



The

Criterion

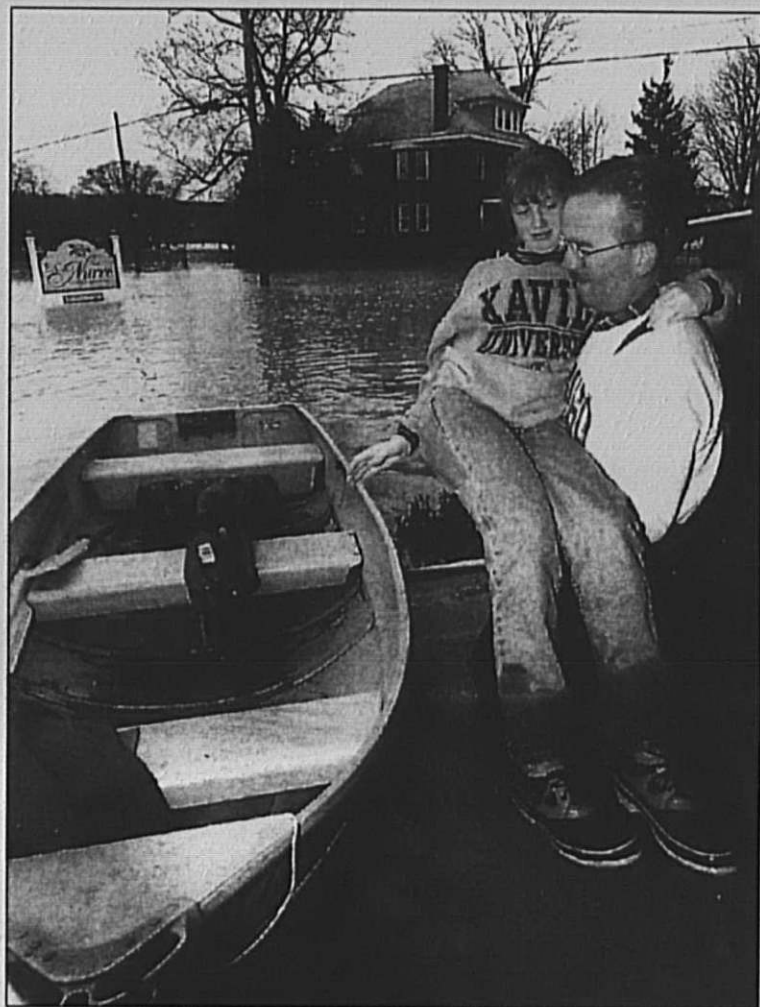
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Indianapolis, Indiana 50c

March 14, 1997

Parishes cope with floodwaters



Don Hodgbon carries his daughter, Paige, to a boat as they leave their business March 4 in New Richmond, Ohio. People in areas hit by severe flooding in Indiana, Ohio, Kentucky and Arkansas struggled to cope with damage to property.

Tell City mayor, others can't express enough thanks for contributions of countless volunteers

By Peter Agostinelli

People at a number of parishes located throughout the southern and southeastern parts of the archdiocese spent a good part of last week watching floodwaters rise and move toward their churches and parish facilities.

As a swollen Ohio River spilled out of its banks, several parishes were forced to cancel some activities due to flooded streets and homes.

The flooding is considered the river's worst since 1964.

The hands of many volunteers—as well as the service of members of the Indiana National Guard and the American Red Cross—have helped ease the problems and grief caused by the floods.

Funds for flood relief will be made available through a special archdiocesan fund. Archbishop Daniel M. Buechlein has asked all pastors and parish life coordinators to take up a second collection at Masses this weekend (March 15 and 16) for flood relief.

Ironically, students of St. Mary School in Aurora—one of the river towns hit hard by the flood—recently presented Archbishop Buechlein with a gift of \$75 to be applied to efforts of the Journey of Hope 2001 celebration. (See "To the Editor," p. 5) With stewardship as one of the three Journey of Hope themes, the archbishop used this gift to establish a special fund that will provide relief monies for flood victims.

Also, Catholic Charities USA will provide funds for flood relief through the archdiocese. Thomas Gaybrick, secretary for archdiocesan Catholic Charities, said the archdiocese has applied for a \$10,000 grant from Catholic Charities USA. Gaybrick said the funds can be used for emergency food, clothing, shelter, cleaning supplies and other related goods or services.

So far, the support of neighbors and fellow parishioners has provided a good deal of relief on the parish level.

No parish facilities have floated away down the river, but most people were affected in some way.

At St. Mary Parish in Aurora, religious education classes were canceled. St. Mary School was forced to cancel class for several days. Parish Secretary Marge Beinkemper said St. Mary's activity center housed Red Cross workers and provided shelter for some locals whose

homes were flooded.

Even though the parish facilities are located very close to the river, St. Mary School was not directly threatened by the waters. Students simply couldn't travel through the flooded streets to get there, Beinkemper said.

"This is history—it's the ninth worst flood in the area," Beinkemper said. "But we've got volunteers coming out of our ears. A lot of parishioners and town people are helping [with relief efforts]."

Parishioners of Prince of Peace Parish in Madison were not faced with sandbagging around the parish church. It's located in a part of the historic downtown that was safely out of the water's reach. But for several days the floods forced much of Jefferson County to live without running water. Floods caused enough problems with the town's water system that residents could not drink, cook with or bathe in the water.

Across the river from Louisville, floodwaters inched within blocks of St. Augustine Parish in Jeffersonville. No damage was reported to the church—which is under renovation—or to any of the parish facilities, but many parishioners pitched in to help with relief efforts.

One person who contributed to such efforts in the Perry County area was Tell City Mayor Bill Goffinet, a parishioner of St. Paul Parish in Tell City. Under his leadership, the town avoided a potentially disastrous situation by reacting quickly to floodwaters seeping under the concrete floodwalls. Town officials first called the engineers. Then they issued a call for volunteers. Thousands of people came out to offer help. Goffinet said it was inspiring to see St. Paul parishioners and other Catholics—including those from other parishes in Perry County—working side-by-side with non-Catholics from the area.

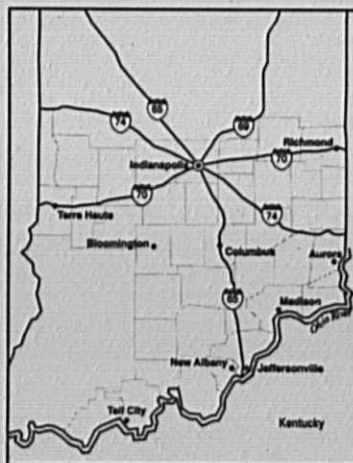
Judith Munier, a secretary at St. Paul Parish, said several members of the parish staff were unable to make it to work during the worst days of the flood. Like Goffinet, she praised the efforts of the many parishioners who contributed to the relief work.

"There's been a lot of community action—neighbor helping neighbor, that sort of thing," she said.

See FLOOD, page 2



The Ohio River swelled out of its banks into much of southern Indiana, threatening residences and businesses in range of the floodwaters. The floods nearly reached some parishes, such as St. Augustine Parish in Jeffersonville.



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Photo by Ray J. Horner

ICC legislative priorities alive at midway point

By Brigid Curtis

At the halfway point of the 1997 General Assembly, certain legislation also known as "cross over" bills in their house of origin, have either passed their respective house or met an early death. This means Senate bills are now moving to the house and vice versa. Out of 1573 bills that were introduced, only 550 survived—many of them bills that the Indiana Catholic Conference (ICC) has targeted as priorities.

ICC priority issues that are alive and moving include:

- economic justice measures that support the life and dignity of the human person
- life proposals that promote a consistent ethic of life
- and education bills that provide equity among students who attend accredited, nonpublic schools.

One measure to help working families improve their standard of living is a bill to raise Indiana's minimum wage of \$3.35 per hour to \$5.15 by March 1, 1998. An earned income tax credit proposal would provide a tax deduction to taxpayers with dependent children who have adjusted gross incomes of less than \$12,000 that consists of at least 80 percent earned income. The poverty level is \$15,100 for a family of four.

In addition, families who adopt a child would receive a credit against their adjusted gross income tax for adoption-related expenses under another measure,

which has passed. The bill also provides a tax credit for expenses related to the adoption of a special needs child.

Although there are many life issues moving through the Indiana General Assembly, the ICC has kept a close eye on two proposals that ban partial-birth abortion, and a Medicaid hospice proposal that provides funding to care for the elderly with terminal illnesses. Both partial-birth abortion measures, as well as the Medicaid hospice proposal, have passed.

Three other bills that promote education fairness for students passed their respective houses of origin. The advanced-placement-test-fees measure provides fee payment for students attending accredited, nonpublic schools that participate in the advanced placement testing program. The program for the advancement of math and science was enacted in 1990 as a way to encourage and promote instruction of those subjects. State payment of the testing fee was designed to act as an incentive for students to take math and science courses in high school and earn college credit. The program's testing fee is approximately \$64 per student.

A bill to help pay for textbooks will provide a \$40 per child income tax credit for textbook fees paid to a public or accredited, nonpublic K-12 school. This tax credit begins in 1997.

Another measure using tax credits to benefit children who attend accredited,

nonpublic schools provides a school contribution tax credit. The bill gives taxpayers an adjusted gross income tax credit for 50 percent of charitable contributions to public and accredited, nonpublic schools.

Although the above measures have passed the first house, they must make it through the second half of the legislature and undergo further scrutiny before they become law.

The second half of the session essentially follows the same as the first—com-

mittee hearings and voting on bills in committee; floor action—which requires each bill to be heard a second time on the floor, where the bill can be amended; then a third time on the floor, ending with a final vote. Bills then move to conference committee, if needed, and to the governor's desk for his signature. The ICC will continue to work to keep interested parties informed of the latest legislative activities.

Visit the ICC at its new World Wide Web site: <http://www.indianacc.org>.

FLOOD

continued from page 1

College and theology students from Saint Meinrad College and Seminary responded to a call for help in Tell City as well as in the Perry County towns of Rockport and Grandview.

Saint Meinrad spokeswoman Barbara Crawford said 42 students from the college, as well as a number of theology students,

took part in the effort. She said they may offer more assistance, if needed, when they return from spring breaks.

Goffinet gushed with thanks for the swell of outreach.

"So many people chipped in," he said. "There's an awful lot of cleanup work to be done... but the Catholic community as a whole has really come out to contribute to this."

"There's just no way to say thanks. There's almost no way that I can express it."

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Official Appointments & Announcements

Effective March 15, 1997

Rt. Rev. Bonaventure Knaebel, O.S.B., has been appointed administrator of St. Michael, Bradford until a new pastor can be appointed.

Effective June 26, 1997

Rev. James Farrell, currently on sabbatical, has been appointed pastor of Our Lady of Lourdes and St. Bernadette parishes, Indianapolis.

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

Journey of Hope 2001

"Journey of Faith"

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Daniel M. Buechlein

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March 30 – Easter Sunday

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In the Terre Haute viewing area:
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Police chief brings faith, prayer to new beat

By Margaret Nelson

Some people would assume that the other candidates for the recent appointment of Indianapolis Police Chief didn't have a chance. The Daughters of Charity at St. Vincent Hospital were praying for Michael H. Zunk.

But Zunk himself didn't pray to get the job he began Jan. 6. He said that, in his prayers, "I promised to let the Lord show me the right path. I promised if he shows me the direction, I'll follow."

Zunk's disarming smile and kind manner don't match the tough image many expect of the police chief of the state's largest city.

"Values have always been important in my life," he said. And Chief Zunk said he learned a lot from the Daughters of Charity sisters while serving as security services manager at St. Vincent Hospital and Health Care Center for the past six years.

"They expect you to do your job, but they work hard, too," he said. "They're a joy to be around."

Zunk said the hospital's customer service policy dictates that the security staff, along with other employees, treat every person with respect and care. He believes that customer service is important in the police department, too.

"We need to show common sense, caring compassion, and a respectful attitude," he said.

Zunk worked in the Indianapolis Police Department from 1967 to 1988. He began as a patrolman, becoming a lieutenant in 1979 and South Quadrant commander in 1985.

He grew up in Holy Trinity Parish on the west side of Indianapolis and attended the parish school. When he was in sixth grade, his family moved to St. Michael the Archangel Parish, also on the city's west side, where he attended school through the eighth grade. Then he attended Cathedral High School for his freshman and sophomore years and later graduated from Ben Davis High School in Indianapolis.

Experiences in the U.S. Marine Corps strengthened Zunk's faith. He came right out of the service into the Indianapolis Police Department. He brought his wife, Mary, from her native North Carolina to St. Michael Parish, where they lived for 23 years.

The couple moved to Plainfield in 1989. Father Richard Zore, pastor of St. Susanna, "has been keeping me in line since then," Zunk said.

When he first retired from the police department in 1988, he worked as deputy director of security for the Naval Air Warfare Systems in Indianapolis. In 1991, he applied for and received the security position at St. Vincent.

