dead two, three years now," he said. "It's funny how much stuff is still unresolved. It just reminds you how close you can get to people. You forget you have your own feelings to deal with, and you don't want to have to deal with them when you're seeing yourself up there on a screen at the same time as hundreds of other people."

In a review for the U.S. Catholic Conference, Henry Herx, director of the conference's Office for Film and Broadcasting, said the drama is a "sincere and emotionally satisfying" story which is "not about homosexuality but about how people respond to the pain and hurt of someone suffering from a devastating disease."

However, Herx said that the film "lacks the kind of dramatic complexity that would make it more credible and less edifying."

### TV Programs of Note

Sunday, March 19, 8-11 p.m. (A&E cable) "Who Wrote the Bible." A popular account of recent biblical scholarship is presented in this special program. The special's perspective is that regardless of whether one accepts the Bible as the inspired word of God, the subject of how these sacred texts were written down and preserved over the centuries is endlessly fascinating.

Viewers get an interesting sampling of what modern archeology has learned about biblical times as well as scholarly speculation about the character of those who wrote the texts and how they were assembled in their present form. Narrated by Richard Kiley with biblical passages read by Jean Simmons, the program intersperses comments by a variety of scholars with maps, timelines, paintings of biblical scenes, and contemporary footage of the Holy Land. Produced by Multimedia Entertainment and FilmKos, the format is

familiar to anyone who has seen their ongoing A&E series "Mysteries of the Bible."

Sunday, March 19, 10-11 p.m. (HBO pay cable) "5 American Handguns—5 American Kids." Narrated by actor Beau Bridges, the documentary by Vince DiPersio and William Guttentag travels to five locations across the country to talk with the families and friends of those who died of shots fired by a youngster accidentally or senselessly. In each case, the painful loss of a loved one highlights the fact that the tragedy would not have occurred if the youngster had not had access to a handgun. Sobering research about the proliferation of handguns in the United States includes the tragic statistic that out of 24,000 Americans killed by handguns last year, 3,600 were children.

Monday, March 20, 10:30-11 p.m. (PBS) "A Day in the Warsaw Ghetto: A Birthday Trip in Hell." This World War II special showcases the illegally taken photographs, hidden for 40 years, of the doomed inhabitants of the Warsaw ghetto in their daily activities that reflect both hope and despair, alongside rectified private diaries of the residents.

Tuesday, March 21, 8:05 p.m.-12:05 p.m. (TBS cable) "A Century of Women." The contributions made by little- and well-known women on the home front and in the workplace during the 20th century are the focus of this rebroadcast. Director Sylvia Morales packs a tremendous amount of biographical material into the larger documentary portion. Vintage footage chronologically explores how, as societal forces shaped the changing attitudes towards women in America, women themselves sought a balance between work and the concerns of motherhood.

Wednesday, March 22, 9-10 p.m. (PBS) "Edgar Allan Poe: Terror of the Soul." An author who was appreciated only long after his death is the subject of this documentary about a man known to readers today as a master of the macabre. The inventor of the detective story and an extraordinary poet, Edgar Allan Poe (1809-49) was regarded as an unstable alcoholic whose work was disdained by the literary critics of his day. This program in the "American Masters" series looks at Poe's troubled personal life and professional career, which over the course of 18 years of writing netted him a grand total of \$6,200.

(Check local listings to verify program dates and times. Henry Herx and Gerri Pare of the U.S. Catholic Conference Office for Film and Broadcasting wrote the TV Programs of Note.)

THIRD SUNDAY OF LENT

# The Sunday Readings

Sunday, March 19, 1995

Exodus 3:1-8, 13-15 — 1 Corinthians 10:1-6, 10-12 — Luke 13:1-9

by Fr. Owen F. Campion

The Book of Exodus is the source of this Lenten weekend's first reading.

Moses was the greatest figure of ancient Hebrew history. Abraham was, and is, regarded as the father of the Chosen People, and he is the great symbol of unyielding and profound faith.

However, Moses was commissioned by God to confront Pharaoh himself, one of the most powerful figures in the world, in God's behalf, and to speak with God's own authority in commanding the monarch to release God's people from their slavery.

Later, Moses led the freed slaves across the Sinai peninsula toward the land God had promised them as their home.

The reading, this weekend, is most expressive. It should not be dismissed as simply a charming story from ancient Jewish folklore. Its message is very significant.

First of all, God speaks to Moses. This mere act is a great concession on God's part, allowed only by God's power. God bridges the wide gulf that separates divinity from humanity, eternity from time, to actually converse with a limited mortal. The meeting of God and Moses in this circumstance reveals an intimacy of the most extraordinary character.

Then, secondly, God reveals to Moses the divine name. In those days, names were much more than labels, more than words to assist in the process of identification. The very pronunciation of a name brought into reality the essence of the person whose name was spoken. Names were sacred.

God discloses the name "I AM" to Moses, underscoring the intimacy that God establishes between the divine and the human. It was the holiest relationship, and to be included in this relationship was humankind's greatest privilege.

Speaking to Moses, God further showed great love for the Chosen People. God guided Moses across the deserts of Sinai, but also to the very presence of God.

St. Paul's first Epistle to the Corinthians underscores what was proclaimed in the reading from Exodus. God supplied for the people by giving them Moses as their leader and teacher.

All this, Paul explains, was to draw the people away from the heartbreak and peril of sin, and to bring them closer to God and God's eternal life.

The Apostle warns that no one can achieve eternal life, no one can earn salvation, without God's help. Those who would stand alone surrender themselves to great spiritual danger. Standing alone,

they stand on quicksand. Standing with God, they stand on a foundation of solid stone.

St. Luke's Gospel selection is actually two brief messages in one reading. In the first the Lord tells the audience that those slaughtered by Pilate in an attempt to subdue Jewish insurrection, and those unfortunate enough to have been beneath a tower that fell, were not necessarily evil people. However, they met earthly death as all humans meet earthly death.

The Lord called upon the audience to reform, to return to God.

Unless this reformation occurred, God would cut the unfaithful away. It is a chilling thought, but a consequence invited by sin.

## Reflection

The first two lessons tell a marvelous story. Its drama is stated well in the first reading from Exodus.

God reaches out to all. God reveals the divine nature itself. God allows mere mortals to know the divine name, to know this intimate detail of the divine person. It is a knowledge perfectly disclosed in Jesus, the Son of God, the embodiment of love and of everlasting life.

Opposite this reassuring image is the outcome of the first story in this weekend's reading from Luke.

Death awaits us all, no matter how sophisticated medicine becomes. For those who stand apart from God, eternal death awaits. It is a frightening thought, the most frightening thought of all.

But eternal death need not be. Those who turn to God, who accept God, are beyond death. In Christ, they are risen, and on the last day they will be raised forever.

The one secret to this success, a secret lavishly revealed by God to Moses, by Paul to Corinth and to us, by Luke to the church and the church to the world, is that when we turn to God, God receives us in the dearest and closest of relationships. In this is life.

When we reform ourselves, we secure eternal life. Lent is the process by which we form ourselves.

## 'The Pope Teaches' resumes next week

Pope John Paul II took a break from his busy schedule last week for his annual Lenten retreat.

The "Pope Teaches" column, which is based on the pontiff's remarks at his weekly Vatican audience, will resume publication in the March 24 issue of *The Criterion*.

# Daily Readings

Monday, March 20  
Joseph, husband of the Virgin Mary  
2 Samuel 7:4-5a, 12-14a, 16  
Psalm 89:2-5, 27, 29  
Romans 4:13, 16-18, 22  
Matthew 1:16, 18-21, 24a or Luke 2:41-51a

Tuesday, March 21  
Lenten weekday  
Daniel 3:25, 34-43  
Psalm 25:4-9  
Matthew 18:21-35

Wednesday, March 22  
Lenten weekday  
Deuteronomy 4:1, 5-9  
Psalm 147:12-13, 15-16, 19-20  
Matthew 5:17-19

Thursday, March 23  
Toribio de Mogrovejo, bishop  
Jeremiah 7:23-28  
Psalm 95:1-2, 6-9  
Luke 11:14-23

Friday, March 24  
Lenten weekday  
Hosea 14:2-10  
Psalm 81:6-11, 14, 17  
Mark 12:28B-34

Saturday, March 25  
The Annunciation of the Lord  
Isaiah 7:10-14  
Psalm 40:7-11  
Hebrews 10:4-10  
Luke 1:26-38

## SAINT OF THE WEEK

# St. Joseph was a righteous man

by John F. Fink

With this article on St. Joseph, the foster father of Jesus, we bring this series to a close. Since it began two years and two months ago, 106 of the major saints of the church have been profiled, most of those who are commemorated in the liturgy plus a few who are not.

