

# THE CRITERION

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## First forum gains many suggestions

by John F. Fink

More than 100 people were in St. Louis Church in Batesville Monday evening for the first public forum to discuss the strategic planning process for the Archdiocese of Indianapolis. Twenty people had comments and suggestions during the hour-and-a-half meeting and most of those present filled out the recommendation form that was in the April 30 issue of *The Criterion*.

Daniel Conway, who is facilitating the strategic plan, was introduced by Franciscan Father Ric Schneider, pastor of St. Louis Church and dean of the Batesville Deanery. Conway explained the purpose and history of the plan to date before introducing Archbishop Daniel M. Buechlein.

Archbishop Buechlein made preliminary remarks about the importance of determining where we want the archdiocese to be in the year 2000. He explained how the drafts of the Mission Statement, statement of values, and setting of goals had been determined. The forum participants all had copies of these statements. He then asked for suggestions.

Among comments made were these:

In goal 4 ("work for peace and social justice through service and advocacy") add "respect for human life." The speaker applauded the fact that, in the statement of values, "Compassion and respect for human life and all creation" had been moved from the sixth to the fourth value.

A speaker said that the church has become too much of a business and suggested giving lay people responsibility for the business end so priests could be free to be ministers of the Gospel and men of prayer. He said, also, that he was reluctant on the part of priests to say what needs to be said in the pulpit because they are afraid of a drop in contributions.

Another speaker said there should be more teaching about the importance of tithing and stewardship so the church doesn't have to depend on gambling for income. Archbishop Buechlein replied that the archdiocese is planning a stewardship program.

A woman said that recommendations had been made concerning parish staffing and how parishes were to be grouped but nothing had been heard recently. The archbishop said that the Personnel Committee had met last Tuesday and is working on a new plan.

A man was concerned about six-year terms for pastors, saying that it could have a "lame-duck effect." Archbishop Buechlein said that six-year terms, renewable, are called for by Canon Law. However, pastors can still be moved by the archbishop. He said an evaluation system is being prepared.

A man said he was excited about the emphasis on prayer and sacraments in the plan. He said he was "glad we are putting first things first." He also said there is a real need for correct teaching.



**SQUALOR IN HAITI**—Children play near their tin shacks in Soleil City, a slum area in Port-au-Prince, Haiti. A wooden building provided by Food for the Poor is behind the children. Pigs are kept in the structure on the left. See article on page 8 about what one organization is doing to improve these conditions. (Photo by John F. Fink)

A woman expressed her concern about the lack of quality in religious education programs and said that textbooks have very little content. There is no emphasis on sin or the sacrament of penance, she said. Another said she was concerned because the sacrament of penance is not being received before first Eucharist. A man noted that Catholic education "is in a shambles."

Several people spoke about the need of a greater presence of the church at abortion clinics. One man suggested that priests should lead their people to pray there, saying that more lay people would participate if they were encouraged by the clergy.

A man asked if there were plans to have the permanent diaconate in the archdiocese. The archbishop responded that that topic is coming up every day and he will have to evaluate the possibility. The man said that there are 50 permanent deacons, ordained in other dioceses, now living

in the archdiocese and they could be used. The archbishop said he doubted that there are that many.

Another man said communications between the archdiocese and rural areas are poor. He also said he saw an emphasis on schools in the center city of Indianapolis while some parishes in other parts of the archdiocese do not have schools. Archbishop Buechlein responded that Catholic education must be a shared responsibility.

A man who teaches natural family planning suggested that instruction in NFP be a requirement for marriage. He said that "we must reaffirm the teachings of the church about contraception" but noted that some sponsor couples who themselves practice contraception don't advise engaged couples about NFP.

The archbishop was urged to "keep the pulse" of rural areas as well as Indianapolis. He replied that he came from a rural area himself and "it's in my blood."

## State drops molestation charges against Father Ponciano Ramos

by Margaret Nelson

The charges of child sexual molestation against Divine Word Father Ponciano Ramos were dropped in Marion County Criminal Court 4 on May 7. They were filed last year on behalf of three St. Rita School junior high students.

Father Ramos pleaded guilty to the newly-filed charge of misdemeanor battery, or "unwanted touching." He

admitted touching the teen-agers while searching their clothing for "stink" bombs in the Indianapolis school.

The principal, Daughters of Charity Sister Mary Clare Mulloy, had asked the pastor's help after students disrupted school throughout the day of April 24, 1992, by throwing stink bombs in the classrooms and lunchroom.

After the charges were filed on June 10 last year, the Chicago Province of the Society of the Divine Word immediately placed Father Ramos on administrative leave. Since that time, Divine Word Father Anthony Clark was assigned to St. Rita Parish, and was recently named as the archdiocese as pastor for a six-year period.

At last week's hearing, Judge Patricia J. Gifford imposed an 18-month suspended sentence for the battery charges. Under terms of the non-reporting probation, Father Ramos is not allowed to work with minors during this 18-month-period. He is directed to live where his order sends him and receive counseling, which his superiors told the court he has begun.

Father Ramos made a statement to the court, admitting that what he did was inappropriate, apologizing to the boys and their families, and stating that he did not have any sexual intent.

Two of the students stayed through the 1991-1992 school year and attended their graduations at St. Rita. The third is presently attending school there.

After the court action Vicar General Father David Coats said, "We are gratified that the state saw fit to recognize that



Father Ponciano Ramos, S.V.D.

Father Ramos was not guilty of those things with which he was originally charged—that none of his actions were done with the intention of achieving his own sexual gratification.

He said, "We regret whatever problems have been caused for the young men and their families as a result of this and we will do our best to ensure that incidents such as this don't occur in any of our schools in the future."

"But I want to reiterate that there is a significant difference between the original charge and what Father Ramos has

admitted to. There was a lack of intent and it pleases me that the state has said that," said Father Coats.

"Father Ramos was originally charged with something that was devastating to him, his life, and his vocation."

The archdiocese ended a statement describing the court action Friday: "We are deeply grateful for the direction and leadership that Father Ramos has provided to the people of St. Rita Parish and the Archdiocese of Indianapolis through the years."

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THE CRITERION  
Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

# One cannot become one's own sole judge

by Archbishop Daniel M. Buechlein, OSB

Last week I tackled the complicated issue of making conscientious moral decisions in confusing times. One reader said I made a valiant effort, but asked if I couldn't be clearer by using an example, especially one that might speak to young people. Well, I'll give it a try.