Things have changed since Zunk left the police department—and even more since

he began as a patrolman 30 years ago. "It seems the police of today are kept so busy on runs, they can't get into neighborhoods. I had more time to get out of the car and talk to the neighbors and the kids."

"Citizens used to call police with little things—when a cat got in a tree, when a senior citizen fell out of bed and there was no one to get him back," he said. "They called police, and we took care of it."

Zunk is known as fair, honest and sincere. "But if you make a mistake, I am going to discipline you," said Zunk. "I want to make sure everyone gets fair and equal treatment. That's difficult to do."

He thinks the actions of every police officer are important. "If someone stops you to write a ticket and he is rude and hateful, you tell your friends. That one rude act can affect 50 persons' ideas about the police."

Zunk said, "Doctors and lawyers and other professions have a percentage of misfits. When you have 1,000 police officers, a certain percent don't conform to standards. Those are the people who get into the (news) paper."

"I've been riding with a lot of officers," he said. "They spend eight hours a day trying to make society safer." Zunk said that the police officers are getting to the point where they don't want to read a paper or see television when they go home. "Getting beat up in the press is tough."

He thinks organized sports or groups with adult supervision—Boy Scouts, Boys Club, YMCA, PAL club—are of great benefit to children. "They provide role models other than the drug dealer on the corner. The children learn how to win and lose in the supervised sports."

Zunk's own experience leads him to think that there were advantages to the mandatory military draft. "I learned so much in the Marine Corps about discipline and leadership," he said. "I'm not sure some young people are prepared to make life or death decisions."

"I had to go to Vietnam; I spent 16 months wounded—six months in the hospital," said Zunk. "As you lie in the hospital bed, it makes you realize how important your faith is."

At that time, Zunk made a commitment to God. He found himself praying more and more—through his marriage and through the growth of his two children—Michael, 25, and Teresa, who is 23 and married.

"Faith just grows stronger. You keep needing the Lord for more things," Zunk said with a smile.

He said his wife of 30 years was "not thrilled" with his selection as chief of police. "Mary has been my saving grace. When I was on the police force, I had a second job and was going to school. I did that for nine years."

"During that time, Mary had two young



Indianapolis Police Department Chief Michael Zunk (right) talks with fire department supporter Mac Trusnik during a Feb. 26 Firehouse Stew gathering at the College and Massachusetts station in Indianapolis. The police chief is trying to make himself and his officers more present to the community.

babies. She has been a godsend—my support throughout. I took her away from North Carolina in 1967. Sometimes when I'm scraping [ice from] my car windows, she yells out, 'We could be in North Carolina now.'"

As police chief, Zunk has his first office with windows—and it comes with a view of the city. But he said he hasn't had much time to enjoy it.

"I'm out trying to meet the community. I think it will help if they meet me and see who I am. My mother always said, 'If people meet you and get to know you, it's not as easy to get mad at you.'"

"At least, they may listen or give me a second chance," he said.

Zunk wants to form a true partnership between the community and law enforcement. He said he has had "overwhelming" support in the form of cards, letters, and prayers.

"The community has really accepted me," he said. "I want to keep that going—to keep the trust they have now."

Zunk wants to meet with community leaders, university leaders and local clergy to provide sensitivity training programs for the police. "We are becoming such a diverse population now. It's not a matter of treating people differently but of helping the officers understand them."

"But we should show proper respect and courtesy on each and every run we go on," he said. "If we treat people the way we want to be treated, it would go a long way to solving our problems."

"What kind of role models are we sending to the children? It's important to send the right message all the time."

Daughters of Charity Sister Sharon Richard spoke for the other sisters when she told *The Criterion*: "Mike Zunk is a guy who walks the talk. He's reliable; he's open; he obviously relies on God. He's got a great heart and a good ear. He listens. He wouldn't ask anyone to do what he wouldn't do."

"In short," Sister Sharon said, "we're ready to canonize him."

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The Criterion

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Editorial

A permanent fast

Cardinal Roger Mahony, in his 1997 Lenten message to the people of the Archdiocese of Los Angeles, proposed that the people of that archdiocese adopt "a far more generous spirit of charity and civility toward one another." (See story, *The Criterion*, Feb. 21, p. 10)

The cardinal said that he was proposing this Lenten exercise because of the "spirit of harsh judgment, bitterness and disunity" that he believes is taking hold at many levels of the church in the United States. He said that this "strident spirit" is evidenced in various columns and letters to the editor in official and unofficial Catholic periodicals and newspapers, on radio and talk shows and even in public demonstrations that have pitted one group in the church against another.

Cardinal Mahony spoke of too many people who continue to "discover a small splinter in someone else's eye without recognizing the wooden beam in their own. Joined to this excessive zeal to condemn others," he said, "is a prideful self-righteousness by which certain people offer themselves as the paradigms of orthodoxy—thus justifying their lack of charity, understanding and forgiveness."

To counteract this spirit of condemnation, the cardinal suggested that the people of the Archdiocese of Los Angeles concentrate their Lenten discipline in these areas:

Fasting. Fast from judging and condemning others, in addition to the traditional fast from certain foods and drink.

Prayer and study. Increase prayers for "the unity of the church, for those with whom we might disagree, and for a new civility among all of us." Examine those sections of the Christian Scriptures where Jesus demonstrates patience and forgiveness and reflect on sections (#811-870) of the *Catechism of the Catholic Church* that deal with the four marks of the church (one, holy, catholic and apostolic).

Charity. Reach out to "those who may differ with us so that our dialogue and conversation will reflect Jesus' call in our lives," in addition to helping the poor and the homeless.

We recognize the ring of truth in the cardinal's identification of the problem. One doesn't have to answer too many telephone calls at parish offices, *The Criterion's* office, the chancery or other offices at the Catholic Center to experience the reality of which he speaks.

We also applaud Cardinal Mahony's suggestions for dealing with this problem. They are solidly rooted in our traditional three-fold Lenten discipline of fasting, prayer and almsgiving. And we believe that the entire church in the U.S. could benefit from the cardinal's suggestions.

For our part, readers may have already noticed that *The Criterion* has itself been "fasting" from letters to the editor that are inaccurate, lacking in civility, or condemnatory. We just don't print them.

We know that Catholics have disagreed and will continue to disagree on any number of topics. But we also believe that such disagreements can be discussed in ways that are intelligent, rational and respectful.

In the Feb. 28 issue of *The Criterion*, Dan Conway pointed out in his column that this newspaper—consistent with the principles outlined in the Pontifical Council for Social Communications' pastoral instruction "*Aetatis Novae*" ("A New Era")—seeks to promote the unity of the church by serving as a forum for the "responsible exchange of freely-held and expressed opinion among the People of God" ("*Aetatis Novae*," # 116).

The shrill and strident voices that serve only to disrupt the unity of the church will find no platform here. We intend to observe a permanent fast from them.

—William R. Bruns

Seeking the Face of the Lord

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



In doubt? Stay close to Peter

My dad once remarked that he didn't pay much attention to folks who thought they were holier than the pope or who thought they were smarter than the pope. I remember that remark, and this week I want to pass on his advice about two particular matters.

I have learned that some good people are passing around a cassette tape that contains prophecies attributed to the Blessed Mother concerning the end of the world. In fact, the prediction is that the world will end in 1998. Recent wars in Eastern Europe and recent natural disasters such as earthquakes and floods and tornadoes are cited as evidence of the impending end. Some people are confused by this message, and I have been asked to comment. My first reaction is this: I don't know of any person in the world who has a greater devotion to the Blessed Mother than Pope John Paul II. Yet, frequently, he speaks of his desires and plans for the church's preparation for the 2,000th Jubilee of Christ's birth in A.D. 2000. He even talks of his own plans for the same, should God allow his health to hold out. Admittedly, on such occasions he does not declare his hopes as infallible or definitive teaching, nonetheless I doubt that the Blessed Mother would allow him to mislead us. Let's keep in mind that visions or locutions attributed to the Mother of God that have not been approved by the Holy Father, or the Holy See, or a delegate of the Holy Father, must not be taken as revelation.

It is a matter of record in church history that as the end of a century approaches there is always a dramatic increase in apocalyptic ideas and predicted occurrences about the end of the world. As we approach the end of the second millennium, the likelihood of such prophecies will only increase. It is the good intention of people of good will that we should be prepared for the second coming of Christ. On the other hand, for us people of faith, it shouldn't take dire predictions to cause us to decide always to be prepared for our final hour. In a sense, the annual Lenten call of Jesus to "turn away from sin and return to the Gospel" is always a timely reminder. Christ also reminded us that we should not need dramatic signs as proof for our faith in him. I believe my dad's comment applies.

There is another example of a movement that we ought to disregard. It is of a far different kind. There is a group of people in the church who describe themselves as the largest "renewal group" in the United States, namely Call to Action (CTA). The group misleadingly considers itself a continuation of a Call to Action meeting sponsored by the bishops of the United States some years ago, but which was subsequently renounced by the bishops because of the direction it took in opposition to significant church teachings. The contemporary Call to Action members espouse important and worthy elements of church teaching and practice, but they also oppose some significant church teachings and, specifically, certain teachings of Pope John Paul II and the college of bishops. In my dad's words, they seem to consider themselves "smarter than the Pope." The CTA calls for dialogue and inclusiveness, important and worthy ideas, but there are some teachings that they propose for dialogue that are not negotiable. The recent referendum of the same genre, "We Are Church," seeks a million signatures of members of the church (and others) by Pentecost of this year, calling for substantial changes in the church's teaching on sexual morality, ordination and other matters that are contradictory to the church's Tradition. At the same time, this referendum, too, espouses important and worthy causes. And so some people are confused and have asked that I comment. I think my dad's advice is solid in this case also.

I recall a moment in 1963 when I stood before the "new book shelf" in the library at Saint Meinrad. I was looking at a new publication that raised serious questions about significant church teaching. I said to myself, "I don't know where things are going, but I know from church history that I better stay close to wherever Peter is." I thought of my dad's advice.

Is it wrong to ask serious questions about matters of faith? No, not if one sincerely wants to learn more about why we believe a given doctrine that is perhaps troubling or difficult. But Dad's instinct was good: we get into trouble when we know better than the pope (and, with him, the college of bishops, the church's magisterium). Without ecclesial leadership the church would be long gone.



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Stories, Good News, Fire/Fr. Joe Folzenlogen

Join March for Jesus on May 17

I want to tell you about an event called March for Jesus that will take place this spring all around the world, including Indianapolis and several other places within or near the archdiocese. The date is Saturday, May 17. In Indianapolis, people will gather at 9:30 a.m., and the march itself will step off promptly at 10 a.m. from the American Legion Mall. The sole purpose of the march is to praise and honor Jesus, something like the old Holy Name parades. No issues, no causes, just celebrate Jesus. The destination will be Victory Field, and the marchers are organized in groups of 20 behind a van with a sound system that plays the songs everyone sings. Upon arrival at the park, the group participates in a prayer service, and the celebration continues with a Christian fellowship picnic and concert. The whole event will conclude by 2 p.m.

Jane Bensman, evangelization coordinator for the Archdiocese of Cincinnati, shared a wonderful experience that she and her 12-year-old daughter had in the march in Dayton, Ohio, in the spring of 1995. Participants in that march had been encouraged to make a banner with the name of Jesus on it and then to give that banner to some person during the course of the march. Jane's daughter was worried how she would know which person she was supposed to give her banner to. Jane assured her that when the time came the Spirit would let her know. At one point along the way, the daughter stepped off onto the sidewalk and handed her banner to a street person leaning up against the doorway of a building. When she got back, she said to

her mother, "You're right, Mom. As soon as I saw him, I knew he was the one I was supposed to give it to."

Last spring, I joined the Indianapolis march. Over nine months later, several impressions are still very vivid in my memory. The first was the combination of prayer and fun. This was clearly a faith-filled group of people bubbling with joy. Second was the spontaneous dance that developed in the area in front of the music group during the prayer service. I particularly remember the little two-year-old girl who was scooped up by a teen-age girl and who was riding on her shoulders clapping in time to the music. Then there was the man who joined the dancers in his flannel shirt, bib overalls, and work boots.

This year's march has a double theme: "No More Walls" and "Bring the Generations Together." The neat thing is that you have a wide variety of choices in the way you participate. All you really need to do for this march is put a few people in a car or van and show up at 9:30 a.m. on May 17 and walk, sing, pray, eat lunch, and listen to music. It's easy on the budget as well. No fees. (Like any church event, there are expenses, so donations and product purchases are welcomed and needed.)

Marches are also scheduled for Scottsburg, (812-794-4812); Seymour, (812-523-3722); Dayton, Ohio (937-229-8170); and Louisville, Ky. (502-540-5151).

Rita Fritsch at St. Louis Parish in Batesville (812-934-3204) and Jack Shirley (812-945-0353) at St. Mary-of-the-Knobs Parish (near New Albany) are trying to organize marches in their areas.

To borrow a 10-minute video about the march, or for more information, call me at 317-876-4736 or 800-382-9836, ext. 1489, or e-mail me at evangelize@archindy.org.