St. Joseph's feast is a solemnity, the highest class of liturgical celebration. Besides Joseph, only the feasts of the Blessed Mother, John the Baptist, and Peter and Paul are observed as solemnities. St. Joseph's feast is March 19.

What we know definitely about St. Joseph is recorded only in the Gospels of Matthew and Luke—and they don't always agree. Matthew, for example, tells us that Joseph was the son of Jacob. Luke says his father's name was Heli. Matthew says that Joseph and Mary had a house in Bethlehem when Jesus was born and then they moved to Nazareth after their flight into Egypt to escape the wrath of King Herod. Luke says that they lived in Nazareth and went to Bethlehem because of a census, since Joseph was of the family of David.

We don't know how old Joseph was. Many paintings show him as much older than his wife, Mary, perhaps because of an ancient tradition—from about a century after the Gospels were written—that he was a widower, with several children from an earlier marriage. Some Bible exegesis say that this might explain the Gospel references to "the brothers and sisters" of Jesus, since the church has always taught that Mary remained a virgin throughout her life. The church itself has never pronounced on this. Some people believe that Joseph was an older man when he married a teen-age bride because he seemed to be able to take charge more than a young man in his late teens or early 20s might be expected to do. The prime example of this was his leading the Holy Family into Egypt after he was told in a

dream that Herod sought to kill his child. On the other hand, if Joseph did in fact have other children, this would have been the obvious place for Matthew to say that he took them to Egypt, too. So I personally discount the possibility that Joseph had other children.

A further reason for thinking that Joseph might have been considerably older than Mary is because he was apparently dead by the time Jesus began his public life around the age of 30 or so. The last time he is mentioned is when Jesus was 12 and the family visited the Temple in Jerusalem for the feast of the Passover.

We know that Joseph was a carpenter, which means that he was a skilled craftsman, so he was probably able to make a good living for his family. He apparently also owned some land (which was rather rare in those days) since only landowners were usually counted in Roman censuses, and that's what Luke said prompted him to travel to Bethlehem.

We are told by Matthew that he was a "righteous man" who was willing to divorce Mary quietly so as not to "expose her to shame" when she became pregnant before the couple lived together. "Expose her to shame" is a mild understatement; the penalty for proved adultery among the Jews was death by stoning. Matthew went on to say that, after he was assured by an angel in a dream that Mary conceived her child through the Holy Spirit, Joseph "took his wife into his home."

Joseph and his family were faithful followers of the Mosaic Law—the law of Moses. Thus they presented their oldest male child in the Temple and "each year" they went to Jerusalem for Passover. It seems certain that they faithfully observed all the other laws.

Joseph was obviously a man who was always open to receiving the word of God. He obeyed God in all things and he was always diligent in protecting his family.

## MY JOURNEY TO GOD Lenten Walk

And I shall always remember years  
I'll try to walk this Lent with Jesus,  
Carrying my cross without complaint,  
Dedicating myself to help those in need.  
I'll share the joy of being a disciple,  
And I will find coffee.

But between failures  
I will hold on and find God  
In the people that enrich my life,  
For because I seek and meditate

I know, however that because in prayer  
I will know happiness

And because life is the journey  
I will have a newness of life  
I will have a newness of life  
I will have a newness of life  
I will have a newness of life  
I will have a newness of life

by June Hill  
June Hill is a member of St. Bartholomew's in Columbia. She attends Mass at the 10:00 AM service.



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# The Active List

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

## March 17

St. Lawrence Church, 4650 E. Shadeland Ave., will hold a Fish Fry every Friday during Lent from 5-8 p.m. at the church. Beer will be available.

☆☆☆

St. Michael Church, 3354 W. 30th St., will hold a Lenten Fish Fry from 5:30-8 p.m. Adult dinner is \$4; child's dinner is \$2.50. For carry out, call 317-526-0516 after 4 p.m. For more information, call Christine Morrison at 317-248-0767.

☆☆☆

Sacred Heart Church, 1530 Union St., will present the Stations of the Cross at 7 p.m. in the church. For more information, call the parish office at 317-638-5551.

☆☆☆

Today is the closing date for ordering Easter Poticas from Holy Trinity Parish, Indianapolis. Cost is \$13. Call 317-634-2289 or 317-636-5681.

☆☆☆

St. Lawrence Church and Lawrence United Methodist Church will hold a murder mys-

tery dinner fundraiser in Father Conen Hall, 6944 E. 46th St. at 6:30 p.m. Semi-formal attire requested. Cost is \$15 per person/\$25 per couple. The dinner is the major fundraiser for the Lawrence Summery Kids' Club. Call 317-543-4925 for tickets or information.

☆☆☆

St. Patrick Church, Indianapolis, will hold a St. Patrick's Day Patronal Feast and Mass at 6 p.m. Irish Stew or Ham and Cabbage dinners cost \$5 for adults and \$3 for children under 12. Entertainment by Bernie McShea and his "Irish Micks." Raffle will be drawn at 10 p.m. For more information, call 317-631-5824.

☆☆☆

King's Singles will gather for a Eucharist on St. Patrick's Day. Meet at Christ the King School conference room, 5658 N. Crittenden Ave. at 7:30 p.m. Bring a deck of cards.

☆☆☆

The Knights of Columbus, #437, 1305 N. Delaware, will hold a St. Patrick's Day Party beginning at 11 a.m. with Irish Ballroom Scotty

Grant, Cathedral High School band, Irish Dancers of Indianapolis and more. Corned beef and sauerkraut, muligan stew and corned beef and cabbage dinners will be served from 11 a.m. to 7 p.m.

## March 17-18

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a retreat, "The Seven Mountains of Thomas Merton," with Father Jeff Godecker. Call the center at 317-788-7581 for registration information.

☆☆☆

The Jeffersonville Knights of Columbus Lip Sync Players will present, "There's No Business Like Show Business," at the JFK Council Hall, 221 E. Market St. Doors open at 7 p.m.; show begins at 8 p.m. \$3 donation. Proceeds will be divided between the Community Kitchen and the Crusade for Children. On Friday, a buffet will be served for \$6 on Saturday, modicooli will be served for \$6 also. Call Luann Whittaker at 812-283-6441.

## March 17-19

Milford Spiritual Center, Cincinnati, will hold a retreat, "Joy and Intimacy," with Bob and Eileen McConkey. Cost is \$250 per couple. For more information, call 513-248-3000.

☆☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a women's Lenten retreat, "Living the Be-At-

titudes of Jesus," with Franciscan Sister Norma Rocklage and Franciscan Father Tom Fox. Cost is \$95. For more information, call Fatima at 317-545-7681.

☆☆☆

Kordes Enrichment Center, Ferdinand, will hold a retreat, "Partnership Spirituality." Cost is \$205 for resident couples, \$150 for commuter couples. For more information, call the center at 812-367-2777 or 800-880-2777.

☆☆☆

The Deaf Apostolate of the archdiocese will host Deaf Mission 1995 at St. Matthew Church, 4100 E. 56th St., with Father Rich Luberti. The mission is from 7-9 p.m. on Friday and from 10 a.m. to 5 p.m. on Saturday. Meet for Mass at 9 a.m. on Sunday. For more information, call: Miller Arvin at 317-538-7524 TTY from 4:30-8:30 p.m.

## March 18

St. Michael Home School Association will sponsor its annual garage sale from 7 a.m. to 2 p.m. in the church basement, located at 38th and Tibbs.

☆☆☆

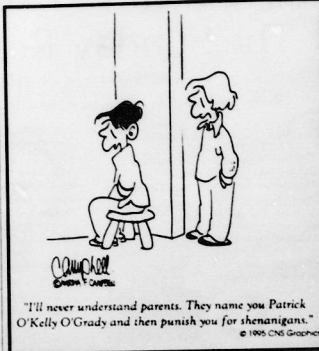
The Office of Worship will present the first session of its Liturgical Ministry Formation Program II for liturgical leaders from 9 a.m. to 2 p.m. at St. Mary Church, Greensburg, 302 E. McKee St. Father David Groeller will lead this session on the parish liturgy committee. For more information, call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

☆☆☆

The Young Widowed Group will celebrate St. Patrick's Day at Melanie Pettilio's house. Dress in green garb. Call Melanie at 317-465-1916.

☆☆☆

Positively Singles will gather for dinner at Forbiden City (near



80th and Ditch) and then a movie. Meet at 8:15 p.m. Call Carson Ray for details at 317-228-9321 (home) or 317-876-4749 (work).