Here is a case for parents and youth alike. A woman from another diocese wrote about a situation in which young folks were asked to make a good judgment about the prevention of AIDS. A speaker in her daughter's school allegedly said that abstinence is the safest sex, but then went on to encourage the young women in the class "to develop their negotiating skills" when on dates. If male companions refuse "safe sex" (the use of condoms), only no sex at all.



The woman's daughter is asked to make a conscientious judgment in the familiar social context "abstinence is best, but..." which I submit suggests several things. First, if youth can't abstain, sex is okay if it is at least "safe" sex. Secondly, youth can't really control sexual urges, therefore the moral (and practical) issue becomes a matter of whether or not they use a condom when they act out. Thirdly, since everybody is doing it, it is only natural and it can't be a big deal morally speaking. "God understands,

after all He made us this way." In any case, fourthly, the decision to be made is private and individual.

The conscience of those who live by public opinion and by feelings alone tells them that the above makes sense. Many public figures and media heroes and heroines actively promote the message "if you can't abstain or don't want to, at least practice 'safe sex.'" Many sex education courses in schools across the country teach the same, now even providing condoms on request.

What's wrong with this picture? A threefold teaching about the conscience formation of decent parents and decent youth is ignored by such teaching and messages. First, everyone is obliged to listen to and obey his or her interior sense of what is good and what is not good morally speaking. And we adults are obliged to remind ourselves and our youth that our inborn, interior sense of good and evil will be dulled, even suffocated, if we live uncritically on a constant diet of the hostility to honest virtue which is served up in the largely pornographic entertainment media. The best guarantee of chronic immaturity among our youth and our adults is to suffocate the interior spark of good in our hearts and minds.

Secondly, then, we are obligated to inform our conscience with a lot more than the prevailing public opinion polls on issues such as so-called safe sex, or worse, the messages conveyed in today's music, movies and videos. In other words, serious-minded parents and youth are obligated to ask what solid church moral theology says about basic issues of life. Lifelong religious education is not a take it or leave it luxury, especially these days.

The largest supplier of abortion on request in the United States, Planned Parenthood, is headed by a woman who claims to be a church-going Catholic and yet forcefully rejects the church's teaching on abortion. She says she does so on the basis of public opinion polls and her own personal feelings. She argues that "one's relationship with God is a very personal matter" and this justifies her public rejection of church teaching.

In fact, our church emphasizes the development of a personal relationship with God, but we also know that God has revealed himself through Jesus Christ, who has redeemed us by his death and shown us the way to God through the church which he established. There is no way around the fact that the church figures prominently in one's personal relationship with God. To dismiss the church as the mediator of Christ's teaching about married love and sexuality, is to become the sole judge of one's own case. Even teachers as ancient as Aristotle said becoming a law unto oneself is to suffer the hazard of making blind and devastating life choices. Christ empowered the church to provide moral guidance and spiritual direction to those who claim to be his followers for good reasons.

Finally, like Adam and Eve before us, neither we adults nor youth can presume to take God's place. It is the oldest and most prevailing temptation in the world to do so. Whether or not we like the challenges or the inconveniences or the pains of life, God is in charge and even a 99 percent majority opinion to the contrary does not make what is immoral moral or vice versa. Thank God!

## EDITORIAL COMMENTARY

## Strategic planning doesn't concern only finances

by John F. Fink  
Editor, The Criterion

The Indianapolis Star has given quite a bit of publicity to Archbishop Buechlein and the Archdiocese of Indianapolis lately. Last Sunday the archbishop was the subject of the lead article in the "Focus" section and an article on page 1 of the "City/State" section concerned the feelings of Catholics awaiting decisions about the possible closing of parishes. On May 5 another article reported the management restructuring announced by the archbishop.

It's nice that the *Star* believes that its readers are interested in the Catholic Church enough to give this much coverage, but we are concerned about the emphasis given in the articles. One would think from reading them that the archbishop's primary preoccupation is financial. Anyone who has paid attention to what the archbishop has been saying knows that simply isn't true.

The title of the *Star*'s "Focus" article was "This Archbishop Knoweth His Business," and the subhead of the teaser on page 1 of Sunday's paper was "New archbishop mulls his financial mission." The gist of the article about the reorganization of the management structure was

that it was being done to enhance fund-raising.

Perhaps all this is because of the archbishop's devotion to the strategic planning process, a process which is used in business to improve profits and, therefore, concerns finances. The planning process has been taken from successful businesses, but not solely for financial reasons.

We would be the last to say that fund-raising is unimportant. After all, the archdiocese is now in the middle of the United Catholic Appeal drive, the success of which is vitally important. The archbishop definitely has to concern himself with finances. But the plain fact is that other values, goals and objectives have been emphasized much more than finances.

If any one thing has been emphasized more than anything else, it has been spirituality, not finances. The proposed Mission Statement mentions first "worshipping God in word and sacrament." The first value is "prayer and spiritual growth." The first goal is to "foster spiritual and sacramental life." In the restructuring of management, the first named of the six secretariats is the one for spiritual and sacramental life.

The strategic plan that is now being discussed in forums throughout the archdiocese includes five goals: the already mentioned "foster spiritual and sacramental life," followed by "teach and share Catholic beliefs, traditions and values"; "provide for the pastoral and leadership

needs of the people of the archdiocese"; "work for peace and social justice through service and advocacy"; and "promote generous sharing and responsible use of all human and material resources."

It could well be that, during the forums, most people are going to talk about that fifth goal because a sample objective in this goal is to "respond to changing needs through parish staffing plans," and people are understandably concerned about what might happen to their particular parish. That is plainly what the *Star* believes most people are concerned about.

Nevertheless, we believe that the *Star*'s emphasis on finances and fund-raising gave the wrong impression about Archbishop Buechlein's primary concerns and objectives for the archdiocese.

## Pastoral Council to elect officers

by John F. Fink

Selection of officers and a report on strategic planning will feature a meeting of the Archdiocesan Pastoral Council Saturday, May 15, at the Archbishop O'Meara Catholic Center in Indianapolis.

The council will also discuss an orientation process for new members of the council who are being appointed by Archbishop Daniel M. Buechlein.

Those nominated for officers are: Amanda Strong for chairperson; Hans Geisler and Dick Poynter for vice-chairperson; Janet Schuler, Patty Schmalz and Michael Schaub for secretary; and Steve Northam, Janet King and Franciscan Sister Jean Marie Cleveland, officer-at-large.

## INDIANA GENERAL ASSEMBLY

## Governor signs bill that provide services to women and children

by Coleen Williams

Gov. Evan Bayh this month signed a bill that authorizes \$3.37 million a year in funding for prenatal care, child health care, and other services. The bill also establishes a statewide school breakfast program which could yield more than \$4.5 million in federal funds.