A View from the Center/Dan Conway

Father Greeley says most Catholics are in the middle

In the Feb. 22 issue of *America*, priest-sociologist Father Andrew



Greeley says that one of the basic assumptions of the Catholic Common Ground project is mistaken. According to Father Greeley, the position paper, which was prepared for the late Cardinal Bernardin's

final project, repeatedly describes Catholics in the United States as "increasingly polarized."

But Father Greeley says that this assumption is not supported by the available research. In fact, he says, today's Catholics are less divided on religious and moral issues than they were in 1972.

As Father Greeley sees things, the majority of Catholics, as a group, have changed in the past 20 years, but they have not become more divided. And, in spite of the loud noises made by fringe groups on the right and the left, today's Catholics are not split over doctrinal or moral issues. Thus, he says, the initiators of the Catholic Common Ground project (whose general aims he supports) have misinterpreted the signs of the times.

What does Father Greeley see happening among Catholics today? As anyone who has ever read a Greeley novel could easily predict, the priest-sociologist has looked into his research and discovered not increasing polarization among Catholics, but increasing alienation between Catholics and their leaders—especially the bishops and the pope. (This is a consistent Greeley theme that finds its way, one way or another, into all his writings.)

According to Father Greeley, the

research shows that today's Catholics "are less likely to take seriously what the Pope or the bishops say." This is in direct contradiction to "the current philosophy of church leadership," which Father Greeley describes as increasingly authoritarian.

Father Greeley blames the alienation of Catholics from "the present structure and culture of Catholicism" on inept bishops, priests, and Vatican bureaucrats who pay too much attention to "the hard line right" who have become extremely shrill in their complaints.

"The hard line right is increasingly a smaller minority, no matter how loudly it shouts," Father Greeley says. "This is not a matter of personal opinion, but of statistical fact."

I don't know about his "statistical facts," but I do believe that Father Greeley knows a shrill voice when he hears one. He has been one of the loudest (and unkindest) critics of the American bishops and the pope in recent years. But as much as I disagree with his views about the church's hierarchy, I believe he is correct when he says most Catholics are not polarized. (I think we are more likely to be perplexed than polarized.) The real division in today's church is among the hard-liners—on the right and the left—who simply can't stop shouting at one another. These are the shrill voices that Cardinal Roger Mahony recently warned against in his plea to Catholics to stop bickering and back-biting. (See editorial, page 4.)

Father Greeley is right to advise church leaders not to take the hard-liners too seriously. Their views are not the *sensus fidelium*, and they do not speak for the church—or for the majority of Catholics.

From the Editor Emeritus/John F. Fink

Tantur Ecumenical Institute is unique educational experience

JERUSALEM—Since Jan. 12, I have been studying at the Tantur Ecumenical Institute for Theological Studies in Jerusalem.



Tantur is the Arabic word for hill-top, and the institute is located at the top of a large hill just outside Bethlehem, although it's technically located in Jerusalem. From our hilltop you look out over the Judean hills and, beyond them, the mountains of ancient Moab (present-day Jordan). On Tantur's property are about 300 olive trees, along with almond, fig, lemon and pine trees, and Tantur's courtyard gardens, like the one outside my room, bloom nearly year-round.

The dream for Tantur began during the Second Vatican Council when non-Catholic observers suggested to Pope Paul VI that there should be an international ecumenical institute where all Christians could study together. Pope Paul was thinking along the same lines, especially after his visit to the Holy Land in 1966. That visit convinced him that Jerusalem was the logical place for such an institute—where Christianity was started but not the home for any one denomination.

So Pope Paul called Father Ted Hesburgh, then the president of the University of Notre Dame, and asked him to meet with him in Rome. The pope asked Father Hesburgh to find a suitable place for such an institute. Father Hesburgh did so and the Vatican bought the property (from the Knights of Malta).

Father Hesburgh then got I. A.

O'Shaughnessy to contribute money to renovate the buildings on the hill. He then turned it over to an ecumenical board of trustees with Notre Dame agreeing to pick up operating expenses not covered by tuition, grants and contributions. The ecumenical institute opened in 1971. Since then, more than 3,500 Catholics, Orthodox, Protestants and Anglicans have participated in the institute's programs.

The institute has two three-month sabbatical programs each year and mine runs until April 10. It also has a summer program and it allows scholars to use its 60,000 volume library for independent research.

My core course includes classes in Scripture, biblical geography, the Eastern churches, Islam, Judaism, ecumenism, and the social and political situation in the Holy Land. It includes trips throughout the Holy Land. It also includes informal discussions, as well as open forums, with public figures and community leaders on current relationships of Christians, Jews and Muslims in the Holy Land.

My class consists of 43 people, 12 from the United States and the rest from 13 other countries. Twenty-eight of the group are Catholic, 15 are from other Christian religions. Ten of the 13 women are nuns, the others being wives of Protestant clergymen. I am one of only two lay men, the other being Richard Lux from Sacred Heart Seminary in Hales Corners, Wis.; the other men are clergy. There is also a group of eight Notre Dame students here, and their program dovetails with ours in most classes and field trips.

Tantur is a unique place and I'm happy to have this opportunity to experience it.

To the Editor

Eighth graders' gift kicks off flood relief fund

Dear Friends at "Journey of Hope,"

Our class is pleased to have raised \$75 to be used for the Journey of Hope 2001. Our principal, Mr. Koelling, has been telling us about this plan and its goal. We wish you success in it!

St. Mary's 8th Grade
Aurora

(See flood story, page one.)

Thank you!

To Archbishop Buechlein and the Priests of the Indianapolis Archdiocese:

On behalf of our entire Church Family, I want to thank Archbishop Buechlein and the priests of the archdiocese for the generous gifts to our Holy Angels School and Parish Center Building Fund presented at the dinner for our pastor, Father Waldon.

We are deeply grateful for the generosity and concern shown by your donations. Several individuals from other parishes of the archdiocese have also donated to the building fund, for which we are also deeply grateful.

We ask prayers for our own Building Fund Stewardship Campaign within the parish, which began in December. On Feb. 2, at our Home Fellowship meetings, more than 190 parishioners (This may not seem like much, but we have only about 330 families on the parish rolls.) gathered in 17 homes to share with one another the changes we will need to make in our lifestyles in order to meet our goal of

\$600,000. The following Friday at 6 p.m. we began our 24-hour prayer celebration with exposition of the Blessed Sacrament. More than 200 parishioners spent at least one hour in church praying for the success of our building fund. Both of the events were a great blessing to us and will help us be spiritually ready to make the sacrifices necessary so we will have something costly to offer God when we make our three-year pledge on Palm Sunday and bring our First Fruits Offering on Easter Sunday.

We hope you will pray with us that God will continue to make this project his work, which it truly seems to be. For so many years we have struggled and dreamed. Not too long ago we were faced with the possibility of closing or consolidating. It is only by God's grace that "We Have Come This Far by Faith."

Donna Lolla
Holy Angels Parish Council President

The Criterion seeks to promote the unity of the church by serving as a forum for the responsible exchange of freely-held and expressed opinion among its readers. Therefore, the newspaper welcomes letters from its readers. Opinions must be relevant, accurate, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and a willingness to hear the viewpoints of others.

Letters will be edited for spelling, grammar, style and length. Concise letters (usually less than 200 words) have the best chance of being printed. Frequent writers will ordinarily be limited to one letter every three months.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

2 p.m. March 23 at Immaculate Conception Academy in Oldenburg. The second is at 9:30 p.m. March 26 at Shawe Memorial Junior/High School in Madison. The third is at 2 p.m. March 28 at St. Mary Parish in North

chase tickets call Dawn Ramsey at 317-398-5815. Canine Companions for Independence is a non-profit organization that trains assistance dogs to serve people with disabilities other than blindness, providing

Country Club in Indianapolis. A St. Agnes all-school reunion is planned June 1.

"Danny Boy Tag Sale," featuring antiques, crafts, and collectibles, will be held from 9 a.m. to 3 p.m. March 22 at Stokely Mansion on the Marian College campus in Indianapolis.

The Indianapolis Chapter of the Knights of Columbus is sponsoring the 60th annual **"Way of the Cross,"** at 12:15 p.m. March 28 at American Legion Plaza in Indianapolis. For more information contact Richard Pape at 317-736-0220.

Television and film actor **Frank Runyeon** will perform in a one-man play **"Afraid! The Gospel of Mark,"** at 6:30 p.m. March 23 at St. Mary Parish in New Albany. The event is free to the public, however seats are limited. General admission tickets must be obtained by calling 812-944-0417 between 9 a.m. and 3:30 p.m. weekdays. The play is suitable for children ages 7 and up. Babysitting will be provided. After the show, Runyeon will be available for an autograph session and reception in the cafeteria.

St. Boniface Parish in the Lafayette diocese will host **RADIX**, a group of young adults from Lincoln, Nebraska in a **"Meditation of the Passion"** at 7 p.m. March 14 and 15. For more information call Judy Watson at 765-448-6303.

The 29th annual **"Sounds of Spring"** show will be held March 14, 15 and 16, in St. Bede Theater at Saint Meinrad. The variety show is presented by Cooperative Action for Community Development, Inc., a student-sponsored service program at Saint Meinrad College. Performances are scheduled for 7 p.m. March 14; 7 p.m. March 15; and 2 p.m. March 16. Ticket prices are \$6 for adults and \$4 for children 12 and under. Groups are welcome to attend at a discounted rate. Advance reservations suggested. For more information call Gustavo Castillo at 812-357-6414 or 812-357-6872.

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Penance services set around the archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the services which have been reported to *The Criterion*.

Batesville Deanery

March 16, 2 p.m. at Immaculate Conception, Millhousen
March 16, 4 p.m. at St. Maurice, Napoleon
March 20, 7 p.m. for Paul, New Alsace and St. Martin, Yorkville at St. Martin, Yorkville
March 21, 7 p.m. at St. Mary, Greensburg
March 24, 7 p.m. at St. Anne, Hamburg for St. John, Enochsburg, St. Maurice, and St. Anne, Hamburg
March 24, 7 p.m. at St. Peter, Franklin Co.
March 26, 7 p.m. at Holy Family, Oldenburg
March 26, 7 p.m. at St. Mary-of-the-Rock, for St. Mary-of-the-Rock and St. Cecilia, Oak Forest

Bloomington Deanery

March 17, 7 p.m. at Our Lord Jesus Christ the King, Paoli
March 19, 7:30 p.m. at St. Charles Borromeo, Bloomington
March 24, 7 p.m. at St. Agnes, Nashville

Connorsville Deanery

March 18, 7 p.m. at St. Gabriel, Connorsville
March 20, 7 p.m. at St. Michael, Brookville
March 22, 12 p.m. at St. Mary, Richmond

Indianapolis East Deanery

March 17, 7:30 p.m. at St. Simon
March 18, 7:30 p.m. at St. Thomas, Fortville
March 18, 7 p.m. at SS. Peter and Paul Cathedral
March 19, 7 p.m. at St. Mary

Indianapolis North Deanery

March 18, 7:30 p.m. at St. Pius X
March 19, 7:30 p.m. at Immaculate Heart of Mary
March 19, 7 p.m. at St. Andrew
March 24, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

March 17, 7 p.m. SS. Francis and Clare, Greenwood
March 18, 7 p.m. Nativity
March 19, 7:30 p.m. at St. Barnabas
March 20, 7 p.m. at St. Ann
March 23, 3 p.m. at Good Shepherd
March 23, 4 p.m. at St. Jude

Indianapolis West Deanery

March 18, 7 p.m., Mary Queen of Peace, Danville
March 19, 7 p.m. at St. Joseph
March 19, 7 p.m. at St. Michael
March 23, 2 p.m. at Holy Trinity
March 23, 2 p.m. at St. Anthony
March 24, 7 p.m. at St. Malachy, Brownsburg

New Albany Deanery

March 16, 7 p.m. at St. Mary, Lanesville
March 16, 3 p.m. at St. Joseph,

Corydon, for Most Precious Blood, New Middletown, St. Peter, Elizabeth, and St. Joseph, Corydon
March 18, 7 p.m. at St. Mary, Navilleton
March 19, 7 p.m. at Holy Family, New Albany
March 19, 7 p.m. at St. John the Baptist, Starlight
March 19, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
March 19, 8:30 a.m. to 2:45 p.m. at Providence High School, Clarksville
March 20, 7 p.m. at St. Paul, Sellersburg
March 24, 7 p.m. at St. Michael, Charlestown for St. Michael, Charlestown and St. Francis Xavier, Henryville
March 24, 7 p.m. at St. Francis Xavier, Henryville, for St. Francis Xavier, Henryville, and St. Michael, Charlestown

March 25, 7 p.m. at St. Anthony, Clarksville

Seymour Deanery

March 14, 7 p.m. at American Martyrs, Scottsburg
March 16, 2 p.m. at Holy Trinity, Edinburg, for St. Rose of Lima, Franklin, and Holy Trinity, Edinburg
March 18, 7 p.m. at Prince of Peace, Madison

Tell City Deanery

March 18, 7:30 p.m. for St. Isidore, Bristow and Holy Cross, St. Croix at St. Isidore, Bristow
March 23, 7 p.m. for St. Paul, Tell City; St. Pius, Troy; and St. Michael, Cannelton at St. Paul, Tell City

Terre Haute Deanery

March 20, 7:30 p.m. at St. Mary Village
March 24, 7 p.m. at St. Margaret Mary

Religious women pray for end of death penalty, violence in all forms

A prayer vigil for the end of the death penalty was part of the March 10 meeting of the Leadership Conference of Women Religious (LCWR), when the Sisters of Providence hosted the Region VII gathering at Saint Mary-of-the-Woods.