☆☆☆

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

☆☆☆

St. Simon, 8400 Roy Road, will hold a reverse raffle at 8:30 p.m. Cost of \$20 includes dinner, drinks and a chance at \$1,000 and many door prizes. For more information, call Ruth Fagen at 317-546-0350 or Sherry Bluetmann at 317-891-2287.

☆☆☆

Holy Trinity, 302 N. Holmes Ave., will sponsor its Spring Lenten from 10 a.m. to 7 p.m. For more information, call the parish office.

☆☆☆

Breebeuf Preparatory School, 2801 W. 56th St., will hold its annual Bistrot dinner and auction in the gym beginning at 5:30 p.m. with cocktails and auction preview.

Tickets are \$50. For reservations or information call 317-870-2755.

## March 19

St. Joan of Arc Church will hold a rosary and Divine Mercy Chaplet 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. Paul, Sellersburg, will hold prayer and praise from 7:45 p.m. in the church. Come, worship and share in fellowship. For more information, call 812-246-4555.

☆☆☆

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

(Continued on next page)

## Medjugorje / Italy

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The Apostolate for Family Consecration will hold a Divine Mercy Novena from 6-8 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

☆☆☆

Holy Rosary Parish will present St. Joseph's Table, lavish Italian buffet, from 1-6 p.m. at Primo Banquet Hall, 3141 S. Thompson Rd., Monte Carlo, available. Adults, \$6, children under 12, \$4. Proceeds to benefit Central Catholic School.

☆☆☆

St. Patrick Church, 936 Prospect St., will hold its monthly "Meet and party" in the parish hall at 2 p.m. Admission is \$15. Diner prizes and refreshments available.

☆☆☆

The Little Sisters of the Poor and the residents of St. Augustine's Home for the Aged, 2345 W. 86th St., will hold a holy hour to pray for vocations. The event will be in the chapel of St. Augustine's Home beginning at 1:15 p.m.

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St. Paul Episcopal Church, 614 and Meridian streets, will hold "Choral Masterworks," with Frank Boles, Henry Purcell, John Blow, Marianne Greene, William Byrd, Hubert H. Parry and Richard Driks. For more information, call 317-253-1277.

☆☆☆

St. Matthew Parish, 4100 E. 56th St., will hold an adult education

program on respect life with a pitch-in salad dinner from 6-8 p.m. in the Lawless room. Call for reservations to Sarah at 317-251-4176. Babysitting is provided.

☆☆☆

St. Andrew the Apostle Parish, 3022 E. 96th St., will hold an auction 1-3 p.m. Items such as Notre Dame, "Hall chicks," restaurant certificates, overnight hotel stays, Sunday brunches and appliances will be on the auction block.

☆☆☆

St. Mary of the Woods College will celebrate outdoor family Stations of the Cross at 4 p.m. Meet for Vespers at the Church of the Immaculate Conception. For more information, call Linda at 812-535-3131, ext. 140.

### March 21

King's Singles will meet at Christ the King Church, 5884 N. Critten-den Ave. for 5:30 p.m. Mass followed by dinner at a nearby eatery. All adult singles are welcome to join.

☆☆☆

Marian College's Mature Living Seminars will present the first of the "Expanding Our Horizons" series with "Some Misconceptions in Science," presented by Conventual Franciscan Leopold Keffler. Suggested donation for the entire series is \$20 or \$31 per session. Class will be held in Marian Hall, room 251 from 10-11:15 a.m.; lunch break from

11:15-12:45; then afternoon session from 12:45-2 p.m. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0123.

☆☆☆

The Newman Guild of Butler University will hold a day of recollection at 9 a.m. at the Beech Grove Benedictine Center. For more information, call Ginny Vest at 317-786-5363.

### March 22

St. Luke Church, 7575 Holiday Dr. East, will host a lecture, "Blessed Families," from 7-8:30 p.m. in conference room 2. This lecture is the second in the Divorce and Beyond II series. Call the parish office for more information. Cost is \$5.

### March 23

Providence Junior High School, Clarksville, will hold an open house and registration for the 1995-96 school year at 7 p.m. in the library. If you have not received an application, call the high school at 812-945-2538.

☆☆☆

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

☆☆☆

St. Francis Retreat Center will hold Lenten prayer at 7:30 p.m. in the chapel. For more information, call 812-923-8817.

☆☆☆

Marian College will commemorate the 50th anniversary of the martyrdom of Archbishop Oscar Romero of San Salvador in the Marian College Chapel at 7 p.m. For more information, call Franciscan Sister Rachel West at 317-925-1280.

### March 23-24

Beech Grove Benedictine Center will hold a retreat, "Biblical Imagery & Spiritual Development." For more information, call the center at 317-788-7581.

### March 24

St. Monica Parish, 6131 N. Michigan Rd., will hold a Lenten Fish Fry from 5-8 p.m. All are welcome.

☆☆☆

St. Thomas Parish, Fortville, will hold Lenten Meatless Dinners every Friday from 5-7 p.m. Stations of the Cross will follow at 7 p.m. A free-will donation will be accepted.

☆☆☆

St. Michael Church, 3354 W. 30th St., will hold a Lenten Fish Fry from 5-7:30 p.m. Adult dinner is \$4; child's dinner is \$2.50. For carry out, call 317-929-0516.

after 4 p.m. For more information, call Christine Morrison at 317-288-0767.

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St. Rita Church, 1733 Dr. Andrew Brown St., will hold a Lenten fish fry from 4:30-8 p.m.

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St. Lawrence Church, 4650 E. Shadeland Ave., will hold a Fish Fry every Friday during Lent from 5-8 p.m. at the church. Beer will be available.

☆☆☆

Positively Singles will gather at Salem Courthouse Apartments club room, 56th St. and 465, at 7 p.m. for an Italian dinner surprise. Call Mark Greco at 317-545-9157.

### March 24-26

The Cooperative Action for Community Development, Inc., a student-sponsored service program at St. Meinrad College, will hold its 27th annual "Sounds of Spring," in St. Bede Theater at 7 p.m. on Friday and Saturday night, then at 2 p.m. on Sunday. Tickets are \$6 for adults and \$4 for children. For more information, call 812-357-6576.

☆☆☆

Fatima Retreat House, 5351 E. 56th St., will hold a communal retreat for women "Eucharist Spirituality: Satisfying Hunger through Eucharist," with Father

James Farrell. For more information, call 317-545-7861.

### March 25

The Office of Worship will present the first session of its Liturgical Ministry Formation Program II for liturgical leaders from 9 a.m. to 2 p.m. at St. Mary Church, Greensburg, 302 E. McKee St. Shere Berg will hold this session on seasonal preparation. For more information, call the Office of Worship at 317-236-1483 or 800-362-9836, ext. 1483.

☆☆☆

St. Malachy, Brownsburg, will hold an Arts and Crafts Fair from 9 a.m. to 4 p.m. in Noll Hall at 330 N. Green St. St. Malachy Women's Club is sponsoring the event.

☆☆☆

The Catholic Widowed Organization will hold a pizza party at 5 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St. Cost is \$5.

### March 25-26

Holy Name School, Beech Grove, will hold Musicals '95 in Hartman Hall at 7:30 p.m. Music, dance and acts will be performed by 6th grade students. For more information or reserve seating, call Janie Killian at 317-787-3063. Tickets can be purchased at the door. Adults \$3, children, \$1.50.

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## Catholic Crossword



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### ACROSS

- 1 Good opposite
- 4 "Christ the — of Israel"
- 6 "I will — all that afflict thee" (Zap 3:19)
- 12 To shelter, on a ship
- 14 "he that doeth evil hath not — God" (3 John 1:11)
- 15 Rend
- 16 "It is good to be — afflicted."
- 18 Talking bird
- 20 Type of rubber
- 21 Weeding words
- 22 Remove from
- 24 Coffee (5)
- 26 Make again
- 27 Atlas page
- 30 "whether it be cow or —"
- 31 (Lev 22:28)
- 32 They keep your shoes on
- 33 "he died in a good old —"
- 34 (1 Ch 29:28)
- 35 "— do all things through Christ —" (Phm 4:13)
- 36 Pressing appliance
- 37 Design
- 38 Pig's place

### DOWN

- 1 Beach
- 2 Roman province
- 3 "God hath — her of wisdom."
- 4 Two-faced person
- 47 City in Simeon (Jos 19:7)
- 48 A son of Dathan (Gen 36:28)
- 49 Unit of land
- 50 Fryer
- 51 Wagers
- 52 "The — shall inherit the earth"
- 53 "God give thee of the — of heaven" (Gen 27:28)
- 1 Margaret's
- 19 Suggested Nutrition
- 22 Tasty nut
- 23 Biblical garden
- 24 Israel
- 25 Reverence
- 26 "whoever —" (Luke 1:38)
- 27 "And — behold the handmaid of the Lord" (Luke 1:38)
- 28 "Four days —" (Acts 10:30)
- 29 Writing utensil
- 31 Shrub with purple flowers
- 35 "Lord, is —?" (Mat 26:22)
- 36 Poor servants
- 37 Smooth or graceful
- 38 Evil king of Israel (2 K 8:18)
- 39 Coastal Phoenician city (2 Sam 24:7)
- 40 Expectorated
- 41 To be in Tours
- 42 "the labourer is worthy of his —" (Luke 10:7)
- 43 Ateah
- 44 Make sheep
- 46 "the carnal flesh is — like" (Psa 147:17)

Answers on page 22



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Conventual Franciscans: Living a Life of Possibility and Challenge

# Youth News Views

## CYO basketball teams give fans great times

by Mary Ann Wyand

Catholic Youth Organization basketball competitions always bring out the school spirit among fans. This year's CYO boys' basketball season and league tournaments were no different.