"These programs, which will draw more state and federal funds, will allow more eligible Hoosiers to participate," said Dr. M. Desmond Ryan, Indiana Catholic Conference (ICC) executive director. "Some programs will improve the health and welfare of babies and their mothers while others target children who might otherwise start the day hungry or end the day unsupervised," he said.

Two grants of \$190,000 in state funds are dedicated to supplement Indiana's share in the federal Women, Infants and Children (WIC) and Maternal and Child Health Service programs.

WIC provides vouchers for food supplements, nutritional education and infant health services. Around 184,000 pregnant women with children up to age 5 with family incomes not exceeding 185 percent of the poverty level (about \$21,485), and at nutritional risk, are eligible for WIC. Sixty-five percent of eligible Hoosiers are served.

Maternal and Child Health services refer pregnant women, especially those in underserved areas of Indiana, to WIC programs, Medicaid services, prenatal care, and educational assistance.

The program also maintains a wide range of services to children and families

including physical exams, nutrition, dental and health screenings; a Family Wellness Hotline, and pediatric primary care development. Child health services are available by children up to age 21.

HB 1034 includes \$550,000 of state dollars for the School Age Child Care project fund. School Age Child Care assists single-parent and two-working-parent families in securing after-school child care.

More than \$2.3 million is authorized for the Local Health Maintenance Fund. Local health departments may use the funds to enhance any of 10 services including nutrition, pregnancy care, immunizations, and environmental health.

A breakfast program is required in those public schools where 25 percent of students enrolled qualify for free or reduced-price school lunches, more than 390 in the state. Federal start-up grants and meal reimbursements are available to participating schools. Up to 3,000 children from low-income families will receive a nutritious breakfast free or at reduced cost. Other students may purchase a breakfast.

A 1992-93 Indiana Food and Nutrition Network (IFNN) survey of Indiana school principals indicated that a need and desire for school breakfast by students was the number one reason cited for offering the program. Improved student attention span was the greatest benefit found by respondents of the survey.

Wide bipartisan support for the breakfast program was manifested in a House vote, 74-21, and in the Senate, 35-13. The amended version of HB 1034 passed both chambers unopposed. Rep. John J. Day, D-Indianapolis, authored the bill.

## More new Catholics

Those initiated into the Catholic Church on Holy Saturday at St. Michael Church in Bradford are: Tonya McClintock, Holly Jo Hoehn, Marcia Ralph, Sharon Young, Rita Unruh, Angie Fouts, and Larry Kissel.



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# St. Vincent nursing grad attends 50th reunion

by Margaret Nelson

Even though she traveled the shortest distance, Martha Barr was one of the happiest alumnae when her St. Vincent

Hospital nursing class celebrated its 50th anniversary on April 30.

Martha's daughter helped her take the trip from her room at the St. Vincent Hospice across the street to the dinner at the Marten House. She wore a colorful

two-piece flowered dress with lace trim and a gold-embroidered sash.

Earlier in the day, 18 of Martha's classmates visited her at the hospice lounge after a lunch together and a mini-tour of the "new" St. Vincent Hospital.

The nurses came from as far away as California, two sisters from New York, one from Colorado, and one from Florida. One of the New Yorkers was the niece of Sister Rose, administrator of the hospital when they were in training.

Martha explained that one of the classmates became a sister herself, Sister Josephine Altshoff. "It was so exciting to see her," she said.

"Three or four were from Indianapolis, others from Columbus, Greensburg, Milton, Lafayette, and Vincennes. I had a delightful time."

Since it was an all-class reunion, 250 people attended the banquet. "We filled up the whole room," she explained that the last nursing class was 1971.

"Every year we have a dinner. We have a good alumnae program. Every fall, they have a pitch-in, but not as many come to that as the dinner," she said.

"It's nice to be able to keep in contact." Every three months, Martha and the other alumnae receive a publication, "Stethoscope," that gives nursing updates, tells of alumnae activities and highlights the accomplishments of one of the women.

Every year since their training, several of the 1943 class have met to reminisce. "We have been close friends for years. When we first got married, we met with our children. It was fun to look forward to," Martha said.

"My husband Robert has heard the same reminiscences for 46 years," quipped Martha. The couple has two children, a son Richard and the daughter who drove her to the banquet, Sharon Alley.

"She used to work at the hospital, teaching the unit secretaries. She knows quite a few of them, so she enjoyed coming, too."

Martha has attended almost every reunion. She especially appreciated one gift she received at this dinner. It is a book with the history of St. Vincent Hospital, compiled by Marie D'Andrea Loftus, who had been a teacher at the school of nursing for 40 years. "They have it in the hospital, but many of us hadn't seen it," Martha said.

The book brought back memories of some favorite people during her training, like Archie Smith and Mary Rawls and Gus Naab, who had two dogs that protected the nurses' residence. The album included photos of the hospital when it first opened and facts, like the need for 10,000 pounds of coal to heat the hospital daily in the '20s.

The Class of '57 sponsored us," Martha said. "They did a wonderful job. I was so happy to be able to go. God has given me a special blessing."

"That's why I go every year. I am so thankful I had the privilege of going there to school," she said.

"This (St. Vincent) hospice is something special, too. They have special people here who give you so much love. You couldn't be upset for very long," said Martha.

"John Newland, who provides social service here, has such a bubbling personality—he uplifts everybody. He's a kind man. He visits us and takes care of all of us," she said.

Martha summed up the alumnae celebration, which also included breakfast at the Marten House on Saturday. "I felt like Queen for a Day. It did so much for me mentally and emotionally. Everyone here encouraged me, so I made it. Now, I think about it every day."



LONG-TIME FRIENDS—Martha Barr (second from left) meets with former 'golden' classmates at the St. Vincent School of Nursing. They visited with her at the St. Vincent Hospice before the annual alumni banquet, which Barr attended with her daughter. (Photo by Lana Eaton, courtesy St. Vincent Hospital)

## Family Life works in parishes

by Mary Ann Wyand

The archdiocesan Family Life Office is embarking on a new parish-based spirituality and hospitality program for separated and divorced Catholics this month.

"It's a special evening of hospitality for separated and divorced Catholics," Marilyn Hess, associate director of the Family Life Office, explained. "We'll have a Mass once a month, then following the liturgy we'll have a program and opportunities for sharing and socializing."

Holy Name Church in Beech Grove is the site of the first evening of hospitality on May 24, which will begin with Mass at 7 p.m. Following Mass, Father Tony Hubler, Holy Name's associate pastor, will share his story of separation, divorce and healing in the Catholic Church.