More than 50 women leaders of religious congregations participated. The sisters oppose the death penalty, capital punishment and violence in all forms, because they believe in the sacredness and dignity of all life.

The spring meeting site was selected because of its proximity to the only death chamber specifically for federal prisoners, which was built near Terre Haute in 1995. In October 1996, the names were released for the first 11 prisoners scheduled to be moved to the new Death Row.

Providence Sister Diane Ris, general superior of the Sisters of Providence said, "We will witness in a prayerful, non-violent way. We will protest violence in all its forms."

Oldenburg Franciscan Sister Barbara Piller said that two members

of Murder Victims' Families for Reconciliation would participate in the vigil at the penitentiary.

Religious communities located in the archdiocese that participated in the prayer vigil at the federal penitentiary at Terre Haute included: the Carmelite Monastery, Indianapolis; the Sisters of Providence, St. Mary-of-the-Woods; the Sisters of St. Benedict, Beech Grove; and the Sisters of St. Francis, Oldenburg.

Other Indiana religious communities (some of which serve in the archdiocese) included: the Daughters of Charity, Evansville; Our Lady of Victory Missionary Sisters, Huntington; Poor Handmaids of Jesus Christ, Donaldson; Sisters of the Holy Cross, Notre Dame; Sisters of St. Benedict, Ferdinand; and Sisters of St. Joseph, Tipton.

Other orders from Illinois, Michigan and Wisconsin were represented at the vigil.

The religious communities are encouraged to pray during the evening hours when executions are scheduled.

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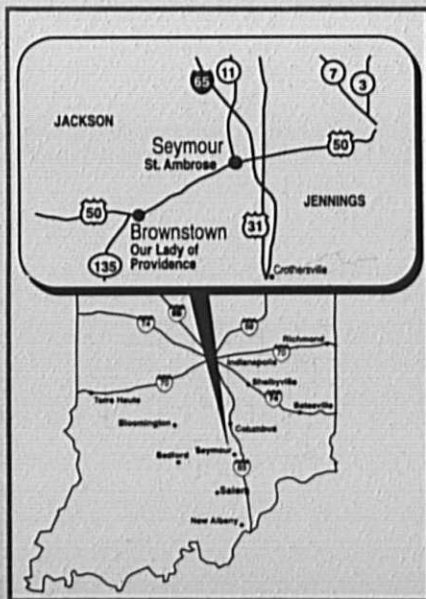
St. Ambrose Seymour

Our Lady of Providence Brownstown

By Susan Bierman

Fast facts:

St. Ambrose Parish in Seymour and Our Lady of Providence Parish in Brownstown have shared their pastor, Father Joseph B. Sheets, for 14 years.



Editor's note:

As part of a weekly series of deanery profiles, The Criterion will profile people or organizations from all parishes in the 11 deaneries of the archdiocese. A different deanery is profiled each month until every parish in every deanery has been covered.

If you have story ideas or suggestions for this feature, call 317-236-1570, or 800-382-9836, ext. 1570; fax us at 317-236-1593; or e-mail us at criterion@archindy.org. Your contributions will help us tell about the good work carried out in all 151 parishes and missions of the archdiocese.

**Journey
of Hope
2001**

New facilities allow parishes to grow physically, spiritually

Stewardship can be witnessed working in full force at St. Ambrose Parish in Seymour.

A two-story parish center is currently being built between the church building and the school.

The building itself is the product of parish stewardship. The ground was broken for this project last October. Completion is expected by this September.

"Actually, in seeking pledges for this new building, we went over our goal—which helped a whole lot. And it has not affected our Sunday and holy day collections either," said Father Joseph B. Sheets, pastor of St. Ambrose.

The approximate cost for the building project is more than \$1.4 million. The parish center will connect the church building with the school building so there will be easy access from one facility to another.

The first floor of the new parish center will have four individual meeting/activity rooms that can be transformed into one large multi-purpose room by retracting the walls, a gathering space with a retractable wall joining the multi-purpose room for expanded usage, handicap-accessible bathrooms for both men and women, a nursery area with bathrooms, a kitchen/pantry area with a pass-through window to the multi-purpose room, a ramp into the sanctuary, and storage areas.

The second floor will feature a commons area, an office for the director of religious education, a religious media resource cen-

ter, an administrative room, handicap-accessible bathrooms for men and women, two classrooms for future expansion, a passage through the choir loft, and additional storage areas.

Additional construction includes a meditation courtyard, a grotto, and an elevator with accessibility to all levels of the parish center, school, and sanctuary.

The parish center project is supported by the parishioners of St. Ambrose because there has been much need for such a facility at the parish, which was established in 1860.

"You realize we have a real need when you are in one meeting and there is a group standing outside the door waiting to come in for their meeting and you have to get out so the other group can come in," said Rita Allen, a parishioner for 74 years.

Parishioners feel the sky will be the limit in way of what can be done with evangelization and spiritual renewal at the parish when the new parish center is completed. Currently, even without this new addition, the parish has been active in these areas.

Doloris Joray, who has been a parishioner for 45 years, is on the evangelization advisory committee for southern Indiana. The committee is coordinated by Jesuit Father Joe

Folzenlogen, evangelization coordinator for the archdiocese. The committee meets at

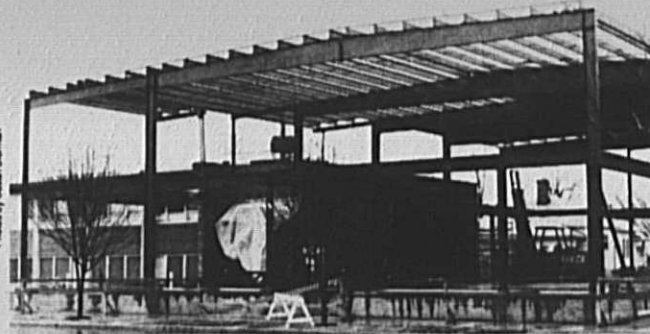


▲ Construction of the new parish center began last October and is expected to be complete this September.



◀ St. Ambrose Parish in Seymour was established in 1860.

▼ The cost of the two-story parish center is over \$1.4 million. The parish center is located between the church and school buildings.



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'WE REALLY DO SELL FOR LESS!'



St. Ambrose Parishioners and Legion of Mary members stand with their pastor. Pictured in front from left: Dorothy Banta and Alice Fox. In the back row from left are: Father Joseph B. Sheets, Rita Allen, Dolores Joray, Dolores Machino, and Marilyn Haversperger.

St. Ambrose several times a year. Joray is also an active member in the Legion of Mary at St. Ambrose. She said the Legion of Mary is active in evangelization. Groups the organization calls on include new Catholics inactive Catholics, new mothers, and the sick and the bereaved.

The Legion of Mary meets weekly and is made up of 10 women and one man. It's the arm of the parish that reaches out to people, so it will be very important to the evangelization aspect of the parish's Journey of Hope 2001 celebration, Father Sheets said.

Joray believes evangelization is very important in the Catholic faith, "because we have lost many of our Catholics who don't go to church anymore, for one reason or another," she said.

Joray said the Legion of Mary ventures into the Seymour community to leave literature about the Catholic faith at the homes of those who are interested.

"We need to contact the unchurched, and especially former Catholics, to fill-up our pews again," she said.

One way of keeping evangelization alive at St. Ambrose is through youth outreach. A new youth group has been formed at the parish. Joray said at their first meeting some 40 kids attended. The parish is considering hiring a part-time youth minister.

"I think we need something so badly for our youth, because they need some direction in this time of their lives. We hope to discuss issues with them—like what's going on in high school and things like that—so I would call that part of evangelization," Joray said.

Joray added, the parish is trying to "gear the kids toward evangelization and helping in the community."

Father Sheets said another group at the parish that has a strong hold on evangelization is St. Ambrose's chapter of the St. Vincent de Paul Society. "It doesn't make any difference whether people are members of the parish or not—if they are in need—then we refer them to the St. Vincent de Paul Society," Father Sheets said.

At the parish, there are some 20 St. Vincent de Paul Society members who take turns every day reaching out to people in need of their services.

And upon the completion of the new parish center, evangelization will further expand. Father Sheets said the religious media resource center will be open to the parish as well as to the entire Seymour community to learn more about the faith.

Parishioner Marilyn Haversperger said the parish has placed a lot of hope in the new parish center.

Father Sheets said other churches in the community have had the space to invite organizations and other churches in to

share programs. After the parish center is completed, he added, St. Ambrose will be able to do the same.

Limited space has also hindered what the parish can do in the area of spiritual renewal. Father Sheets, pastor at St. Ambrose for 14 years, said the parish had hosted missions and retreats in the past.

A few years ago the parish had a weekend renewal. Father Sheets said the parish is not planning too much for spiritual renewal until the new facility is completed. There will be days of recollection, retreats and missions in the future.

When the parish center is completed the stewardship effort will remain strong at St. Ambrose.

"It is our duty to be good stewards to God and to our neighbors—and you really get more out of it than you put into it," Joray said.

Our Lady of Providence, Brownstown

Perhaps it's small in number. But it's not small in activity. Established in 1934, Our Lady of Providence Mission in Brownstown serves 23 households. Its size does not keep parishioners from generating ideas that become projects.

"Really, for a parish that only has about 100 people coming to Mass every Sunday, we have a lot going on," said Maureen Pesta, a parishioner of Our Lady of Providence for 25 years.

The parish has developed a mission statement: "We, Our Lady of Providence Mission, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by: worshipping God in word and sacrament; learning, teaching, and sharing our faith; and serving human needs. We commit ourselves to generosity and to the responsible use of our spiritual and material resources."

Along with a mission statement, the parish has developed specific goals, which include:

- Promoting devotion, especially through the rosary, to Our Lady of Providence, patroness of home and family.
- Establishing an influential presence in the community.
- Using the parish house to expand social, instructional and charitable activities.
- Implementing strategies and planning events designed to welcome outsiders and recruit parishioners.
- Taking positive steps to bridge the cultural gap between English- and Spanish-speaking parishioners.

Clearly, Our Lady of Providence parishioners have set several goals to enhance stewardship, evangelization and spiritual renewal within their parish.

The pastor, Father Joseph Sheets, who also serves as the pastor of St. Ambrose Parish in Seymour, said several men who live in Nashville but attend the Brownstown parish visit local campgrounds and parks in the area and put up signs with the parish's location and Mass schedule.

"They have even stopped and seen people individually in certain locations around here knowing that there are people who are baptized Catholics, but don't go to church anymore, and have welcomed them to the church," Father Sheets said.

He recalled when a group of Mexican workers living in town did not have any possessions. They were living in an empty house and sleeping on the floor. Our Lady of Providence parishioners provided bedding and other goods. They also welcomed them to their church. A few work-

ers came and didn't understand English. So the parish purchased Spanish missalettes. Some of the workers came to Mass to proclaim the readings at the Mass in Spanish.

For further evangelization, Our Lady of Providence hosted a booth displaying the parish's history and featuring various parish members at the Jackson County Fair.

The purchase of a parish house in recent years has allowed for the parish to expand programs. Before the purchase of the house, which is located behind the church, religious education was held in the church pews.

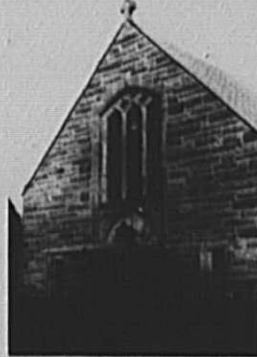
"This was not ideal when we have different age groups and we like to separate them," Pesta said.

Pesta said with this parish building, Our Lady of Providence is in a much better situation than ever experienced in the past.

"Families can be served better and that's really important," Pesta said.



▲ Our Lady of Providence parishioners stand with their pastor Father Joseph B. Sheets. Standing from left are: Millie Dill, Maureen Pesta, and Eunice Dieque.



▲ Our Lady of Providence Parish in Brownstown was established in 1934.