Although the cadet team from Holy Family Parish in New Albany finished in second place in the Cadet A Archdiocesan Tournament, their fans were tops in enthusiastic support for the team.

Holy Family parishioners were wearing "On the Road to Indy" sweatshirts in support of their eighth-graders during the archdiocesan cadet tournament finals on Feb. 26 at Secenia Memorial High School in Indianapolis.

A disc jockey from New Albany radio station WXXV-AM accompanied Holy

Family's large caravan to Indianapolis and delivered an exciting play-by-play report for Eagles fans who couldn't make the trip.

And more than 20 Holy Family cheerleaders led nearly 200 fans in rousing, foot-stomping cheers with help from the school mascot, eighth-grader Jessica Keene, who was dressed in an elaborate Eagle costume.

Most of Holy Family's cheering section drove up to Indianapolis the day before school secretary Teresa Beal said, and parents booked about 40 hotel rooms for the event.

It might have been the Indiana High School Athletic Association state basketball finals judging from the widespread parish support.

But all their cheers weren't enough to help the Holy Family Eagles past a very talented St. Pius X eighth-grade team from



**TOUGH GAME**—Holy Family School eighth-grader Philip Corrao of New Albany goes up for a shot while teammate Scott Bodenbender (far right) and St. Pius X players (from left) Jared Lowe, Bobby Gray and Matt Goodin watch the play during the CYO Cadet A Archdiocesan Basketball Tournament finals on Feb. 26 at Secenia Memorial High School.

the Indianapolis North Deane, who claimed the championship trophy in the Cadet A Archdiocesan Tournament with skillful plays and lots of effort.

After the little game, 5-year-old Shaun Lehman, whose brother plays on the Holy Family team, wondered why Eagles fans were sad because the New Albany eighth-graders earned a trophy too as the runner-up team. Even at his young age, it was apparent that he has figured out the CYO philosophy of good sportsmanship and recognition of every player's contributions to a team.

"The 1994-95 CYO boys' basketball program was a great success with nearly 3,000 boys playing on 300 parish teams," CYO executive director Edward J. Tinder said. "It is our hope that these young men were challenged to be their best in a fun and educational way."

Participation in CYO sports involves more than an athletic experience, Tinder said. "The program presents an opportunity for the adult volunteer coach to teach the participants the skills of basketball while also helping the boys to develop physically, mentally, spiritually, and psychologically."

### League and tournament results

Winners in the 1994-95 CYO boys' basketball leagues and tournaments are:

Cadet A Archdiocesan—St. Pius X, first;

Holy Family, New Albany, second.

Cadet A National Deane—St. Pius X, first; St. Monica, second.

Cadet A American Deane—St. Matthew, first; Immaculate Heart, second.

Cadet A League—St. Monica, first; St. Pius X, second.

Cadet B League—St. Pius X, first; Our Lady of Mount Carmel, G. Carmel, second.

Cadet B Tournament—Our Lady of Mount Carmel, G. Carmel, first; St. Pius X, second.

Cadet C League—St. Monica, first; St. Lawrence, second.

Cadet C Tournament—St. Monica, first; St. Luke, second.

56 A League—Holy Name, Beech Grove, first; Nativity, second.

56 A Tournament—St. Mark, first; St. Charles Borromeo, Bloomington, second.

56 B League—St. Jude R, first; St. Matthew R, second.

56 B Tournament—St. Jude R, first; St. Pius X, second.

56 C League—St. Mark, first; Our Lady of Mount Carmel, G. Carmel, second.

56 C Tournament—St. Mark, first; Immaculate Heart of Mary B, second.

56 D League—St. Barnabas W, first; St. Andrew, second.

56 D Tournament—Our Lady of Greenwood, Greenwood, first; St. Barnabas W, second.

Junior Archdiocesan—St. Louis, Batesville, first; St. Anthony of Padua, Clarksville, second.

Junior-Senior Deane—St. Luke, first; St. Malachy W, Brownsburg, second.

Junior-Senior League—St. Luke, first; Nativity R, second.

Freshman-Sophomore League—Holy Cross, first; St. Barnabas B, second.

Freshman-Sophomore Tournament—St. Lawrence R, first; Little Flower B, second.



**SAD FANS**—Holy Family School cheerleaders (from left) Blair Schmidt, preschooler Whitney Welch, and Emily Klein of New Albany express dismay as a talented eighth-grade team from St. Pius X in Indianapolis clinches the Cadet A Archdiocesan Tournament on Feb. 26 at Secenia Memorial High School in Indianapolis. (Photos by Mary Ann Wyand)

## Missionary work enriches life for Benedictine sister

by Mary Ann Wyand

Second of two parts

God's call to missionary work has taken Benedictine Sister Anna Marie Megel from Our Lady of Grace Monastery in Beech Grove all the way to Peru and Colombia.

Sister Anna Marie shared stories about mission work and her love of religious life during a vocations panel for Indianapolis North Deane sixth-graders. The event was sponsored by the Serra Club on Feb. 1 at Bishop Chatard High School in Indianapolis.

Father Glenn O'Connor, administrator

of St. Joseph Parish in Indianapolis, and St. Meinrad seminary Patrick Curran from St. Monica Parish in Indianapolis also spoke to the sixth-graders during the vocations convocation.

As Sister Anna Marie described her missionary experiences in far-off lands, the students were interested in how she found the courage to travel to another continent and live with people of different cultures.

"My story is a very ordinary story," the nun began. "I grew up on a farm about 60 miles south of here. How many of you have ever heard of Four Corners?"

From that "little spot on the road,"

Sister Anna Marie said, her desire to serve God and God's people would take her to other corners of the world.

"God sometimes works in strange ways," she said, smiling. "I have an aunt who is a nun and I have cousins who are priests. We were always surrounded by religion. I'm sure all that has influenced my life. When I was growing up, I loved to babysit and I always said I was going to get married and have a lot of kids. My sister was always going to be a nun. Now she's married and has eight kids and I'm a sister."

After hearing a missionary priest discuss the missions in Colombia, Sister Anna Marie asked her order if she could leave her teaching position at St. Barnabas School in Indianapolis and journey to South America.

"I was 10 years in Cali, Colombia, which is a very poor country," she said. "That was a great opportunity for me to learn about the Third World. I found out that I would receive much more than I was able to give to the people. They taught me what it means to have little and that the gift of love is more important than all the things we can accumulate in life."

Years later, when she had an opportunity to go to Peru as a missionary, Sister Anna Marie said she lived high in the Andes Mountains and enjoyed her life there with the Peruvian people.

"I'm happy to be home again (at Our Lady of Grace Monastery)," she told the students, "but I was so happy when I was in the missions. I think the important thing to remember is that wherever we are living and working we are building God's kingdom. When I see so many

young people, I think about the good things life has in store for each of you and what great things you can do in your life if you always seek out the good."

Whether young people choose a vocation to religious life or the priesthood or decide to become a teacher or a nurse or a scientist, she said, "what is important is that we all are building God's kingdom together."

When asked to describe their "favorite things" about serving God and the Catholic Church, the three panelists described miracles and a variety of opportunities to know and help many people.

"There's nothing I like better than to see people who are told they can't do something somehow overcome the odds and win," Father O'Connor said. "That happens all the time in people's lives, and priests get to be a part of it."

Students also asked the panelists if they felt called by God.

"It's not like an angel came and said 'I want you to be a sister,'" Sister Anna Marie explained. "I did feel called by God, but I felt it in my heart. It's more like a silent voice speaking in your heart, telling you that God is asking you to become a sister, priest or brother."