"Single in a Couple's World," presented by social worker Patrick Cowger, is the topic for the second evening of hospitality at 7 p.m. on June 28 at Little Flower Church in Indianapolis.

St. Lawrence Parish in Indianapolis will host the July 26 evening of hospitality, also at 7 p.m., with Father Roger Gaudet as the speaking guest.

"Last year we did several divorce recovery programs," Hess said, "and through some of the people we met in those programs we found a real interest in programs closer to home. In fact, some divorce support programs blossomed out of that. Some of the people who were participants in those divorce recovery programs went back to their parishes and were instrumental in getting divorce

recovery programs going at a parish level. We've been in touch with some of those people to keep up with what's happening."

While planning this new monthly program, she said, Family Life Office staff members heard from Father Hubler, who expressed an interest in becoming a volunteer in the area of ministry to the divorced because divorce is part of his life experience.

"In talking with Father Tony and Father Larry Voelker (Holy Name pastor) and with Father Roger Gaudet, who also has an interest in ministry to the divorced because he also shares that life experience," Hess said, "we decided that a program like this would be appreciated at the parish level."

So often, she said, "Family Life Office staff members hear from divorced persons that they don't feel like they are a part of the church. And if you talk to them at length, very often what it boils down to is that they never feel recognized from the pulpit. Nobody ever says their name. So we hope this program will be a way of recognizing people who have had the experience of divorce."

Family Life staff members also frequently hear requests from divorced Catholics for new opportunities to deepen their spirituality, she said. "We hear that all the time. So this is a brand new program. We hope to have Masses on different sides of town and in other areas of the archdiocese. We would encourage people to attend any of the evenings. We also want to encourage divorced members of parishes who are interested to contact their parish about hosting one of the monthly Masses."

## Archbishop speaks at Red Mass

The 1993 Red Mass was held at St. John Church on May 7. Archbishop Daniel M. Buechlein, OSB, presided.

In his homily, the archbishop talked about the life of St. Thomas More, chancellor of England who was martyred by King Henry VIII at the age of 57.

"At several points in his brilliant career, which ended disastrously, there were moments of decision in which a brilliant and clever man made courageous choices in favor of integrity," said Archbishop Buechlein.

Using a scene from Robert Bolt's "A Man For All Seasons" the archbishop showed the integrity and holiness of the life of St. Thomas.

At one point in the play, the saint's words are, "Since in fact we see that avarice, anger, envy, pride, lust and stupidity commonly profit far beyond humility, chastity, fortitude, justice and thought, and we have to choose to be human at all, why then perhaps we must stand fast a little, even at the risk of being heroes."

Archbishop Buechlein said, "Fidelity to

prayer keeps us mindful that God's grace is enough for each of us. Daily prayer fires a vision of faith that reminds us that the truth of the Gospel lives in the long run. The grace of God's peace, given in faithful prayer, keeps us wanting to be persons of integrity even when it means cutting our human losses."

"The secret to St. Thomas More's heroic integrity was his day-to-day fidelity to prayer. There he found God's love. We can do that," said Archbishop Buechlein.

The Red Mass, sponsored by the St. Thomas More Society of Indianapolis and the Indianapolis Bar Association, is an annual event that judges, lawyers and public officials of all faiths attend to pray for God's guidance in the administration of justice.

Indianapolis Mayor Stephen Goldsmith was the guest speaker at the dinner at the Indiana Convention Center.

Also at the dinner, television newscaster Ann Ryder interviewed St. Thomas More, played by her father, Henry Ryder, of the law firm of Barnes and Thornburg.

## 300 women religious at Marian

Three hundred representatives of women's religious communities from 33 states and the United Kingdom are meeting this weekend at Marian College in Indianapolis for a Resource Development Seminar.

One reason the May 13-16 meeting is at Marian is its proximity to Lilly Endowment, which has funded the five-year study of resource development on the ministries of religious communities, now concluding.

Craig Dykstra, vice president of the religion division of the endowment, will accept a tribute from the Leadership Conference of Women Religious, which is recognized by Rome as representing women religious in the United States.

As president of the program's co-sponsor, Sister of the Presentation of the Blessed Virgin Mary Margaret Caffery, will accept acknowledgment for the LCWR.

Sister Margaret will talk about the importance of resources in creating new ministries in "Development: Resourcing Our Dreams."

Daughters of Charity Sister Mary Rose McGeary, director of Covenant House in New York City, will take on "Fund Raising for God's Work." She will discuss successful methods of involving

other people in the ministry of feeding and sheltering nearly 1,500 runaway youth each night.

Vincenian Father David Nygren and Sister of St. Joseph of Carondelet Miriam Ukertits have just completed a three-year study on the future of religious life, funded by Lilly Endowment. They state, "The vitality of religious life depends, with the grace of God, upon our fidelity to the founding purposes of our congregations and our ability to respond to unmet human needs in today's world."

They will talk about their study, which has helped identify the changes that must occur and the areas that must be addressed for religious life to continue to be a gift to the church and the world.

Providence Sister Jane Bodine is program director for the event. Archdiocesan women religious who will give presentations include Providence Sister Jeanne Knoerle and Franciscan Sister Norma Rocklage.

Benedictine Sister Mary Margaret of Grace, who will give a Friday afternoon talk on "The Economy of Gift Giving," Sister Mary Luke Jones is coordinating the Friday picnic dinner, featuring the Beech Grove Benedictine Sisters.

## Six from archdiocese named to Order of Holy Sepulchre

by John F. Fink

Six people from the Archdiocese of Indianapolis will be invested as Knights or Ladies of the Holy Sepulchre Sunday, May 16, in Milwaukee.

Mary Alice Boarin, Valerie Dillon, and Talbott and Madonna Denny of Indianapolis, and Walter and Nancy Grote of Madison will be invested by Cardinal Joseph Bernardin of Chicago, grand prior of the North Central Jurisdiction of the Order of the Holy Sepulchre, on May 16.

The Order of the Holy Sepulchre originated at the time of the First Crusade

in 1099. Today it retains its chivalric nature but has become a way to honor those who have been especially active members of the Catholic Church.

The order's particular mission is to help preserve the church's presence in the Holy Land.

Besides the new investees, 32 others in the Archdiocese of Indianapolis, including Archbishop Daniel M. Buechlein, are now members of the order. In the North Central Jurisdiction (the states of Indiana, Illinois, Wisconsin, Michigan, Ohio and Kentucky) there are about 600 members. Worldwide there are 14,000 knights and ladies in 23 countries.