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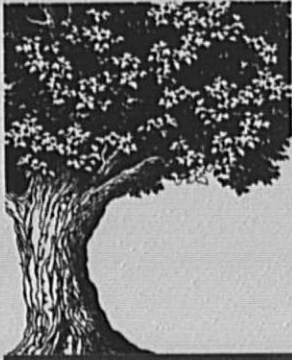
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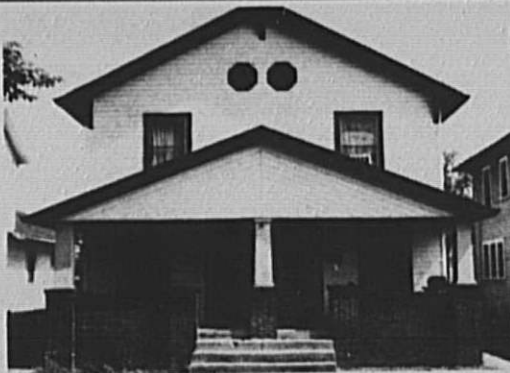
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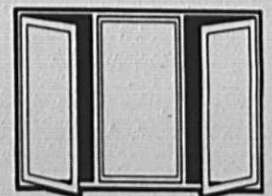
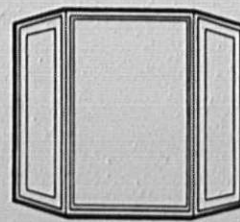
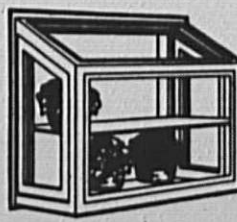
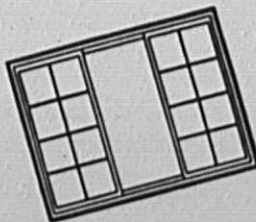
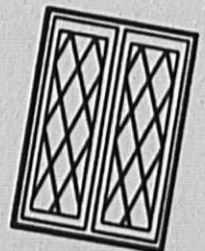
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Faith Alive!

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Prayer offered without love is not prayer at all

By Dolores R. Leckey

A friend told me that the most problematic line in The Lord's Prayer is "Thy will be done."

He went on to explain that while those words are repeated frequently by Christians, he doubted if people really meant them.

He had become aware that for him those words of Jesus could be translated as something like, "Help me, God, to achieve my will."

This friend believes he is not alone. How often do we approach God with a question or a problem, already sure of the answer, wanting only confirmation and if possible a little action?

When we do that, we may be short-circuiting the Spirit's inspiration.

How can we open ourselves to God's guidance and influence?

Scripture is our first reference in this matter. The voice of God is immersed in silence, according to the first book of Kings. Elijah discovers that neither the mighty wind, nor the fearful earthquake, nor the consuming fire revealed the Lord God. He encountered the Holy One in a low, murmuring sound which some biblical translations describe as sheer silence.

The last years of this century and this millennium are saturated with noise, from Walkmen to talk radio. I think we need to be intentional about silence in some form each day if possible, so that God's whispers are not buried in the extraneous "stuff" of contemporary society.

Early morning is my quiet time and space. Others find that 10 or 15 minutes after Mass cultivate silence. Many parishes are promoting a time of eucharistic adoration, and the habit of some silence is developing that way.

Deliberate "tuning out" of media can also help. Last Lent, for example, my husband and I tried to fast from the media in the "before work" morning hours at home. We found it so refreshing that it is now part of our household routine.

Cloistered nuns and monks who live immersed in silence have much to teach us. As one nun explained recently, "As you live the life . . . the silence just becomes as necessary and desirable as the air that you breathe every day."

Forgiveness and prayer are related. Scripture instructs us. Forgiving others clears away debris in our lives and helps us open up to God's influence.

While Scripture emphasizes the virtue of faith when speaking of prayer, in the Gospel of Mark the importance of forgiveness is added: "And when you stand praying, if you have a grievance against anyone, forgive him, so that your Father in heaven may forgive you the wrongs you have done" (Mark 11:25).

It is possible to block the pathways to God's Holy Spirit with an accumulation of hurts, vengeful thoughts, harsh judgments and "wishing evil," disguised though that may be. This inner debris needs to be recognized, confessed and let go.

With the practice of silence and the clearing of inner space, our prayer can be reshaped. Rather than praying for the ratification of our own solutions, we are then likely to ask genuine, open-ended questions of God.

"What do you want me to do Lord?" may, in some cases, yield a response like, "Doing nothing sometimes requires courage." Those are hard words for an activist like me. It seems as if, in these cases, God's will is that I join in the divine "waiting" for the time being!

Or the small, still whisper which responds to concern for a lonely family member may be directing me to some simple action: a letter, a visit, a phone call. No grand gestures here, only ordinary, compassionate reaching out.

A spiritual community of some kind is helpful for testing the insights heard in prayer, for learning to recognize God's voice.

A wise spiritual director can help test the promptings, placing them in the context of Catholic spiritual theology and practice. A stable prayer group or small Christian community can also help us to see precisely where God is drawing us and how that fits into the larger context of our vocations.

Evelyn Underhill, one of the great spiritual writers of this century, wrote that our prayer must have no craving, clutching or clinging, all of which speak of willfulness. Rather, we are to enter into a state of willingness: to be, to act, to endure.

When the willingness replaces the willfulness, it makes a great difference. It leads into the region of God's will.

To be women and men of prayer—to live with the Spirit—means, as the Carmelite poet Jessica Powers put it:

" . . . to be a listener.
"It is to keep the vigil of mystery,
"Earthless and still.
"One leans to catch the stirring of

the Spirit,
"strange as the wind's will."

And, said Powers, "to live with the Spirit of God is to be a lover."

So this poet gives wise guidance for prayer: To truly listen we have to move

out of our set ways. We must "lean." And we must love. For prayer without love is no prayer at all.

(Dolores Leckey is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)



Christians can turn to Scripture for guidance on how to hear the voice of God. Silence and prayerful reflection on Bible passages offer insight and comfort.

Discussion Point

God speaks through life experiences

This Week's Question

Describe a time when you felt you knew what God wanted of you—when you believed that God was addressing you.

"Years ago I lost my firstborn son, and I was really grieving. Finally, through prayer I felt God was letting me know my son was safe with him and that I should trust in God and go on with my life. I went on to have a large family, including twin boys." (Joan Stanley, Park Forest, Ill.)

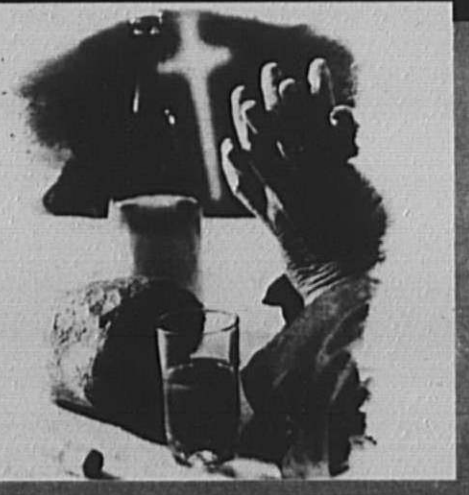
"When we suspected our daughter was learning disabled, we searched for answers in tests, and at first got conflicting reports. I asked God for a clear direction, which he provided in the results of the last test. I put

my daughter's future in his hands, and he guided us." (Susan Stromatt, Houston, Texas)

"A few years ago no one wanted to take on the (parish's) adult faith development committee. My husband and I felt called to take on that ministry. Because I'm painfully shy it was a big decision for me. Through that experience I've learned to put my shyness aside for a good reason." (Linda Kost, St. Louis, Mo.)

Lend Us Your Voice

An upcoming edition asks: How do you define parenthood? Or, identify two "essentials" of parenthood. If you would like to respond for possible publication, write to "Faith Alive!" at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



ONS photo by C.A. Blahusch

Entertainment

Viewing with Arnold/James W. Arnold

'Absolute Power' fails as a political thriller

On Presidents Day, the movie theaters were showing Clint Eastwood's



"Absolute Power," a dark fantasy about a U.S. president who is involved in illicit sex and murder. He tries to cover it up with more killing and the dominant (if short of absolute) power of the White House.

That's the premise. It doesn't quite work that terrifyingly in a thriller that only now and then raises goosebumps.

You can argue both sides as to whether the idea of Evil in the Oval Office is good for democracy. But the United States of America is obviously indulging itself—in both fiction and non-fiction—with dark speculations about guys whose pictures normally end up on postage stamps. It's taken only 25 years, but in the pop imagination, "Bonnie and Clyde" and "The Godfather" are now residing in the White House.

For Catholics who rate movies down according to the sins committed by the major characters (e.g., "The English Patient" for adultery and euthanasia), "Absolute Power" seems an easy candidate for the lower depths. In the opening minutes, Eastwood's hero, Luther Whitley, an upscale jewel thief, breaks

into a mansion and grabs what seems like a billion or so in coins, baubles and cash.

He then is stuck in the closet-style bedroom vault observing through a false mirror as the president (Gene Hackman) and somebody else's beautiful wife stumble in drunkenly and begin to indulge in the preliminaries of amour. Then the affair turns ugly and deadly, and just as the woman seems about to commit the democratic version of regicide—the killing of a king—the Secret Service breaks in and shoots her dead.

That's a lot of commandments broken in a hurry. Of course, that's not really fatal to the art of it. Consider how "Oedipus" ends, and the horrors in "Hamlet" and "MacBeth"—but "Absolute Power" clearly needs a quick fix of redemptive values.

Eastwood, long an American icon, has become a movie force to be reckoned with. Ironically, he recently made a hit action film, "In the Line of Fire," about a Secret Service agent trying to save a president from a psychotic assassin. A similar Secret Service character (Scott Glenn) is one of the villains in this film. The movies make a nice double bill, but suggest no ideological pattern.

In "Power," Eastwood is the star, producer, director and even composer of some of the music. All these jobs go smoothly. But the screenplay, adapted by big-name screenwriter William Goldman from David Baldacci's novel, has the unmistakable taste of something not quite fully cooked.

Interesting characters enter the film, then disappear. The story has an ending, but not one that will satisfy fans of movie thrillers. Several major bad guys get their comeuppance off-screen without dramatic confrontations. The exception (Dennis Haysbert), basically just a hit man, gets the old wry Eastwood-movie treatment when he asks for mercy. "I'm fresh out," Luther replies, then injects a fatal hypodermic the baddie had intended for Luther's adult



Actors Jon Tenney (from left), Matthew Perry and Salma Hayek star in the romantic comedy "Fools Rush In." The U.S. Catholic Conference Office of Film and Broadcasting classifies the film A-III for adults.

lawyer-daughter (Laura Linney).

Clint has no love interest here. He's a widower (his screen wives rarely survive) and a loving father figure, trying to prove to Linney that he's always "been there" for her despite years of being a fugitive or in the slammer. It's sort of a cheer for family values.

So it's another irony that the thief-burglar-hero Luther is the family man while the politicians are the moral decadents. Even more, Luther is a brainy master of disguises, a high-tech professional and a Korean War hero who "hasn't killed anybody in 45 years."

Except for his one flaw (how he illegally makes a living), he's morally superior in all respects to the government hacks and the president's ruthless female chief of staff (played wickedly by Judy Davis).

"Absolute Power" is actually pretty much tongue-in-cheek all around. Hackman's president oozes false charm and hypocrisy but couldn't easily have been elected county clerk. His moral life makes Richard III seem like Peter Pan.

Director Eastwood inserts humor often, sometimes smack in the middle of big suspense scenes. (E.g., when Linney is waiting to meet Luther in an open-air cafe, about to be ambushed by an army of cops and feds, a Chinese waiter insists that she order food to eat or else she can't stay at the table.)

Ed Harris is reliable as a rare honest detective, and E.G. Marshall, as a fat cat political kingmaker, has many of the good lines. After he has just changed somebody's mind by offering him a million dollars, he's praised for being a good salesman. "Selling sin," he says, "is easy."

No doubt about that. (Adult entertainment, stylish but flawed political thriller, heavy on the cynicism; not recommended.)

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

Film Classifications

Recently reviewed by the USCC

The Eighth Day A-IV
Gentlemen Don't Eat Poets A-IV
Margaret's Museum A-III
Private Parts O
Rhyme & Reason A-IV

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

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Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 16, 1997

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

(Editor's note: Msgr. Campion offers commentary in this column on the readings assigned for Cycle B of the lectionary cycles. Many parishes, especially if they are celebrating the Scrutinies of the Rite of Christian Initiation of Adults this weekend, will be using the Scriptures from Cycle A of the lectionary: Ezekiel 37:12-14, Romans 8:8-11 and John 11:1-45. These readings have an ancient history in the church of being proclaimed on this particular Sunday, and the prayers of the Scrutiny assume that the Cycle A Scriptures are being used rather than the readings from Cycle B.)



Jeremiah provides the first scriptural lesson for this Lenten weekend.

For many centuries, Jeremiah has been a source of preferred reading for those who love the Word of God. The prophet's message is clear and inevitably relevant to the human quest of God. This weekend's selection is no exception to the rule.

In this reading, Jeremiah dwells considerably on the covenant between the people and God. The notion of a covenant, virtually a contract with obligations applied to both God and the people, was not limited in the ancient world to Judaism.

Treaties linked nations to each other, or treaties separated them in time of hostility. Contracts existed between individuals. Of course, the sublime contract was the covenant between God and the people.