Father O'Connor agreed. "There are all kinds of signs along the way that helped me have the courage to say yes."

The sixth-graders also wondered what lessons the panelists have learned in their ministries.

"The greatest lesson I've seen over and over again," Father O'Connor responded, "is that nothing is impossible with God."

## 'Friends for Janice' needs support

St. Mark Parish youth ministry coordinator Clara Starks of Indianapolis invites archdiocesan Catholics to participate in the "Friends for Janice Crusade" to raise funds for medical expenses for St. Mark youth group member Janice Waling.

Janice was seriously injured in an automobile accident last August, and her family needs help with medical bills.

For information about how to help the 16-year-old Southport High School student, contact Starks at 317-783-9574 or make checks payable to St. Mark Parish and mail to 535 Edgewood Ave., Indianapolis, Ind. 46227.

Orientation and registration for the 1995-96 school year at Our Lady of Providence Junior High School in

Clarksville is scheduled on March 23 at 7 p.m. in the school library.

Enrollment will be limited by facility and educational considerations, school officials said, and admission decisions will be made on the basis of existing guidelines.

For information or an enrollment application, call Providence at 812-945-2538.

Cardinal Ritter High School in Indianapolis is organizing a girls' **AAU basketball program** with teams for female athletes aged 11 through 14.

For more information about Cardinal Ritter's new AAU program, contact Dan Krodel at 317-328-9934 or Alan Mac Donald, Ritter's athletic director and girls' basketball coach, at 317-927-7828.

# Campus Corner

## IUPUI Newman Center presents Lenten program

by Tonya Balthazaar  
IUPUI Newman Center student

As part of its calendar of Lenten events, the IUPUI Newman Center will embark upon its second series of lectures on Catholic spirituality. The first installment of the series was presented in the fall of 1994 as part of the Center's RCIA program.

The Newman Center has instituted the lecture series as part of a campaign to reintroduce members of the campus community and the community-at-large to Catholic spirituality. The lectures give participants the opportunity to discuss various aspects of Catholic spirituality with a variety of speakers from the archdiocese.

The fall lecture series began in September with a presentation by Franciscan Sister Norma Rockledge, Sister Norma, vice president for mission effectiveness at Marian College, introduced the concept of "spirituality" in the Catholic context. The lecture served as an excellent background for the October lecture

by Franciscan Father Elias Koppert. Father Elias currently serves at Sacred Heart Parish on the southside of Indianapolis.

The final lecture of the fall series was presented by Professor Paul Galanti, professor of law at the Indiana University School of Law at Indianapolis.

In his lecture, Galanti recounted his return to the Catholic Church after a 39-year absence.

It all began, Galanti explained, when he was on sabbatical in Shanghai, China. As an avid runner, Galanti had set out to find the "Shanghai Hash House Harriers," a group of expatriate runners who live and work in Shanghai. Galanti had been told that the group would have races every Sunday afternoon and the location of the next race would be posted at a local grocery store in a hotel complex called the Shanghai Center.

On the same bulletin board, a notice stating that after two years of petitioning by western consulates, the authorities of Shanghai and Beijing had given permission for a Catholic Mass to be celebrated in English.

While at Mass, Galanti was deeply

**CATHOLIC SPIRITUALITY**—Paul Galanti, professor of law at Indiana University on the IUPUI campus, speaks to Newman Center students about spirituality. Galanti's lecture is part of the fall Lenten lecture series that is being presented at the IUPUI Newman Center. (Photo by Tonya Balthazaar)



moved by the faith and the endurance of others who were also present. Many of these men and women had been Catholic before the Communists took power in 1949.

The faithful endured great persecution because they had remained committed to their faith, particularly during the Cultural Revolution. Among these men and women was Bishop Aloysius Jin Luxian, Bishop of Shanghai.

As of 1993, Bishop Jin's faith led him to jail, then into exile for more than 25 years. Upon meeting Bishop Jin, Galanti was stunned by the fact that he showed no sign of persecution.

The experience with Bishop Jin in the Good Shepherd Chapel led to the reconversion of Galanti. While he was in the chapel, he realized that he was in the presence of God—a God for whom he had held no belief just moments

before, he said to the IUPUI students who were assembled for his lecture.

The Lenten Series of lectures will be a continuation of the fall series. On March 22, Father Clarence Walden, pastor of Holy Angels Parish, will present the "Spirit of the Lenten Christian."

On March 29, a presentation on "The Lenten Journey" will be held with Lois Jensen of Marian College. On April 5, Benedictine Sister Carol Falkner will present a video and lecture on "Prayer as a Means to God."

All lectures will take place at 6:30 p.m. in the IUPUI Newman Center, 1309 W. Michigan St.

For more information, call the center at 317-632-4378. The lectures will be preceded by Mid-Week Menu, an inexpensive dinner club for students, at 5:30 p.m.

## Butler Writers series continues on March 23

The Butler Spring Visiting Writers Series continues on March 23 at 7:30 p.m. in Atherton Student Union Reilly Room presenting Carlos Fuentes, a popular Mexican fiction writer and poet. Fuentes is considered one of Latin America's most distinguished novelist and cultural figure. Other writers on the Butler schedule are:

- Jamaica Kincaid, fiction writer and critically acclaimed author, March 29, 7:30 p.m., Atherton Student Union Reilly Room

- Russell Edson, New England poet, April 5, 7:30 p.m., Robertson Hall Johnson Room

- Eavan Boland, Irish poet, April 10, 7:30 p.m., Atherton Student Union Reilly Room

The series offers programs to encourage and develop student writing, draw community attention to literacy issues and host respected writers from throughout the world. For more information, call the Butler University Writers' Studio at 317-283-9861.

☆☆☆

St. Charles Borromeo Parish, Bloomington, invites college people to affirm their faith through discussion, singing, prayer and social activities with their student fellowship club. The group meets on Sundays at 6:30 p.m. in the conference room. Call Sean at 812-335-0976 or Janet at 812-857-0652 for more information.

☆☆☆

Martin University will hold a play, "African Wedding," on March 18 at the university's Performing Arts Center, 2171 Avondale Place. All events are free and open to the public. Call Pat Stewart at 317-543-3262 for the time of the event.

☆☆☆

The Indianapolis Newman Centers will hold a Lenten/Spring retreat on March 25 from 11 a.m.-7 p.m. The retreat will be held at the IUPUI Newman Center, 1309 W. Michigan St. Chris Dixon will lead the retreat. For more information, call Michael Augustin at 317-684-1807 or the Newman Center at 317-632-4378. Cost is \$7 per person.

☆☆☆

The Ballet Folklorico, the national folk ballet of Mexico, will entertain the students and community at University of Indianapolis in Ransburg Auditorium March 17-19. Performances are slated at 7:30 p.m. on Friday and Saturday; and 2 p.m. on Sunday. There is no cost for the event and seating will be on a first-come, first-served basis. For additional information, call the Ransburg Box Office and 317-788-3251.

☆☆☆

The Indianapolis Newman Centers will travel to Market Square Arena on April 1 at 7:30 p.m. to watch the Indianapolis Ice take on Kalamazoo. No cost to students. Sign up at Mass on March 19.

☆☆☆

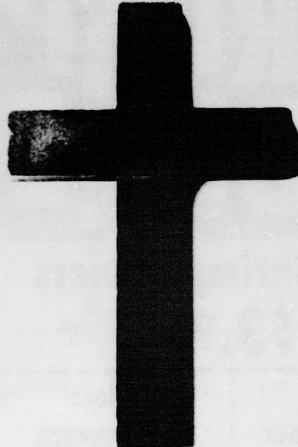
The University of Indianapolis Newman Center will gather for a Lock-In at Morgantown Methodist Church on March 17 at 9 p.m. Sign up in Chaplain John Young's office.

☆☆☆

IUPUI Newman Center will start playing co-ed volleyball on March 26 from 6-7:30 p.m. If you would like to be on the team call the Newman Center at 317-632-4378 to register.

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# Vatican OKs summit document after negotiations

World Summit on Social Development touched on poverty, jobs, inclusion of all people

by Cindy Wooden  
Catholic News Service

COPENHAGEN, Denmark—After bargaining that went into the early hours of the morning, the Vatican was able to support the conclusions of the World Summit on Social Development.

"We share the consensus, and overall we are pleased with the documents," said Vatican spokesman Joaquin Navarro-Valls, a member of the Vatican delegation to the March 6-12 meeting in Copenhagen.

Vatican Secretary of State Cardinal Angelo Sodano, addressing the summit March 12, pledged the Vatican would join the participating nations "and all men and women of good will in the task of charting a new era of cooperation for the integral development of humanity."