## FROM THE EDITOR

## Mary in the Bible and in Catholic tradition

by John F. Fink

This week I will continue my reflections about Mary, the mother of Jesus, as a special series during this month of May. Last week I covered the basic Catholic teachings that Mary was the mother of God, that she is our Mediatrix, that she was conceived without original sin, and that she was assumed into heaven after her death.

Most, though not all, of what is taught about Mary is found in the Bible, beginning with the Old Testament. Although the author of Genesis obviously could not have had Mary in mind when he wrote the passage, the church has considered that Mary is already prophetically foreshadowed in the promise which was given to Adam and Eve of victory over the serpent after their fall into sin: "I will put enmity between you and the woman, and between your offspring and hers" (Gen. 3:15).



THE VATICAN II document "*Lumen Gentium*" opens its chapter on Mary with a reference to one of the earliest New Testament passages concerning her, in St. Paul's letter to the Galatians written about the year 54: "When the fullness of time had come, God sent his Son, born of a woman..." (Gal. 4:4). This shows that the very early Christians believed that Mary was the human means by which God the Son entered history.

But it was mainly from St. Luke that we learn most about Mary and her life. It's surprising to me that John's Gospel doesn't have more about Mary, especially since Jesus entrusted Mary to John's care. If we had only John's Gospel to go by, we wouldn't even know Mary's name, since he never mentions it, referring only to "the mother of Jesus" or "his mother." She appears twice, at the

opening and closing of Jesus' ministry—at the marriage feast at Cana and beneath the cross on Calvary. In both cases, Jesus addresses his mother as "woman" as in, "Woman, how does your concern affect me? My hour has not yet come" (Jn. 2:4) and "Woman, behold your son" (Jn. 19:26).

The church has interpreted the use of the word "woman" as a symbolic designation of Mary as the "woman" in Genesis 3:15, the "New Eve." This title became common usage in the early church by the mid-second century to suggest Mary's association with Christ's redemptive mission.

MARY APPEARS IN both infancy narratives, those of St. Matthew and St. Luke. Matthew's is written from Joseph's perspective, while Luke's is written from Mary's. Both, though, stress that Jesus had no human father and that Mary was a virgin. In Matthew's Gospel, Joseph is told in a dream that "it is through the Holy Spirit that this child has been conceived in her" (Mt. 1:20) and Matthew says that "all this took place to fulfill what the Lord had said through the prophet: 'Behold the virgin shall be with child and bear a son'" (Mt. 1:22-23).

Luke, of course, goes into a great deal more detail. From him we get the whole story of the Annunciation, the Visitation (including Mary's magnificent canticle *The Magnificat*), the Presentation in the Temple, and finding Jesus in the Temple at the age of 12. In all this, Luke is primarily concerned with showing that Jesus was the long-awaited Messiah and Lord, but we also learn a great deal about Mary.

There can be no doubt that both Matthew and Luke carefully teach that Mary was a virgin until the time of Christ's birth. But the church also teaches that Mary retained her virginity during the birth—it was a miraculous birth—and this is not in the Bible. Neither is the church teaching that Mary remained a virgin throughout her life. These teachings developed through the tradition of the

church. By the fourth century a popular title for Mary was "ever-virgin" and the church had come to see Mary's life-long virginity as part of her commitment to her Son and his mission.

Among the early saints who argued in favor of Mary's perpetual virginity were Ambrose, Jerome, Augustine, Irenaeus, Clement of Alexandria, Gregory of Nyssa, Peter Chrysologus and Leo the Great. After the Protestant Reformation in the 16th century, the doctrine became a point of difference between Catholics and Protestants, although the great reformers—Martin Luther, John Calvin and John Wesley—all held that Mary was ever-virgin.

THERE ARE OTHER traditions about Mary that are not found in the Bible. Many of them came from writings by early Christians that, for one reason or another, were not accepted by the church as canonical. They are called the *Apocrypha*. It is from them that we learn that Mary's parents were Joachim and Anna, that Mary was born in Jerusalem and presented in the Temple at an early age.

We don't know when she moved to Nazareth. Luke has the Annunciation occurring there, but Matthew doesn't have the Holy Family moving to Nazareth until after their flight to, and return from, Egypt.

We also don't know where Mary lived after the time of Pentecost. There is one tradition that she and St. John moved to Ephesus and there is a house there that is supposed to have been their home. But there is another tradition that Mary continued to live in Jerusalem until her death. The great Church of the Dormition stands atop Mount Zion on the spot where this tradition says she died, and her tomb, from which she was assumed into heaven, is located right next to the Garden of Gethsemani for tourists to visit. (It's a Greek Orthodox shrine.)

Next week we'll examine the church's teachings about praying to Mary and some of its main devotions to her.

## THE BOTTOM LINE

## Trying to rent when you have 'too many' children

by Antoinette Bosco

Once again I feel my blood boiling reading about how a couple can't find a house to rent, not because they don't have the money, but because they have "too many" children.

This particular situation concerned a young couple, Warren and Maureen Fairclough from Long Island, N.Y., who answered an ad for a house rental.

The agent was encouraging on the phone until he asked how many would be living in the house. When they told him it would be the "all" of them and their four children, he put them on hold, they said; then suddenly they were told the house had been rented.



They believe they were turned down because a landlord did not want to rent to anyone having that many children.

Mrs. Fairclough said that the agent asked, "What kind of people would have four children in this day and age?"

Since then, the Faircloughs have filed a grievance with the Department of Housing and Urban Development, the federal agency which handles such complaints.

I know how the Faircloughs' feel. My encounter with prejudice about a family's makeup happened years ago, early in my marriage, when my husband got a job in Syracuse, N.Y., and we needed housing.

At the time, we had a 1-year-old son, Paul, and an adopted son, Sterling, 15. I was shocked to discover we couldn't find a landlord who would rent to us.

Some wouldn't rent to a family with a teen-ager, and some excluded tots. We were caught in the middle, having one of each.

We ended up borrowing money to buy a two-family house. We needed the extra space for rental income, and we wanted to help some family with children find a place to rent.

After the closing, we ran an apartment-for-rent ad in the Syracuse newspaper and included the italicized line, "must have children."

Within a few days we received nearly 200 calls. We ended up renting to a family with four children.

Meanwhile, the local newspaper editor considered the ad newsworthy and ran a front-page story. Then a radio station cited the ad as the best human-interest story of the week.

Sixteen years later, as a divorced mother with six children, I was in the position again of needing to find a rental house.