While both God and the people had obligations under the covenant, the response of each to these respective obligations was decidedly different. Jeremiah underscores the difference.

For the people, loyalty to the covenant, indeed to the holy covenant with God, was often lukewarm. All too frequently, it was marked by absolute disloyalty.

By contrast, God was everlastingly faithful. Beyond the faithfulness was God's lavish response to the covenant.

In time, as promised and foretold by Jeremiah, God would uphold the covenant by the greatest and most secure of helps to salvation, the arrival upon the scene of God in the person of the Redeemer.

The Epistle to the Hebrews supplies the

second reading. As indicated by the title, this epistle is strong in its approach to Jews. The imagery is rich in Jewish belief, lore and values. The epistle also is one of the most magnificently eloquent works among the Scriptures.

This weekend's reading is a great testimony to Jesus as the Son of God, the obedient, the victim, the savior. Throughout the epistle, the centrality of Christ in the economy of salvation is clear. He is without parallel.

For the Gospel reading, the church this weekend turns to the Gospel of John. It is a splendid discourse in which Jesus plunges to the root of human experience and the divine plan. Only in true union with God, evidenced in humility without qualification, does genuine life repose.

An interesting sidebar in this story is the fact that "Greeks" have sought Jesus. The term here does not necessarily mean persons from Greece. In the Lord's time, Greece was not unified and organized as it is today. Rather, Greeks were pagans. They worshipped the false gods. This made them not only adherents to another religion, but sinners. Nonetheless, in their sin they yearned for God. Through the apostles, they approached Jesus, who satisfied their yearning.

Reflection

The first reading from Jeremiah and the second reading from Hebrews set the stage. In the first reading, God is set forth as the merciful, the bountiful, the loving Father. Even though the people waver, God remains faithful. God is the redeemer. God is life.

Hebrews concentrates attention upon Jesus, the Son of God, the victim of Calvary. Life is in Jesus, the victor over death and evil.

Finally, the Lord reaches out in the Gospel to foreigners who even reject the very existence of God. In Jesus, God's love is all-embracing. In Jesus is the pattern of how to live, the path to God.

What is this pattern? As God completely gives the divine life and presence itself in Jesus, we too must give utterly all of ourselves to God. Only in this uncompromised gift is our salvation. We must meet God's absolute love with our unqualified love.

Achieving and extending this love is not easy. We are inevitably inclined to selfishness. Lent summons us to repair ourselves, renew ourselves, conform ourselves, so that in the image of Jesus we reach the state of perfect, unqualified love. In this love, we join in the Lord's plan for salvation. In this love, we meet God.

My Journey to God

For Love and Wine

It has to wait to be picked, and is better when ripened.

It has to be stomped before it becomes sweet.

The more mature it is, the more it is valued.

One cannot enjoy its pleasures

if it is bottled up.

Once opened and

allowed to breathe,

the scent is sensual.

The first taste may be bitter,

but hold it and don't rush it.

The sweetest taste ever

comes with husbandry and trust.

By Melanie Schindler

(Melanie Schindler is a member of St. Paul Parish in Sellersburg.)



Daily Readings

Monday, March 17
Patrick, bishop and missionary
Daniel 13:1-9, 15-17, 19-30,
33-62 or Daniel 13:41c-62
Psalm 23:1-6
John 8:1-11

Tuesday, March 18
Cyril of Jerusalem, bishop and
doctor of the church
Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, March 19
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

Thursday, March 20
Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, March 21
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, March 22
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-56

Sunday, March 23
Passion Sunday (Palm Sunday)
Mark 11:1-10
or John 12:12-16 (procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-20, 23-24
Philippians 2:6-11
Mark 14:1-15:47
or Mark 15:1-39

Question Corner/ Fr. John Dietzen

Evolution debate requires comprehensive research



Q I am a CCD instructor and need some answers on the subject of evolution. The Bible speaks so often about the story of creation that I don't see how it can be wrong. When the pope came out with his statement on evolution, I was left virtually defenseless.

Why don't we read the Bible literally as do fundamentalists? The first remark of some Protestant recruiters is that Catholics don't believe in the Bible so we cannot be Christians. Are there books and journals on these subjects? (New York)

A An adequate response to your questions requires many columns. Over the years I have devoted this space to each of them more than once. I am addressing the subject of evolution again because your questions seem to reflect the current feelings of many Catholics and other Christians.

I want to suggest at least two important facts that deserve your serious and reflective consideration.

You ask if there is anything written on the subject. There is tons of material, very much of it written from a solid base of Catholic/Christian philosophy and theology. If we wish to ask serious questions, then we must be willing to do considerable serious study to find appropriate answers that will satisfy us.

This is especially desirable before we start to condemn or accuse others of error because they disagree with what we "know" to be the fact. I have previously referred readers to the introductions and textual notes in the New American Bible (especially the St. Joseph edition), published under the auspices of the bishops of the United States. A thoughtful, careful study of these alone would give at least a good start toward resolving your concerns about how the Catholic Church interprets Scripture.

Second, your problems with evolution prove again how we need to take great thought before we build religious doctrines on matters that pertain primarily to the natural sciences.

Some months ago, the journal "First

Things" (a monthly "Journal of Religion and Public Life") printed an intriguing dialogue on some relationships of modern physics to theology. One participant noted perceptively that, "We had better not base our theology on a desperate hope for continued ignorance" of matters of nature we cannot at present explain. He makes a good point. In spite of painful experience, many have still not learned that lesson.

For 15 centuries, Christians built their Scripture interpretations and theology of creation on the assumption that we would never know more about the universe and our solar system than what we read in the Bible. Along came Galileo, proving our assumptions were wrong, and it took decades, even centuries, before we could theologize adapt to the fact that there is far more out there than human beings ever dreamed or could imagine.

The same thing happened, and continues to happen, with evolution. We assumed that human knowledge about the origins of life would never go beyond the Bible stories. So we built a theology and philosophy of creation on that assumption of continued ignorance. Then came the totally unprepared for converging discoveries of many natural sciences.

As Pope John Paul II said last fall, that convergence "of the results of work that was conducted independently is in itself a significant argument in favor of this theory" of evolution.

We are free, of course, to refute that science if we do it on scientific grounds. But to frantically attempt to shore up our religious convictions by refusing to recognize observable facts is ultimately fruitless. It is to deny that truth is one, as our Holy Father reminded us. One truth can never contradict another truth. Similarly, good science can never contradict good theology, with the emphasis on "good" in both instances. For some reason, that seems a particularly difficult and painful lesson to learn.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to that address.)

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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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of 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 13-14

Mary Queen of Peace Church, 1005 W. Main St. Danville, Women's Club will hold a rummage sale, 9 a.m. - 7 p.m. on Thursday; 9 a.m. - 3 p.m. on Friday.

March 14

Holy Guardian Angels Church, U.S. Hwy. 52, Cedar Grove, will show the video "A Time for Mercy" following 7 p.m. Mass.

St. John the Evangelist Church, 9995 E. Base Rd., Greensburg, will present the Foxhoven Family Singers, 7 p.m. Information: 812-934-2880.

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

St. Simon the Apostle Church, 8400 Roy Road, Indianapolis, Lenten Series, week four, "In Exile: Embracing Diversity," Father Ron Ashmore, 7:45-9 p.m.

The Couple to Couple League

will hold a natural family planning class at 7 p.m. at Holy Name Church, 89 N. 17th, Beech Grove. Information: 317-862-3848.

Holy Cross Church, 125 N. Oriental, Indianapolis, will host a St. Patrick's Day Party in the Kelley Gymnasium, 7 - 11 p.m. Adults only \$5. Information and tickets: 317-787-1779.

Christ the King Parish, Indianapolis, King's Singles, will hold a Game Night and St. Patrick's Party at the Youth House beginning at 7:30 p.m. Bring your favorite game, drinks and snacks to share. Information: 317-568-3892.

St. Roch Parish Men's Club will hold a fish fry from 5 - 7 p.m., at 3600 S. Pennsylvania St., Indianapolis. Dine-in or carry-out.

Holy Guardian Angels Church, Cedar Grove, will hold Adoration of the Blessed Sacrament after 8 a.m. Mass until 5 p.m. All are welcome.

St. Michael Church, 3354 West 30th, Indianapolis, will sponsor a Lenten Fish Fry, 5 p.m.-7:30 p.m. in the Parish Life Center. For carry-out 317-925-7597 after 4 p.m.

Sacred Heart Church, 1530 Union Street, Indianapolis, will hold exposition of the Blessed Sacrament every Friday during Lent, following 8 a.m. Mass and close with Benediction and prayer service at 5:30 p.m. in the Chapel. Stations of the Cross will follow in the Church at 7 p.m.

March 14-15

Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, will hold a Sneak Preview Campus Visit weekend for prospective students. Information and registration: 812-535-5106; 800-926-7692.

March 14-16

Sisters of St. Benedict will hold "A Benedictine Life Weekend" for single Catholic women, ages 20-40, to explore religious life vocations, at the Monastery Immaculate Conception, Ferdinand. Information: 800-738-9999.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a Women Gathering Retreat, beginning 6:30 p.m. Friday, through 10:30 a.m. Sunday. Resident fee: \$110. Information, registration: 317-788-7581.

March 15

Cardinal Ritter High School Parents' Club will sponsor a St. Patrick's Day Dinner Dance in the cafeteria, 3360 W. 30th St., Indianapolis, at 6 p.m. Reservations & tickets: 927-7825. Information: 317-329-1999.

St. Mark School PTG will hold a Spaghetti Dinner in Schafer Hall, 535 E. Edgewood, Indianapolis, 5 - 8 p.m. Tickets at the door: adults \$5.50; children \$3.00. Pre-school children free.

The Ladies Altar Society of Holy Trinity Church, 902 N. Holmes Ave., Indianapolis, will hold a Spring Bazaar, 10 a.m. - 7 p.m. Information: 317-241-4379.

Saint Mary-of-the-Woods College Office of Continuing Education and Columbia Regional Hospital will co-sponsor a Day of Caring: A Women's Health Symposium. Fee: \$5. Information & registration: 812-535-5148.

St. Christopher Parish, Indianapolis, Singles & Friends will hold a St. Vincent de Paul Voluntary Service Day. Information: 317-879-8018

The Women's Club of St. Malachy Church, Brownsburg, will hold an Arts and Craft Fair and Quilt Raffle from 9 a.m. to 3 p.m. in Noll Hall, 326 N. Green St., Brownsburg. Information: 317-852-5910.



St. Simon Church, 8400 Roy Rd., Indianapolis, will hold a reverse raffle. Information, tickets: 317-981-2287; 317-891-9421; 317-826-0536.

March 15-16

St. Anthony of Padua Parish, 310 N. Sherwood Ave., Clarksville, will sponsor a Lenten Mission: "Consciously Christian, Deliberately Catholic" lead by Rev. Ron Knott beginning with 5 p.m. liturgy on Saturday, continuing for 8, 9:30, 11:30 a.m. liturgies on Sunday. Information: 812-282-2290.

March 16

St. Anthony of Padua Parish, Clarksville, will hold "Be Not Afraid" Family Holy Hour, week six "Heaven," 6-7 p.m.

Christ the King Parish, Indianapolis, King's Singles will hike at Eagle Creek. Meet at Christ the King at 1:30 p.m. Information: 317-254-5932.

The Hibernians' St. Patrick's Day Celebration will begin with 11 a.m. Mass at St. John Church, 126 W. Georgia St., Indianapolis, followed by brunch and concert by Frank Patterson at the Indiana Roof. Information: 317-359-7147; 317-322-9854.

St. Monica Church, 6131 N. Michigan Rd, Indianapolis, will

present "Just Friends," 3:30 - 5:30 p.m. Tickets: \$5. Information: 317-257-3043.

The Benedictine Oblates and friends of Our Lady of Grace Monastery, 1402 N. Southern Ave., Indianapolis, will gather at 2 p.m. for the bi-monthly meeting.

St. Christopher Parish, Indianapolis, Singles and Friends will attend "The Trip to Bountiful" at Edyvean Repertory Theater, 2:30 p.m. performance. Information: 317-879-8018, 317-232-8721.

The St. Ann Society of St. Andrew Parish, Richmond, will sponsor a Day of Reflection for Women, "Speak Lord - I am Listening," by Brother Bernie Barga at Father Hillman Hall, 233 S. 5th St., Richmond, beginning at 11:45 a.m. Information: 765-966-3487.

The archdiocesan Catholic Social Services Family Growth program is offering PECS parenting classes for the Spanish speaking community at the Marian Center, 311 N. New Jersey, Indianapolis, from 3-5 p.m. Information: 317-237-9719; 317-236-1526.

A Schoenstatt Holy Hour and Mass beginning at 2:30 p.m. at

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

Mary's Rexville Schoenstatt.
Information: Fr. Elmer Burwinkel 812-689-3551.
Directions: 8 mile E. of 421 on 925-S, 10 south of Versailles.

Sacred Heart Parish, Indianapolis, will hold Marian Prayer, 2-3 p.m. All are invited.