The summit, which brought together delegates from some 170 nations, had as its three main goals the elimination of

poverty, the creation of jobs and the inclusion of all people in society.

Under those three headings, the summit touched everything from the foreign debt burden of developing countries to situations in which women are discriminated against in education and the job market.

The last hurdle faced by the Vatican in getting a document it could support was convincing other delegations to recognize the rights of parents in overseeing the sex education and health services provided to their children, Navarro-Valls said.

The Vatican's point was accepted at 2 a.m. March 10, he said, barely making the deadline for completion of the declaration and plan of action signed by some 120 presidents, vice presidents and prime ministers on the summit's closing day.

Much of the wider summit debate focused on the allocation of resources for social development, particularly for education, health care and job creation.

The meeting began with a proposal that

industrialized nations earmark 20 percent of their foreign aid for social projects and that the countries which receive such aid allocate 20 percent of their government spending to similar projects.

The summit ended up promoting the "20-20 formula" as a purely voluntary target.

"At first I was pessimistic because it is only voluntary," Navarro-Valls said March 11. "But all of these heads of state are making a public commitment to this goal. It will be a moral obligation."

Chilean Ambassador Juan Somavia, who headed the document drafting negotiations, was also disappointed with what he called the summit's acceptance of "20-20 between consenting adults."

But, he said, "those who like it can do it and start the process off."

"The true result of the summit is a moral one—a process of changing the way we look at these problems," Somavia said.

"The summit is a point of departure and now we have to run with the ball," he told reporters March 10. "We must shed the enormous moral indifference to the plight of the poor."

Pope John Paul II, speaking at the Vatican March 12, said the summit called the world's attention to "the inequalities which exist between rich and poor peoples and the tragedies which threaten the life of a great part of humanity."

"These unfortunately are the result of a world which, forgetting God, frequently ends up humiliating the dignity of the human being," he said.

The pope expressed his hope "that the Copenhagen meeting would represent a sign of hope for the poor of every continent and constitute a promise for the building of a world marked by freedom and solidarity."

Members of the Vatican delegation agreed at the summit that behind every social and economic proposal made there must be a moral commitment not only to giving to the poor, but to changing the patterns of spending and consumption in rich nations which monopolize the world's resources and lock poor nations out of the global market.

Msgr. Diarmuid Martin, secretary of the Pontifical Council for Justice and Peace and head of the Vatican delegation, told the summit March 7 that commitment is the key to the meeting's success.

The leaders of the world's nations come together at this summit not just to study, to analyze, to reflect on or to discuss poverty, productive employment and social integration," he said.

"They will make a promise to those 1 billion people in today's world who live

in abject poverty to do something concrete and definitive about their situation," said Msgr. Martin.

To approach the task with skepticism but not concrete action "would simply be unworthy of humanity," he said.

The Vatican delegation was pleased with the success it had in getting other delegations to accept two of its proposals dealing specifically with women, Navarro-Valls said.

The first was inserted in a chapter on the importance of work for enabling people to become active participants in society.

The Vatican proposal called on governments to report in their gross national product statistics the value of unpaid work that women perform at home.

The final language adopted said such reporting could be separate from official GNP reports, but it did acknowledge the need to recognize "the great social importance" of the unpaid work of those who care for children, the elderly and persons with disabilities.

The second Vatican proposal was included in the summit declaration's commitment to equal access to health care and education for boys and girls, men and women.

The amended and adopted passage called for an international health and education effort to promote respect for human dignity and protect "all women and children, especially against exploitation, trafficking and harmful practices such as child prostitution, female genital mutilation and child marriages."

The Vatican along with many Latin American countries and most Islamic nations also worked to ensure the summit recognized the central place of strong, stable families in creating strong, stable societies, Navarro-Valls said.

Cardinal Sodano told the summit its goals could not be met without government support for institutions which teach people the values of solidarity, love, friendship, tolerance and cooperation.

"Undoubtedly, the first of these institutions to be safeguarded is the family, the basic unity of society," he said.

One area where the Vatican had hoped for stronger action was on the question of foreign debt burden of poor countries, many of those nations pay more in interest on their debts each year than they receive in development aid.

Msgr. Martin had told the summit the saga of foreign debts, and out-of-control loan payments had a historical beginning and must have a historical end.

## Pope's rescheduled trip to U.S. is one day longer—Oct. 4-8

by Catholic News Service

NEW YORK—New Yorkers who originally planned to see Pope John Paul II last October will get a one-day bonus for waiting a year.

The Vatican announced March 2 that the pope will visit the United Nations, several New York and New Jersey sites and Baltimore Oct. 4-8.

This will make his stay in the New York area one day longer than was called for in last year's plan, which had to be canceled because of the pope's slow recovery from surgery after he broke his thigh bone.

Among local events expected to be carried over to the new schedule are:

- Mass for young people in the New York Archdiocese.
- Visits to St. Patrick's Cathedral in New York, Sacred Heart Cathedral in Newark, N.J., and the Cathedral of Mary Our Queen in Baltimore.
- Outdoor Masses in Giants Stadium in New Jersey and Oriole Park in Baltimore.
- A prayer meeting at Shea Stadium in the Brooklyn Diocese.

From a global standpoint the centerpiece of the papal trip will still be his visit to the United Nations Oct. 5.

Last year that visit was to mark the U.N. International Year of the Family. This year it will mark the 50th anniversary of the United Nations, which was formed Oct. 24, 1945.

Pope John Paul II's arrival Oct. 4 will be the anniversary of another historic occasion.

It will be 30 years to the day since the first time a reigning pope set foot on U.S. soil.

On Oct. 4, 1965, Pope Paul VI landed in the morning, visited St. Patrick's, met privately with President Lyndon B. Johnson, spoke at and toured the United Nations, celebrated Mass in Yankee Stadium, visited the Vatican Pavilion of the World's Fair and left late that night to return to Rome.

As originally planned, Pope John Paul is expected to fly to Baltimore on the final day of his visit and return to Rome from Baltimore-Washington International Airport.

Archbishop Renato R. Martino, papal nuncio to the United Nations, said the pope's U.N. visit "will reaffirm that the popes have recognized the great service of the United Nations for promotion of peace and development in the world."

It will also "encourage increased awareness among the nations that the problems of each country are the problems of all, and the world community must help resolve them," Archbishop Martino added.

He said Oct. 5 was chosen instead of Oct. 4 for the U.N. visit because Yom Kippur falls on Oct. 4 this year.

When the 1994 papal visit was postponed, Archbishop Martino said that U.N. and Vatican officials had tentatively agreed on rescheduling it for late November 1995.

The bishops of the dioceses involved asked for an earlier time, however, because of concern about the difficulties that cold and bad weather could pose for outdoor events that late in the year.

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# 'JESUS' FILM SEEN BY HALF-BILLION WORLDWIDE

In 1977, while ill and in failing health, Bishop Fulton J. Sheen welcomed to his New York City apartment "JESUS" film producer John Heyman and consultant Paul Eshelman.

"I explained our project to Bishop Sheen," Eshelman recalls. "I told him we wanted to produce a full-length motion picture, done by a major Hollywood producer, faithful to the text of the Gospel of St. Luke, that would powerfully portray the life of Christ. And, that we wanted to show the film around the world. I remember him saying to me, 'Sometimes you are in the trough of the wave, while other times you are riding the crest. I encourage you to continue and reach the crest of this project.'"

Prior to the meeting with Bishop Sheen, producer John Heyman spent five years writing, researching and filming the movie. Father Tom Forrest, C.Ss.R., Executive Director of Evangelization 2000, called the film "inspiring and touching." "Jesus," carefully filmed on site where events occurred in the Holy Land 2,000 years ago, has now been seen by more than 578 people worldwide.

The film has also been translated into 300 languages, meaning people around the world can view it in their own language. They can see the story of Jesus' life in a presentation which the Rev. Louis Kihneman, director of Religious Education and Evangelism in the Diocese of Corpus Christi, Texas, said "will definitely have a great effect on the lives of all who see it whether they be of Christian churches or not."

In its national theatrical release, more than 200,000 Catholic school children viewed the film at separately scheduled matinee showings.

The movie was produced entirely in Israel over a period of seven months and had the benefit of consultation with 200 Catholic, Protestant and Jewish scholars to ensure its biblical and historical faithfulness. In many instances, film crews worked with village officials to have power lines, television antennas and other 20th century symbols removed from visibility, so filming could be undertaken at the known locations where the life of Christ unfolded.