Once more I had to face the humiliating responses of rental agents telling me they wouldn't consider me for rentals, not a

woman alone with six kids! In those days there were no laws to protect anyone from such discrimination.

It was difficult not to get angry. I was being denigrated and humiliated by society for having had too many children.

Eventually, I found a place to rent. Later I bought a house and spent time working to eliminate various kinds of discrimination, including five years as a human rights commissioner on Long Island.

It makes me sad and angry to see discrimination against families continue. I have always found that families with one child, or two at most, are considered acceptable. But beyond that, a family is placed in a different category.

If there is one issue calling out for correction in society, I think it is how little we think of children. Certainly, as we march against abortion we should also be marching for the children who are already born.

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## THE HUMAN SIDE

## How to avoid the paternalism all cultural groups detest

by Fr. Eugene Henrick

The School of Religious Studies at the Catholic University of America in Washington, D.C., recently hosted a seminar titled "Implications of the Multicultural Dimension of the Catholic Church." The seminar's intent was to fine-tune our knowledge of individual cultures and increase our sensitivity to the autonomy, respectability and nobility cultures deserve.

We were reminded that cultures never should be lumped together under such melting-pot headings as "Hispanic," "Asian," "African-American," or "American Indian." Puerto Ricans are not Cubans, Creoles are not Nigerians, nor are Chinese people Koreans.

One scholar addressed popular religiosity as if it pertained only to immigrants. A respondent pointed out that popular religiosity—religious practices one learns at home—are found among all Christians.



The presenters stressed the need to avoid stereotyping or classifying cultural values or traits. Both are considered symbols of one culture attempting to control another.

A mild disdain was shown for an American culture steeped in Eurocentric thinking, since Europe is not the background of many cultural groups in America today.

It was pointed out that some minorities represent American values just as strongly as do the European cultures upon which American culture is founded.

The presenters' pride in their own cultures, the pain they had known and a healthy belligerence overwhelmed me.

As I sorted through my feelings I wondered: What one thing above all others does the church need to focus upon to successfully deal with the complexity of multiculturalism? How can it contain adversity and respond sensitively so that all cultures will be served?

Bishop Enrique San Pedro of Brownsville, Tex., one of the presenters, provided one answer when he pointed us to a preferential option for the poor.

Poverty isn't restricted to immigrants

or to a lack of material goods. A wealthy suburbanite can be psychologically or spiritually poor and equally suffer destitution.

Poverty includes material, psychological or spiritual bankruptcy. Making a preferential option for the poor means that if we are blessed with gifts others need, whether we are black, brown, yellow or white, we should opt to share those gifts with those less fortunate, whether within or outside our culture.

Taking this position gets us past multicultural differences and the stereotypes that may hang us up or cast us into adversarial roles. It encourages us not to classify certain cultures solely in terms of their needs, while overlooking their gifts.

A person may be materially poor in terms of dollars and cents, or financially well off but suffering a poverty of humanity and respect. And gifts that can benefit others are not restricted to the well off.

Taking this approach to a preferential option for the poor avoids the paternalism all cultural groups detest. It overrides petty sensitivities which create an adversarial atmosphere.

Most of all, it curtails the self-serving individualism which often accompanies cultural pride and emphasizes that all have needs to be served, and all have gifts that can benefit others.

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# Point of View

## Will racism be always with us?

Racism will survive in a world where the human condition is too often shaped by the sinful condition, Benedictine Father Cyprian Davis responds when asked whether racism will be always with us. Father Davis is an author and historian at St. Meinrad's Archabbey in St. Meinrad, Ind. However, Diana Hayes, assistant professor of theology at Georgetown University in Washington, suggests that racism could be overcome if people learned to recognize God's face in the faces of all people, regardless of skin color. She cautions that people perpetuate racism by failing to see the harm done through active or passive acquiescence in patterns woven into the very fabric of society. And when racism is found in people's lives, it makes its way into the church, she says—a church "whose first convert was an Ethiopian, a black man."

## It will transmute into new strains

by Fr. Cyprian Davis, OSB

Will racism die out? Perhaps not. Will it reappear again in new and strange ways? Probably. Will there be new victims of racism or new protagonists? More than likely. Will there be different minorities and new shifts in economic and political power in the next century? History suggests we can count on it.

Racism will survive in a world where men and women still choose evil instead of good, where some place personal gain before others' rights—a world where the human condition is too often shaped by the sinful condition.

At the same time we can ask whether justice finally will prevail. There will be small victories and occasional big ones. In the end we are assured that grace will overcome.

After all, is God dead? That's what Sojourner Truth, the great black woman abolitionist, asked when Frederick Douglass spoke with despair on the eve of the Civil War when the future seemed so bleak.

The U.S. bishops 1979 pastoral letter on



racism, "Brothers and Sisters to Us," referred to racism as a sin because racism denies certain persons the dignity all have as sons and daughters of God, made in God's likeness. Racism is a sin because it strips the human race into superior and inferior people.

Racism is a sin also because it provides justification for other acts of injustice on grounds that inferior people do not qualify for equal treatment with superior people.

Ignorance, institutionalized injustice and collective irresponsibility nurture racism. These conditions are sinful in origin and social in scope. Racial discrimination or apartheid becomes law; ethnic cleansing or some other form of violence becomes policy; people become problems; individual responsibility is replaced by conformity to general behavior.

This pattern has appeared in countless guises throughout history. At one time or another almost every ethnic, racial or cultural group has found itself the object of racial hatred.

Racism has provided a rationale for evil actions from massive deportations to genocide. It has provided a pretext for failing to prevent others from persecuting racial groups.

Racial stereotypes regarding immorality, physical cleanliness, disease or religious beliefs have been used to invite violence against a despised group, turned into an object of blame like the biblical scapegoat.

For Catholics, sinfulness is the condition of those who still walk on pilgrimage

awaiting the coming of the Lord. This does not mean we do not work to eliminate the sin of racism.

Many evil aspects have been reduced. Some evils, such as colonialism and slavery, have virtually disappeared.

Yet the economic exploitation of certain groups is still prevalent. Racist rhetoric, racist teachings, racist propaganda are today more muted, less obvious. But a surprising resurgence of racial violence and rhetoric continues to appear.

Evil, like bacteria, transmutes itself into new resistant strains.

So it is important that the church attack racism at its source, in people's hearts and minds. It is a question of making clear the church's teachings on social justice.

It is time that the racist element behind poverty, penal systems and selective hiring practices be exposed and judged by principles of social justice.

In 1989, a Vatican document on racism concluded that hearts must be changed if racism is to die.