Holy Guardian Angels Church, 203 U.S. 52, Cedar Grove, will hold eucharistic adoration every Sunday, from 6-8 p.m. Everyone welcome.

Our Lady Of Lourdes Church, 5333 E. Washington, Indianapolis, will hold an evening of prayer, meditation and reflection beginning at 7 p.m. All are welcome.

March 17

St. Matthew Church, 4100 E. 56th St., Indianapolis, will host Young Widowed Group, sponsored by the archdiocesan Family Life Office, every third Wednesday, 7:30 p.m. Childcare available. Information: 317-236-1586.

St. Elizabeth's Home, 2500 Churchman Ave., Indianapolis, will raffle a 1997 Jeep Grand Cherokee Limited at the Indianapolis Athletic Club. \$100 per ticket. Information: 317-787-3412, ext. 13.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold Yoga classes from 7-8:30 p.m. Cost: \$8. Information: 317-788-3142.

St. Christopher Parish, Indianapolis, Singles and Friends and St. Gabriel Adult Fellowship will meet for a St. Patrick's Day Interact event at Kelly's Pub, 56th St., & Georgetown Rd., Information: 317-879-8018.

St. Francis Hospital and the archdiocesan Catholic Social Services Family Growth program will hold weekly STEP parenting classes at St. Francis Education Center, 8111 S. Emerson, Indianapolis, 7-9:30 p.m. Fee information and registration: 317-236-1526.

March 17-19

St. Anthony of Padua Church, 310 N. Sherwood Ave., Clarksville, will sponsor a Lenten Mission: "Consciously Christian, Deliberately Catholic" lead by Father Ron Knott, each evening at 7 p.m. Information: 812-282-2290.

March 18

St. Patrick Church, Terre Haute, will sponsor Divine Mercy class at St. Patrick School, 449 S. 19th St., Terre Haute at 7:15 p.m. Information: 812-234-6746.

The Faith Formation Commission of St. Monica Parish, 6131 N. Michigan Road, Indianapolis, will sponsor a contemporary look at scripture series "The Ascending View," presented by Jim Welter, 7 p.m.-9 p.m. Information: 317-257-3043.

Marian College, 3200 Cold Springs Rd., Indianapolis, will hold a series of Mature Living

Seminars from 10 a.m. - 12 noon, in Room 251 of Marian Hall. Week one, "Diversity in Musical Expression: Classical Intellect versus Romantic Passion," James Lerner. Information, registration: 317-929-0123.

Christ the King Parish, Indianapolis, King's Singles will attend 5:30 p.m. Mass followed by dinner. Information: 317-297-6100 ext. 5120; 317-824-9857.

Cardinal Ritter Junior High School, 3360 W. 30th St., Indianapolis, will hold registration for 7th and 8th grade students in the library at 7 p.m. Information: 317-924-4333 ext. 17.

March 19

St. Mary-of-the-Woods College, St. Mary-of-the-Woods, the Sisters of Providence, and the Terre Haute Tribune-Star will co-sponsor a "Women in History" teacher workshop in the Providence Center Conference Room from 3:45 - 6:35 p.m. Information, registration: 812-231-4310.

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. All are welcome.

The Newman Guild will observe a Day of Reflection at St. Luke Church, 7575 Holliday Dr. E., Indianapolis, at 9 a.m.

St. Vincent Hospital Guild will observe a Founders Day High Tea celebrating 64 years at Meridian Hills Country Club, 7099 Spring Mill Rd., Indianapolis, 3 p.m. Tickets: \$11. Information, reservations: 317-297-1966.

St. John Church, 126 W. Georgia, Indianapolis, will present a Lenten Pipe Organ Recital by Phil Lehman following 12:10 p.m. Mass. All are welcome.

The Catholic Widowed Organization will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7 - 9 p.m. Information: 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, will hold a Mass at 2 p.m. All are welcome.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Rd., Indianapolis, will hold Mass at 2 p.m. in the Chapel. Information: 317-574-8898.

March 20

Our Lady of the Greenwood Middle School, 399 S. Meridian St., Greenwood, will per-

form the musical comedy "Coney Island of Dr. Moreau," at 1:15 p.m. and 7 p.m. in Madonna Hall.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. Everyone welcome.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will host an Information Night for all prospective 9th grade students at 7 p.m. in the cafeteria. Information: 317-972-7820.

The Guardian Angel Guild will hold a salad buffet and card party at the Knights of Columbus, 71st & Keystone Ave., Indianapolis, beginning at 11:30 a.m. Cost: \$10. Information & reservations: 317-293-4673.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a Women in Healthcare and Women in Ministry Breakfast, 7:30-9 a.m. Fee: \$5. Information: 317-788-7581.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold a Family Rosary Night at 7 p.m.

March 21

St. Paul Elementary School Booster Club, 9788 N. Dearborn Rd., Guilford, annual Lent Fish

Fry, 4-7:30 p.m., in Father Walsh Hall, Yorkville. Cheese pizza available. Dine-in or carry-out. Information: 317-623-2631.

Sacred Heart Church, 1530 Union Street, Indianapolis, will hold exposition of the Blessed Sacrament every Friday during Lent, following 8 a.m. Mass and close with Benediction and prayer service at 5:30 p.m. in the Chapel. Stations of the Cross will follow at 7 p.m. in the Church.

St. Simon the Apostle Church, 8400 Roy Road, Indianapolis, Lenten Series, week four, "A New Heart: Forgiven & Renewed" Father Ron Ashmore. 7:45-9 p.m.

St. Roch Parish Men's Club will hold a fish fry from 5 - 7 p.m., at 3600 S. Pennsylvania St., Indianapolis. Dine-in or carry-out.

St. Michael Church, 3354 West 30th, Indianapolis, will sponsor a Lenten Fish Fry, 5 - 7:30 p.m. in the Parish Life Center. For carry-out 317-925-7597 after 4 p.m.

March 21-22

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will present a TOBIT Retreat for engaged couples. Fee: \$195. Information, registration: 317-545-7681.

Catholic Crossword



ACROSS

- 1 Noah's boat
- 4 Biblical city (Jos 18:24)
- 8 From a long way
- 12 Hawaiian souvenir
- 13 Twelfth Hebrew month
- 14 Like Mephibosheth (2 Sam 4:4)
- 15 Males
- 16 "Her" — were purer than snow (Lam 4:7)
- 18 Biblical serpents (Psa 91:13)
- 20 Happening
- 21 Maiden name precursor
- 22 Ear part
- 24 First murder victim
- 26 "I will make thy name — — — remembered" (Psa 45:17)
- 27 Garden tool
- 30 "And they shall see — — — face" (Rev 22:4)
- 31 Judge's possession
- 32 Coffee server
- 33 Commercial
- 34 Regretted
- 35 "The people of the land have — — — oppression" (Eze 22:29)

- 36 Matched groups
- 37 Spider's creation
- 38 Fill with joy
- 41 Tossed dishes
- 44 Book before Ephesians
- 47 Nothing
- 48 Stench
- 49 Landed lightly
- 50 Genetic material (Abbr)
- 51 "—, and ye shall find" (Luke 11:9)
- 52 "Thou hast paid the very last — — —" (Luke 12:59)
- 53 Hog bog

DOWN

- 1 — mater
- 2 Swamp plant
- 3 "For his merciful — — — is great" (Psa 117:2)
- 4 Literary division
- 5 "—, my Lord, I beseech thee" (Hum 12:11)
- 6 Brother of Huz (Gen 22:21)
- 7 Pie — — — mode
- 8 Sail breathing
- 9 Destiny
- 10 Last word in the Bible

- 11 Take a break
- 17 Insurgent
- 19 Slippery fish
- 22 "A song of — —" (Psa 45:1)
- 23 Father of Jesse (Ruth 4:17)
- 24 Word of discovery
- 25 Offer at an auction
- 26 Not slack
- 27 The woman of Samaria had five (John 4:18)
- 28 Mine stuff
- 29 Finish
- 31 Meet and welcome
- 35 Son of Bani (Ezra 10:34)
- 36 Desolate
- 37 "And I will lay it — —" (Isa 5:6)
- 38 They're often inflated
- 39 Load with cargo
- 40 — vera
- 41 Agitated state
- 42 By — of force
- 43 "Evil shall — the wicked" (Psa 34:21)
- 45 "And — — — old and grayheaded" (1 Sam 12:2)
- 46 Boxing great

Answers on page 18.

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11N

Youth News/Views

Thousands of diocesan youth enjoy CYO sports

Indianapolis is the host city for the National Collegiate Athletic Association's "Final Four" basketball competition this month, which will close the 1997 version of "March Madness" in America.

Statewide, Indiana residents are caught up in the excitement of the Indiana High School Athletic Association's final year of sponsoring only a single-class state basketball tournament.

"Hoosier Hysteria" reigns now throughout the state. However, Catholic Youth Organization officials who serve the Archdiocese of Indianapolis aren't focused on basketball now because it's already tournament time for girls' volleyball.

It's been a busy sports year for the CYO Youth Center staff, who have coordinated fall kickball for girls, football for boys, bas-

ketball for both boys and girls, and now girls' volleyball.

Results of CYO fall and winter sports competitions are as follows:

Girls' Fall Kickball Playoffs

Cadet A League—St. Jude, Indianapolis, champion; St. Luke, Indianapolis, runner-up.
Cadet B League—St. Luke G and St. Luke W, Indianapolis, champions.
56-A League—St. Barnabas, Indianapolis, champion; St. Pius X, Indianapolis, runner-up.
56-B League—St. Elizabeth Seton, Carmel, champion; St. Michael, Indianapolis, runner-up.
Fourth Grade League—St. Luke G and St. Luke B, Indianapolis, champions.

Boys' Football Tournament

Cadet League—Holy Spirit, Indianapolis, champion; St. Barnabas, Indianapolis, runner-up; Our Lady of Lourdes, Indianapolis, and Nativity, Indianapolis, semifinalists.

56 League—St. Mark B, Indianapolis, champion; St. Pius X, Indianapolis, runner-up; Our Lady of Lourdes, Indianapolis, and St. Gabriel, Indianapolis, semifinalists.

Girls' Basketball Playoffs

Cadet A League—St. Pius X, Indianapolis, champion; St. Thomas Aquinas, Indianapolis, runner-up.
Cadet A Tourney—St. Pius X, Indianapolis, champion.
Cadet B League—St. Louis de Montfort, Fishers, champion; St. Barnabas M, Indianapolis, runner-up.
Cadet B Tourney—St. Louis de Montfort, Fishers, champion.

Cadet C League—Our Lady of Mount Carmel B, Carmel, champion.
Cadet C Tourney—St. Luke, Indianapolis, champion.
56-A League—St. Matthew, Indianapolis, champion; St. Louis de Montfort, Fishers, runner-up.
56-A Tourney—St. Barnabas, Indianapolis, champion.
56-B League—St. Barnabas M, Indianapolis, champion; Our Lady of Mount Carmel G, Carmel, runner-up.
56-B Tourney—St. Jude R, Indianapolis, champion.
56-C League—Immaculate Heart of Mary W, Indianapolis, champion; Immaculate Heart of Mary R, Indianapolis, runner-up.



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56-C Tourney—Immaculate Heart of Mary W, Indianapolis, champion.

Fourth Grade League—St. Luke, Indianapolis, champion; St. Barnabas M, Indianapolis, runner-up.

Fourth Grade Tourney—St. Luke, Indianapolis, champion.

Girls' High School League—St. Thomas Aquinas, Indianapolis, champion; Our Lady of Lourdes, Indianapolis, runner-up.

Girls' High School Tourney—Nativity, Indianapolis, champion; Holy Cross and St. Philip Neri, Indianapolis, runner-up.

Boys' Basketball Playoffs

Cadet A Archdiocesan—Holy Family, New Albany, champion; St. Matthew, Indianapolis, runner-up.

Cadet A National Deanery—St. Matthew,

Indianapolis, champion; Holy Name, Beech Grove, runner-up.

Cadet A American Deanery—St. Barnabas, Indianapolis, champion; Nativity, Indianapolis, runner-up.

Cadet A League—St. Matthew, Indianapolis, champion; St. Charles Borromeo, Bloomington, runner-up.

Cadet B League—St. Pius X P, Indianapolis, champion; St. Jude R, Indianapolis, runner-up.

Cadet B Tourney—St. Pius X P, champion; Our Lady of Mount Carmel B, Carmel, runner-up.

Cadet C League—Our Lady of Mount Carmel B, Carmel, champion; St. Mark, Indianapolis, runner-up.

Cadet C Tourney—Our Lady of Mount Carmel B, Carmel, champion; Our Lady of Greenwood, Greenwood, runner-up.

56-A League—St. Pius X, Indianapolis, champion; St. Monica, Indianapolis, runner-up.

56-A Tourney—St. Barnabas G, Indianapolis, champion; St. Pius X, Indianapolis, runner-up.

56-B League—Our Lady of Greenwood, Greenwood, champion; St. Jude T, Indianapolis, runner-up.