Shakespearean actor Brian Deacon played the role of Jesus in the movie. His portrayal of our Lord was termed "sensitive and engrossing" by *The Southern Cross*, the Catholic newspaper

serving four Southern California counties. "This story of Christ is not another 'Superstar' or 'Godspell.' 'JESUS' is a documentary. It is St. Luke's investigative reporting, par excellence, put onto film," the newspaper's reviewer said.

Fr. Stephen Kardegren, O.F.M., while director of the U.S. Center for the Catholic Biblical Apostolate in Washington, D.C., called the film a "singular service to Christians and indeed to all people at home and abroad that they may see and understand that everything written about Jesus in the Law of Moses and the Prophets and Psalms had to be fulfilled."

Eshelman, who has traveled the world to recruit volunteers to

show the film in motion picture theaters, at universities and public schools, behind the Iron Curtain before its collapse, and throughout the often turbulent Far East, still remembers his afternoon spent with Bishop Sheen when the monumental motion picture project was just an idea.

"When I left his apartment that afternoon, I knew he was seriously ill and perhaps I would never see him again. But his words of encouragement were all I needed to hear. Since then, I have traveled the world and seen how God has worked through this film to bring many to a knowledge of Jesus. And I can still remember Bishop Sheen's words: 'You will be carried forward by God - as if on the crest of a wave.'"

Just prior to his death, Bishop Sheen viewed the completed film and declared, "You have produced a masterpiece." In a letter dated only weeks before his passing, Bishop Sheen said, "Not only will all Christian churches support a masterpiece of this kind, but so will all who love history and the portrayal of a life that has affected millions."

The "JESUS" film is available on home video for \$29.95 by calling 1-800-432-1997 and may be ordered in either Beta or VHS format. The two-hour film is available on videocassette in 234 language versions. In 16mm, all 300 translations are available.

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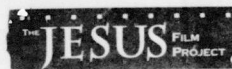
Since the film was first made, it has been translated into over 320 languages and shown in every corner of the world. Jack Valenti, President of the Motion Picture



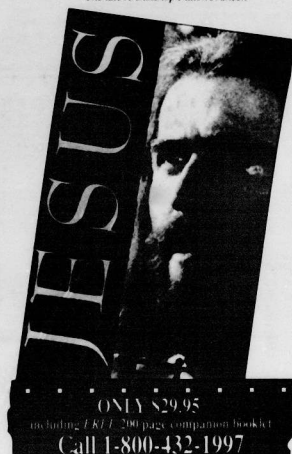
Association of America, noted that the "JESUS" film is the most extensively translated feature

film in motion picture history.

Once you view the film, you'll understand why villagers in New Guinea walked miles each night to see this film again and again. And how word of its power brought 30,000 to a single showing in the jungles of Burma.



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## BOOK REVIEW

## Splendid gift for American Celts

THE IRISH AMERICAN FAMILY ALBUM, by Dorothy and Thomas Hoobler. Oxford University Press (New York and Oxford, 1995). 128 pp., \$19.95.

Reviewed by Father James Gilhooly  
Catholic News Service

Calvin Trillin advised that a book review should mention any possible bias relation to the author I have none. But my blood is entirely Celtic. So, caveat reader!

I liked "The Irish American Family Album" generally speaking. It would make a splendid gift to American Celts who would like or possibly need to be reminded of their roots on St. Patrick's Day. The attractive packaging makes it a book which one might proudly place on a coffee table.

We are living in a period in which it is politically correct to

come down hard against present-day immigrants. If we Celts are among the hostiles, we do have short memories. Perhaps our forgetfulness is due to the fact that we can now afford fruit in the house even when nobody is ill.

Whatever, this book will remind us American Irish that most of us are the children or the descendants of impoverished Irish immigrants. "In the century from 1830 to 1930 about 4 million Irish came to the United States—more than the entire population of the Irish Republic today," the authors say.

How fortunate we all were that this country allowed our own parents or whomever to come here! If anything, we should be welcoming the immigrants of the 1990s with warm hugs and firm handshakes.

Perhaps some will argue that their immigrant relatives came here as tourists and decided to stay. But it was not so with my

own. My parents fled Ireland because there were no jobs and opportunities, as they told me, not enough food.

Page 11 of this volume contains a black picture taken around the 1920s. It shows a woman, sans shoes, sitting in her decidedly unromantic kitchen. The photo, says the authors, "reflects the poverty in which many still lived long after the famine." She might well have been my grandmother on either side.

Others of our company may say, "Well, when our own came here, they certainly weren't so slums." The authors unhappily burst that particular bubble. Page 49 carries a picture of Paradise Square. It was, write the authors, "better known as the Five Points, which was the heart of the Irish immigrant section of New York City in the 1850s. The poverty and crime here made it a notorious slum."

Do read the book if your roots are to the left of England. It will both entertain you and serve as a gadfly to your conscience.

(Father Gilhooly, of New York's Mount St. Mary College, is a much-published author.)

(At your bookstore or order prepaid from Oxford University Press, 200 Madison Ave., New York, NY 10016. Add \$2 for shipping and handling.)

## † Rest in Peace

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

† BLACKBURN, Rita M. Schaub, 78, Holy Name of Jesus, Beech Grove, Feb. 28. Sister of Joseph H. George E., Charles A. and Anna Marie.

† CONRAD, John Dallas, 80, Holy Family, Richmond, Feb. 25. Father of Kathy Wetzel; grandfather of two.

† CARROLL, Ronella Wilgala, 96, St. Christopher, Speedway, March 3. Mother of Richard M.; grandmother of seven; great-grandmother of 12.

† DRAKE, Helen E., 85, Our Lady

of the Springs, French Lick, March 4. Mother of Claudia Fisher, Barbara Owen, Dennis Drake and David Drake; sister of Alex Rimmel and Rose Canner; grandmother of nine; great-grandmother of nine.

† FAUST, Joann T. Buchman, 65, Little Flower, Indianapolis, Feb. 28. Mother of Ronald J., Cheryl Bedwell, Sue Knopp and Donna Faust; sister of Jesuit Brother John F. Buchman and Jerry Buchman; grandmother of five.

† HALL, Philip, infant, St. Christopher, Speedway, Feb. 26. Son of John A. Hall II and Donna Boston Hall; brother of Johanna; grandson of Odia and Delores Boston and John and Erma Hall.

† HAMMERLE, Catherine R., 67, St. Louis, Batesville, March 12. Sister of Charles Hart and Kenneth Hammerle.

† HAUNERT, Henry John, 93, St. Maurice, St. Maurice, March

2. Husband of Frances; father of Mary Kieckler, Dorothy Greenway, Anna Mae Riche, Robert Haunert and Leo Haunert; grandfather of 35; great-grandfather of 78; great-great-grandfather of two.

† HILL, Margaret M. Shoaf, 67, St. Michael, Indianapolis, March 2. Wife of Gail E.; mother of Dennis, Don, Marty, Gail and Luana; sister of Morris Shoaf; step-sister of Ralph Givens; grandmother of six.

† HOPKINS, Margaret Lucille, 94, St. Francis Xavier, Henryville, March 3.

† JACKSON, James "Billy," 76, St. Peter and Paul, Indianapolis, March 1. Father of Brenda Taylor; brother of Onie Scott; grandfather of two; great-grandfather of one; John and Erma Hall.

† KALKHOFF, Louise G., 71, St. Gabriel, Connersville, March 4. Mother of Rosemarie Ann, Becky Moutner, Bernard J., Gary C. Michael T., Ted R., James L. and Robert J.; sister of George Salyers, Bonnie Sleet and Dorothy Ander-

son; grandmother of 19; great-grandmother of five.

† KIRCHNER, Paul J., 77, St. Anthony, Seymour, March 1. Husband of Lillian; father of Thomas and Paula Fishburn; brother of Clarence, Norman and Josephine Elder; grandfather of five; great-grandfather of two.

† KOCHERT, Harlan, 76, St. Louis, Batesville, March 4. Husband of Janet; father of Mark, Dennis, Joe, David, Sharon Deatrick, Mark and Steve; brother of six; grandfather of nine.

† LOVISA, Patricia, 92, Christ the King, Indianapolis, March 1. Mother of Katherine Pantalone and John Lovisa; sister of Victoria Bernadon.

† QUALTERS, Mary Reed, 96, St. Anthony, Indianapolis, March 4. Aunt of several nieces and nephews.

† REDELMAN, Norbert G., 71, St. Mary, Greensburg, March 3. Husband of Sarah W.; father of Charles and Nancy Spears; brother of Charles, Dorothy Davidson and Mary Ann Ernests; grandfather of four.