Moral values stressing the innate dignity of each human person must be preached by the church with the same conviction that we preach the right to life of every human person.

## Not if we see face of God in all faces

by Diana Hayes, Ph.D.

To an optimist like me, the "gut" instinct is to respond in the negative. Not Racism will not always be with us. Not if we learn to recognize the face of God in the faces of all we meet, regardless of the color of their skin.

But upon further reflection, I answer somewhat more realistically. It will only be when we recognize and acknowledge the diversity of God's creation as it is reflected in everyone around us, when we remove the masks of "different" and therefore "dangerous" that we place on those whose appearance is unlike ours, that we will see racism for the sin it is.

Racism is a cancer eating away at the soul of the country and the church. Sadly, because of the nation's history, in



which one race designated and treated those of another race as less than human simply because of the color of their skin, racism is a fact of life for all Americans, regardless of skin color. It is, therefore, a part of the human reality of the church.

The church is affected because while it is, spiritually, the body of Christ, it is also made up of the people of God in all their diversity and faults.

We see racism reflected on every level—social, cultural, economic and religious—in how we relate to one another, how we make decisions regarding funds for education, health care and other needs, how we decide where to live and where to build expressways and dump sites, in what TV programs and movies we watch, in whom we elect to represent us.

We see racism in the lack of priests and religious who are African-American, Asian, Hispanic and Native-American, in the frequent absence of people of color in leadership roles in parishes and dioceses, in a seeming inability to evangelize, welcome and worship with people of different races.

The racism that persists in the United States is a result of the failure of each and every one of us to see our own actions as contributory, whether they are individually racist or not.

Our failure to denounce others' racist behavior, others' racist statements, makes us accomplices in sin. For racism is both individual and structural. It is a part of the fabric of our lives in often unrecognized ways.

In our myopia, we fail to see the harm we do to ourselves by our active or passive acquiescence. In our refusal to see Christ in all people, we deny ourselves the opportunity to be enriched by the contributions that people of color can and have made to Christianity and the United States.

We give the lie to our history, both as a nation and a church: a nation built upon the backs of slave and migrant workers, and the often exploited lands of Native-Americans and Hispanics; a church with origins not in Europe, but in the Middle East and Africa, whose first convert was an Ethiopian, a black man.

We are all children of a just and loving God, created in God's image. That equality of creation must be affirmed by we who dare to call ourselves followers of the Son of God in whom there are no differences of race, gender or ethnicity.

Until we do so, racism will be a sad but constant presence, a painful reminder that we are still a long way from the true "imitation" of Christ.

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## LIGHT ONE CANDLE

### Dealing with loneliness

by Fr. John Catoir  
Director, The Christophers

Not too long ago I wrote a column about giving comfort to God. It must have touched a nerve because I received a flood of letters from as far away as South Africa asking me to write more on this topic. So, with a prayer for wisdom, here goes.

Since God's love is personal, it follows that he longs to be intimate with us. That's what love means. If the mystics can speak of God's love in terms of human longing, so can we. But this love takes many forms.

Jesus compared God's love to the longing of a father whose son has run away and put his life in danger. When the son finally returns, exhausted, hungry and broke, his father is jubilant. In this parable Jesus is telling us about the impact we have on our heavenly Father. The idea of giving comfort to God is therefore not far fetched.

Take this idea a step further and apply it to the problem of loneliness. We all experience feelings of loneliness at different times in our lives. Loneliness is a form of emotional pain which can be tenacious. But faith can move a mountain of lonely feelings.

When Jesus said, "Abide in me and I will abide in you," he was promising something marvelous, his very presence. As we become more conscious of God's presence in our life, we begin to realize that in spite of our lonely feelings we are never

alone. This realization can make a world of difference in how we relate to our own moods. Relief is only a moment away when you have the right mind set.

Would it not comfort God if we turned to him in times of loneliness? Does it not please him to minister to our needs? In baptism we became temples of the Holy Spirit. We learned that the kingdom of God is within us. In other words, we believe that feelings of loneliness are not facts. Even though at times we may feel discomfort, we know God's love is radiating within us.

Jesus Christ gave us another secret to



help us triumph over the worries of this world; he gave us the promise of eternal life. In death there appears to be an ending, but faith teaches us that death is merely a passing over to a higher form of life. When we die, life as we know it is transformed, not ended.

If we can use our faith to deal with the fear of death, can we not do the same with

feelings of loneliness? Faith can liberate the imagination, and enable us to comprehend the wonderful truth that we are never alone. God's unchanging love is always present.

For a free copy of the Christopher News Note "God Delights in You," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY, 10017.

## Memorial Day Weekend

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## CORNUCOPIA

# A link between generations

by Cynthia Deves

Pin the Tail on the Donkey has gone mad. No more dangerous thumbtacks in the hands of infants, or holes in the wall paper, because birthday parties now feature Velcro the Tail on the Donkey. So simple, so subtle a change, yet how clever a concept!

Other technological advances in birthday party equipment include theme packages of paper cups, plates, napkins, plastic silverware, balloons, favors, horns, blowers, games, banners, cake decorations, candles and invitations, all coordinated by design and color. For example the Dinosaur Birthday Pack includes pictures of dinosaurs in living (or is that livid?) colors on all of the aforementioned items, plus Velcro the Horn on the Dinosaur. Get it?

Two little friends of a young lady we know recently mounted a combined birthday extravaganza, adding a new dimension to the genre. It was a Princess Party, girls only of course, to which the

guests came attired as princesses. There were ponies to ride, entertainment, and activities presumed to be regal, in keeping with the theme. From the sound of the whole thing, including an inventory of the gifts, some of the guests may indeed have been princesses.

Birthday parties are the social event of the year for small fry, whose reputations may stand or fall on the theme chosen for their natal commemoration. Thus the necessity for selecting exactly the right theme for each birthday child and each party.

There are even neighborhoods where the mother's reputation may rise or fall depending on the birthday party she arranges for her child. No homemade cake with ice cream and an afternoon in the baby pool for these kids! No sir, it's Can You Top This?, with magicians' acts out of Vegas, and rides on firetrucks (probably while on an emergency call), and slam-dunk exhibitions and autograph opportunities with big-name ball players.

On a humbler level, fun still exists. At a recent party of this kind, reliable witnesses reported enthusiastic consumption of birthday cake and ice cream cones, the usual donkey game (using scotch tape), and scary face masks. Since the honoree asked for a

blueberry cake her got blueberry buckle coffee cake. His mom explained the "buckle" means "cake" in another language. The chief entertainment was riding bikes up and down the street all afternoon. It was a big hit.