56-B Tourney—Our Lady of Mount Carmel, Carmel, champion; Holy Spirit W, Indianapolis, runner-up.

56-C League—Our Lady of Mount Carmel Y, Carmel, champion; St. Jude, Indianapolis, runner-up.

56-C Tourney—Our Lady of Mount Carmel Y, Carmel, champion; St. Pius X P, Indianapolis, runner-up.

Fourth Grade League—St. Barnabas M, Indianapolis, champion; St. Pius X G, Indianapolis, runner-up.

Fourth Grade Tourney—St. Barnabas W, Indianapolis, champion; St. Pius X G, Indianapolis, runner-up.

Junior Archdiocesan—St. Lawrence R, Indianapolis, champion; Sacred Heart, Jeffersonville, runner-up.

Junior-Senior Deanery—St. Lawrence R, Indianapolis, champion; Good Shepherd W, Indianapolis, runner-up.

Junior-Senior League—St. Lawrence R, Indianapolis, champion; Good Shepherd W, Indianapolis, runner-up.

Freshman-Sophomore League—St. Barnabas M, Indianapolis, champion; St. Luke, Indianapolis, runner-up.

Freshman-Sophomore Tourney—Holy Spirit W, Indianapolis, champion; St. Barnabas R, runner-up.



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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.

BIELEFELD, Ann Mary (Ward), 55, St. Pius X, Indianapolis, Feb. 26. Mother of Diane, John L., Walter, Dr. Denise Bielefeld, Carolyn Caldwell, sister of Thomas Ward.

FUNKE, Robert Glenn, 74, St. Patrick, Indianapolis, Feb. 22. Husband of Margaret (Kidwell), father of Michael, Bob Funke, Jackie Richmond, Mary Jane Burns, Cathy Anderson, Sandy Selvidge, Providence Sister Marge Funke, brother of Charles Funke, grandfather of 24, great-grandfather of one.

GAIZAT, Irene E., 70, Holy Spirit, Indianapolis, Feb. 26. Wife of Ted Gaizat, mother of John, Greg Gaizat, Laurie Parker, grandmother of five, great-grandmother of two.

GENTILE, Freida V., 88, St. Patrick, Indianapolis, Feb. 17. Mother of Robert Gentile, Marie Whitten, sister of Rosita Gentile, grandmother of four,

great-grandmother of 11, great-great-grandmother of 11.

GREIWE, Carl G., 84, St. Mary, Greensburg, Mar. 4. Husband of Virginia (Schwering) Greiwe, father of Mary Ann Wilmer, Judy Steuri, Donald G., Steve C., Richard D. Greiwe, brother of Ruth Greiwe, Josephine Weatherl, grandfather of 23, great-grandfather of 16.

KORTZ, Benny, 72, Holy Spirit, Indianapolis, Feb. 22. Father of Joseph F., Michael L., Daniel, Ron, Donna Kortz Charlene R. Johnson, Loretta Y. Barnett, Anita M. Newby, Tammy Hasty, brother of Mildred Brown, grandfather of 33, great-grandfather of 11.

KUNKEL, Joseph A., 83, Little Flower, Indianapolis, Feb. 24. Husband of Ruth (Clifford) Kunkel, father of Richard, Peggy Kunkel, Barb Kirchner, stepfather of Tom, John, Mike, Ann Clifford, Patty Lathrop, brother of Marie Doerge, grandfather of six, step-grandfather of eight.

O'CONNORS, Christine, 88, St. Gabriel, Connorsville, Feb. 26. Mother of Carol Ann O'Connors, Cathy Kiger, sister of Carol Jane Leathers, grandmother of one.

SIEFER, Catherine M., 89, St. Gabriel, Connorsville, Feb. 24. Wife of Arthur K. Siefer, aunt of two nieces, four nephews.

SCHEIDEGGER, Helen M., 88, Holy Spirit, Indianapolis, Mar. 1. Aunt of several nieces and nephews.

WILHELM, Carl J., 92, St. Louis, Batesville, Mar. 2. Father of Arthur, Alvin, Edward, Robert Wilhelm, Helen Eckstein, grandfather of 16, great-grandfather of eight.

Sr. Mary Robert Palmer dies at 90

Benedictine Sister Mary Robert Palmer died on March 4. She was 90 years of age.

She was a founding member of Our Lady of Grace Monastery in Beech Grove, serving as formation director and the first prioress of the monastery from 1961 to 1967.

Sister Mary Robert, also served as music teacher at Christ the King in Indianapolis and in St. Louis. She also served at the Monastery of Immaculate Conception Academy, as novice director and junior director.

A funeral Mass was celebrated for Sister Mary Robert at Our Lady of Grace Monastery Chapel on March 7.

She is survived by a brother, Benedictine Father Herbert Palmer.

Sr. Margaret Finkbinder dies at 81

Franciscan Sister Margaret Finkbinder died on March 4. She was 81.

A Mass of Christian Burial was celebrated on March 6 at the motherhouse chapel of the Sisters of St. Francis in Oldenburg.

Born in Indianapolis, Sister Margaret entered the Oldenburg Franciscan community in 1933 and professed her final vows in 1939.

Sister Margaret taught at Holy Name, Holy Trinity, Our Lady of Lourdes and St. Bernadette schools in Indianapolis; St. Vincent de Paul, Bedford; St. Mary, Greensburg; and St. Louis, Batesville.

She also taught at schools in Ohio and Kentucky.

She retired to the motherhouse in 1979.

Sister Margaret is survived by two sisters, Franciscan Sister Ruth Finkbinder and Sister Mary Virgine Finkbinder.

Cardinals to Clinton: approve ban on partial birth abortion

WASHINGTON (CNS)—The seven active U.S. cardinals, in a letter to President Clinton, asked the president to sign a new bill introduced in Congress to ban the partial-birth abortion procedure.

Based on recent admissions from one chief supporter of the procedure that he had lied about the need to retain partial-birth abortions, the cardinals said in their March 7 letter, "We urge you to seize the opportunity before you to explain that you were misled, as were most Americans."

They asked Clinton to "ask Congress to pass a bill banning partial-birth abortions, and let it be known that you will sign it into law." A bill was introduced March 5 in the House to ban the procedure except when the mother's life is in danger.

The cardinals cited the American College of Obstetricians and Gynecologists, which said that partial-birth abortion "is never the only procedure that will preserve a woman's health of fertility in any situation."

"The public has learned that partial-birth abortions

are performed not a few hundred times a year, but thousands of times each year," the cardinals said.

"It has learned that partial-birth abortion is used primarily in the fifth and sixth months of pregnancy, and that restrictions confined to the third trimester would therefore be inadequate. The public has also learned that the vast majority of these procedures are performed on the healthy babies of healthy women."

The cardinals also cited the remarks of "hundreds of doctors, most specialists in maternal and fetal medicine," who say that partial birth abortion "poses, not avoids, significant risks to women's health and future fertility. Clearly, any claim that partial-birth abortion must be available to protect a woman's health has no basis in fact."

The letter was to be read during Masses March 9 at the cardinals' home cathedrals.

Signing the letter were Cardinals Anthony J. Bevilacqua of Philadelphia, James A. Hickey of Washington, William H. Keeler of Baltimore, Bernard

F. Law of Boston, Roger M. Mahony of Los Angeles, Adam J. Maida of Detroit, and John J. O'Connor of New York. Also signing was Bishop Anthony M. Pilla of Cleveland, president of the U.S. bishops.

At a March 7 news conference, Clinton said that he believes "it would be a mistake for us to pass this bill one more time without taking care of those folks" who believe their future fertility would be threatened if unable to procure a partial-birth abortion.

"They're the people I'm concerned about," he said, "and they're the people I'm going to try to protect right down to the end."

The cardinals said they would urge Congress to pass a partial-birth abortion ban "with sufficient votes to ensure that it will become the law of the land."

Last year's Clinton veto of the ban was overridden in the House but failed to get the two-thirds majority required in the Senate. The bishops, led by the cardinals, mounted an unprecedented effort to override the veto.

Pope: global economy must not eclipse values

VATICAN CITY (CNS)—Pope John Paul II called on business leaders to help make sure the increasing globalization of the economy does not eclipse values like sharing and cooperation. While the church supports

creative business enterprise as a right, it also feels compelled to remind people that commercial operations should have a community aspect that goes beyond profitmaking, he said March 7.

The pope's remarks came

in a speech to an Italian union of Christian businessmen. He praised them for bringing Gospel values to bear against business practices that "mortify human dignity, the excessive search for profit and forms of discrimination."



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Positions Available

Custodian

Holy Family Shelter, an agency of the Archdiocese of Indianapolis, is seeking a person to perform custodial and light maintenance duties. Applicants must be high school graduates or equivalent, have a valid driver's license, and be able to push, lift, and/or carry 50+ lbs. Please send resume or letter of interest to Amy Moelhan, Holy Family Shelter, 30 E. Palmer Street, Indianapolis, IN 46225.

Catholic Elementary/Middle School Principal

The Catholic community of St. Mary's Parish in Anderson, Indiana, seeks an elementary/middle school principal (preschool through 8) who has a strong commitment to the integration of Gospel values through the educational curriculum. St. Mary's School educates 160 students with a faculty of 15. The Principal is a member of the Pastoral Team which shares the pastoral leadership of the parish. The position will be open beginning July 1.

Qualified applicants will have experience in collaborative leadership in an educational setting, a master's degree, and either an administrator's license or eligibility for Indiana certification in administration. The successful applicant will also be an active member of the Catholic Church who is committed to an active role in the mission of St. Mary's Parish and St. Mary's School. This position offers a competitive salary and fringe benefits package.

For an application packet, phone or write, The St. Mary's Search Committee, St. Mary's Church, 1115 Pearl St., Anderson, IN 46016. Phone Number: 765-644-8467. Application with references are due by March 31, 1997.

Dir. of Development & Stewardship

Active suburban parish of 1,100 households in Loveland, Ohio is seeking a full-time Development Director. Person hired will be responsible for communications and publications; implementing the parish/school strategic plan for development; public relations; fund raising activities; grant writing; business and community relations; the school's annual fund; and the parish's total stewardship process. Qualifications include a college degree or equivalent, good organizational skills, understanding of Catholic parish/school organization, and word processing ability. Salary based upon experience and qualifications. Send resume by April 15, 1997, to: Search Committee, St. Columban Church, 894 Oakland Rd., Loveland, OH 45140.

Principal, Catholic School

Saint Bernard Parish in Rockport, Indiana, (located in southwestern Indiana on the Ohio River, 30 miles east of Evansville, IN, and 90 miles west of Louisville, KY) is seeking a creative, energized, faith-filled Catholic school principal (kindergarten through grade 8). Saint Bernard School has an enrollment of 100 students with potential for significant growth. Saint Bernard has a dedicated faculty of 10, a supportive pastor, and is fully accredited by the state of Indiana.

This position, available beginning the 1997-98 academic year, offers benefits and a salary commensurate with education and experience. Candidate must be a practicing Roman Catholic and hold or be eligible for a valid Indiana Elementary School Administrative License.

For application please contact: Ms. Phyllis Beshears, Director of Schools, Catholic Schools Office, Diocese of Evansville, P.O. Box 4169, Evansville, IN 47724-0169. 812-424-5536. Application deadline: April 22, 1997.

Religious Education Position

Small college-town parish seeking dynamic individual to coordinate religious ed. and campus ministry programs.

Send resume/inquiries to: St. Paul the Apostle, c/o Peggy A. Lilly, 202 E. Washington St., Greencastle, IN 46135.

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Youth Minister

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Write or call by April 7, 1997: The Search Committee, Our Lady of Lourdes Parish, 512 Breckenridge Ln., Louisville, KY 40207. 502-896-0241.

Principal

Principal needed, K-8, 1997-98 school year. Saints Peter & Paul School, Lexington, KY. Please send resume and statement of qualifications as soon as possible to: Search Committee, c/o Mr. Pat Payne, 2424 Brookshire Circle, Lexington, KY 40515.

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Novena

THIS IS to thank the Sacred Heart and St. Jude for favors received.
- E. R. C.

PRAYER TO the Blessed Virgin: Oh most beautiful flower of Mt. Carmel, fruitful vine, splendor of heaven, blessed mother of the Son of God, Immaculate Virgin, assist me in my necessity. Oh Star of the Sea, help me and show me herein, you are my mother. Oh, Holy Mary, Mother of God, Queen of Heaven and Earth, I humbly beseech you from the bottom of my heart to succor me in this necessity. There are none who can withstand your powers. Oh, show me herein you are my Mother. Oh, Mary, conceived without sin, pray for us who have recourse to thee. Oh, Holy Mary, I place this cause in your hands. Holy Spirit, you who solve all problems, light all roads so that I can obtain my goals. You gave me the divine gift to forgive and forget all evil against me, and in all instances in my life, you are with me. I want in this short prayer to thank you for all things as you confirm once again that I never want to be separated from you in eternal glory. Thank you for your mercy toward me and mine.
- H. M.

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