† ROFFEY, Martha Mary, 84,

Holy Family, Richmond, Feb. 26. Mother of Rita Givens, Nancy Roffey and Carol Wilson; grandmother of ten; great-grandmother of ten.

† SANDBACH, Marie H., 91, St. Mary, New Albany, March 5. Aunt of Janet Dobbins and Gertrude Schmetz.

† SCHANTZ, Russell P., 68, St. Louis, Batesville, March 4. Husband of Janet; father of Mark, Anthony W., Lloyd, Steven, Jennifer Wesseler and Rachel Wilson; brother of Walter, Leo, Esther Cockard, Ruth Herring, Edith Fledderman, Marie Hardebeck, Frances Werner and Julian Vonderheide.

† SCHIFFER, Delores M., 78, St. Mary Church, Aurora, Feb. 22. Sister of Elsie Evans.

† SCHNEIDER, Henry, 95, St. Anthony of Padua, Morris, March 6. Father of Albert, Arthur, Bernard, Joseph, Wilbur, Marie Dierckman, Rita Struwing, Ruth Messerschmidt, Theresa Eckler, Frances Hartman, Rose Roell and Dorothy Schneider; grandfather of 40; great-grandfather of 38.

† SINKOVICH, Francis P., 74, Holy Trinity, Indianapolis, March 4. Brother of Mathias Sinkovich and Olga Simonek.

† STARLIN, Joseph A., 57, Christ the King, Indianapolis, March 2. Husband of Frances; father of Julie Starlin, Lynn LeClair, Jennifer Starlin and Joseph Starlin Jr.; son of Florence M. Staln; brother of Frances Montgomery; grandfather of two.

† STINER, Sylvia Kathleen, St. Joseph, Corydon, Feb. 20. Mother of William J., Lois A. Drury and Betty of six; grandfather of six.

† STINER, Sister of Frank Karpavicius; grandmother of three.

† STURGES, Floyd O., 80, St. Philip, New, Indianapolis, March 2. Father of Sue Hug and Regina Carney; brother of Mary Harbin and Betty Kayler; grandfather of five; great-grandfather of eight.

† THOMAS, Ann L. Ward, 80, Little Flower, Indianapolis, Feb. 27. Sister of Mary Pirle and Kathryn Johns.

† VANTREESE, Ronald Joseph, 58, St. Lawrence, Indianapolis, March 1. Husband of Linda J.; father of Julia Lynn, Jeffrey Daniel and Andrew; son of Frances E. and Volz of six.

† VOLZ, Stella A., 81, St. Gabriel, Connersville, March 2. Mother of Donald, Robert, Richard, Mary Barbara Parrish and Diane Hanson; grandmother of 11.

† WEBER, Jack N., 69, Our Lady of Perpetual Help, New Albany, March 1. Carpenter Dorothy Weber; father of Lebbie Bohney, Theresa Weber and Jackie Sullivan; brother of William Lee, George and Bette Weber Flock; grandfather of 19.

† WHITE, Irene "Sandy," 61, St. John the Baptist, Osgood, March 7. Mother of Roland "Dusty," Laine Edward, Jay Bryan, Scott Joseph and Billie Sue Ebinger; sister of Sidney Freeman, Edward Freeman and John Freeman; grandmother of 14; great-grandmother of two.

† WOOLDRIDGE, James A., 75, St. Michael, Bradford, March 2. Husband of Mary; father of Philip, John, James, Patricia Howard and Ruth Bendickson; brother of six; grandfather of six.

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# Catholics clash with police at Moscow church

Archbishop writes Yeltsin after priests and nuns are injured after sit-in at Polish-built church

by Catholic News Service

MOSCOW—The head of European Russia's Catholic Church has complained to President Boris Yeltsin after riot police broke up a sit-in by Catholics at a disputed Moscow church, leaving several priests and nuns injured and arrested.

Archbishop Tadeusz Kondrusiewicz, Moscow-based apostolic administrator for European Russia, told Yeltsin to "ensure justice" by protecting Catholic rights and maintaining state promises to return Catholic churches confiscated under communism.

The incident was caused by Catholic anger at the government's failure to return all of Immaculate Conception Church to worshippers, said the archbishop.

Police forcibly removed Catholics from the Polish-built church March 8 after they tried to dismantle a barrier between the small area assigned for worship and the offices of a major Russian firm that also occupies the building.

The action sparked protests by the Polish government and Cardinal Jozef Glemp of Warsaw, Poland. The church is known as the "Polish church" because of its historical ties to Moscow's tiny ethnic Polish community.

Archbishop Kondrusiewicz, in an open letter to Yeltsin published March 13, said the new opportunities for spiritual rebirth in Russia still face major obstacles.

Two years have passed since Yeltsin ordered the return of church properties but "repeated promises" by local authorities remain "only on paper," said Archbishop Kondrusiewicz.

The archbishop asked Yeltsin to use his authority to resolve the dispute, which has caused "justified outrage" among Moscow's 65,000 Catholics.

The delays in resolving church property issues show that anti-Catholic prejudices exist, he said.

Attempts to obtain a big share of material property, placing this above any concern for spiritual renewal, has led to churches being rented out and used for unintended purposes," he added.

"When the return of churches to believers is refused through malicious will, then we should seriously reflect," he said.

Cardinal Glemp said the police intervention was a sign that "the same system of atheism that does not like believers" remains in place in Russia.

Poland has demanded a "thorough investigation and full explanation" from Russian authorities of the March 8 incident.

Five persons arrested in the incident, including Polish Franciscan Father Grzegorz Ciorocha, were released on March 9 after interventions by the nearby Polish Embassy.

Father Ciorocha and a seminarian from Kazakhstan, Miron Rozumowicz, were fined in misdemeanor court.

Polish Sacred Heart Sister Maria Stecka was reported March 10 to have been kept in hospital with possible brain damage from being kicked by riot police as she lay on the church floor.

Father Antonio Bernardo, the Italian rector of Moscow's newly opened Catholic seminary, was also reported injured during the clash.

Father Ciorocha told the Polish daily newspaper *Rzeczpospolita* that the parishioners had decided to reoccupy the church after "the exhaustion of all legal means."

Immaculate Conception priests and parishioners vowed March 10 to picket the Moscow city council buildings and launch a hunger strike if their demands for the full return of the church are not met.

Auxiliary Bishop Tadeusz Piernok of Sosnowiec, secretary general of the Polish bishops' conference, expressed "deep pain" over the incident and said he believes disputes surrounding the church should have been resolved "long ago."

"I'm sure the Polish Embassy will take all necessary steps to safeguard the interests of Polish citizens... as well as of those who depend on religious freedom," he said.

The neo-Gothic church, built by Polish workers during the first 10 years of the century and serving as a parish church for more than 30 years, was given to the Soviet metal firm after being closed and ransacked in 1935 under the rule of Josef Stalin. Although Catholics have been allowed to use its basement and first-floor room since the fall of 1993, Masses with large congregations had to be celebrated outside the locked main entrance.

In February 1994, after Russian authorities had twice promised to return the church, Moscow Mayor Yuri Luzkov decreed that Mossproekt and 25 other companies were to vacate the building.

But the decree was overruled the following month by a government statement postponing the building's return to Catholic control until the end of this year.

Immaculate Conception, administered by Belarussian Salesian Father Jozef Zaruski, is expected to become the city's Catholic cathedral.



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## Encyclical on human life due March 30

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II's long-awaited encyclical on abortion and other human life issues, "Evangelium Vitae" ("The Gospel of Life"), will be made public March 30, the Vatican said.

The text, which sources said was more than 180 pages long, was presented to bishops from around the world at a closed-door Vatican meeting March 13.

Sources said the encyclical, which was requested by the College of Cardinals in 1991, focuses on abortion, euthanasia and embryonic experiments as growing threats to human life. The pope was said to have offered both theological reflection and practical ethical guidelines.

The document also touches upon contraception and "in vitro" fertilization, practices which the church teaches are morally illicit.

Addressed to all the faithful, the encyclical was expected to be a landmark document of this pontificate. The pope has said he considers these issues indicative of a modern "struggle between the culture of death and the culture of life."

Cardinal John J. O'Connor of New York, who spoke with the pope during the encyclical's preparation, said last year he expected it to be a "blockbuster" and reflective of the pope's new urgency about pro-life issues.

The private Vatican presentation of the document was made to representatives of bishops' conferences and national doctrinal commissions. Attending from the United States was Bishop James T. McHugh of Camden, N.J., a member of the U.S. bishops' Committee on Pro-Life Activities.

The meeting was chaired by Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, and Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family. Both Curia departments were involved in the preparation of the encyclical.

Similar pre-publication informational meetings were held for other recent papal documents, Vatican officials said.