The sociological and psychological implications of the birthday party loom large. We have here self-esteem, socialization of peers, lessons in generosity and gratitude, party manners, and obedience to social customs. It is a display of humanity in microcosm, a teaching opportunity, and a link between generations.

vips...



Holy Cross Brother Joseph E. Umile

The North Deanery board of Education approved the selection of Holy Cross Brother Joseph E. Umile, who was presented to them by a search committee during the last week of April. The committee was representative of all the components of the Chatared community, the North Deanery and the Office of Catholic Education. Brother Joseph has over 20 years of experience in education including six years as Headmaster and CEO at Notre Dame International School in Rome, Italy.



Dick Baker

The Bishop Chatared Assembly 0245 Fourth Degree Knights of Columbus presented Dick Baker with the 1993 Catholic Layman of the Year award. This award was presented for his determination, participation, commitment and involvement at the council and assembly level. Baker is a member of the St. Joseph Council 5290. Baker and his wife Roberta distribute communion to shut-ins of St. Lawrence Parish. Baker also devotes his

time at Midwest Medical Center volunteering with the rehabilitation therapy group.

Father Jim Bonke, who is studying Canon Law at North American College in Rome, was asked to tape short commentaries on the Gospels for Vatican Radio three Sundays in May.

Three agencies in the Archdiocese of Indianapolis will benefit this year from grants awarded by the Sisters of Providence of St. Mary of the Woods. Receiving grants are Sisters Marjory Duffy and Therese Whitsett of the Hispanic Education Center; Sister Ann Brendan Burget of the Woods Day Care/Pre-School; and Sister Ann Michele Kiefer, coordinator of client services at Damien Center. The grants will enable the sisters to provide their services to these organizations with little or no cost to the organizations.

Jack Moriarty and Robert J. Cook, both of Indianapolis, were recently named to the National Development Council of the Sisters of Providence of St. Mary of the Woods. Moriarty is a patent attorney who began his association with the Sisters of Providence when he attended St. Philip Neri Elementary School in Indianapolis. Cook is the owner of Bob Cook reality in Indianapolis.

check-it-out...

St. John's Parish, Starlight, will hold the 15th Annual Starlight Strawberry Festival, May 29-30, from 11 a.m. to 7:30 p.m. on Saturday and 8 a.m. to 6 p.m. on Sunday. There will be over 100 booths of arts and crafts, bingo, clogging, square dancing, fiddling and more. Admission is free. For more information, call 812-923-5785.

St. Mary Academy Class of 1943 will have their 50th reunion on June 16, at Allison Mansion at Marian College. Committee members are unable to locate Rosalyn Downing, Selma Healy, Sylvia Jones and Elizabeth Hauser Weaver. Anyone with information, please call Genevieve at 317-649-6770.

Theresa Stevenson, a beneficiary outreach specialist for an Indianapolis-based medicare claims processor, will speak on "Medicare Today" at a meeting of the Parkinson's Awareness Association of Central Indiana at 2 p.m. on May 16 in the School of Nursing Building at the Indiana University Medical Center in Indianapolis. For more information call 317-255-1993.

The Indianapolis Urban League will hold its "28th Ebony and Ivory Dinner Celebration," at the Westin Hotel on June 4. The celebration will be a black tie optional gala affair that will feature musical entertainment, a special salute to Urban League "Families of the Year" and recognition of the League's student scholarship recipients. Tickets are \$50 per person and can be purchased at the IUL office at 850 N. Meridian St. For dinner information call 317-639-9404. The deadline for tickets is June 1. The event is open to the public.

Habitat for Humanity needs partners to help the families chosen to live in Habitat homes. Partners would be friends to the family and assist in members' transition from renters to responsible homeowners. Call the Habitat office at 317-636-6777.



SPAGHETTI FEAST—Boys and staff of Gibault School for Boys enjoy plates of spaghetti at the 27th Annual Day at Fatima. Knights of Columbus Council 3228 played host to the boys for a spaghetti lunch at the council.

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# Former Irish griddle earns All-America honors

by Mary Ann Wyand

Former Notre Dame and All-America football player David Casper of Waconia, Minn., visited Indianapolis last month for induction into the GTE Academic All-America Hall of Fame.

GTE's Hall of Fame recognizes the importance of academics as a foundation for life, and that's a topic Casper enjoys talking about.

"I believe the role models in a person's life should be their parents and the people around their home," he said during an April 22 interview. "If I came home and had bad grades, I was in big trouble. I was taught that you're supposed to go to school and get good grades and not get in trouble. After awhile, that responsibility shifted and I held myself accountable for good grades. I think you have to learn to do things in three ways. You do it because you have to, then you get used to doing it, and then you like to do it."

While in Indianapolis, Casper visited patients at Riley Hospital for Children and stopped by the Ronald McDonald House near the hospital. He is a former member of the board of directors for Ronald McDonald House, which provides care and housing for terminally-ill children, and also is a founder of the Ronald McDonald Celebrity Golf Tournament of the Twin Cities.

Notre Dame fans remember Casper as a talented tight end who was captain of the university's 1973 national championship football team. A two-time Academic All-America player, he was graduated cum laude and was the recipient of a National Collegiate Athletic Association post-graduate scholarship.

Casper was drafted by the Oakland Raiders and played 11 years in the National Football League. He earned all-pro honors five times and was a key member of the 1976 Raiders team which defeated the Minnesota Vikings in Super Bowl XI. After retiring in 1984, he served as an NFL color commentator for NBC Sports during the 1987 and 1988 seasons.

Now a resident of Minnesota and a manager for Northwestern Mutual Life Insurance, Casper was appointed by Governor Aron Carlson to the state's Council for Chemical Awareness and Abuse Prevention. He also helps with fund raising for the University of Minnesota's Women's Athletic Department.

"When I was growing up, sports was

big and I was enthralled with it," he said. "I've heard people talk about how sports takes away from academics, and I think that's totally off base. This idea that the glamorization of sports hurts academics is ridiculous. Young men and young women choose to go to school and pay attention or they choose not to. Athletics does not hurt academics. There's no conflict with a young man or young woman saying, 'I want to be a great athlete.' Academics and athletics are complementary."

Sports is perceived as a glamorous profession, Casper acknowledged, and fans young and old enjoy making heroes of athletes. However, he said, "I think sometimes young people think sports is made to be a bigger deal than it is. I don't think the number one role model in life should be (longtime NFL quarterback) Joe Montana. The role model should be the person living next door or the banker in the community. That's what's missing in a lot of schools. The kids don't see the success stories in the neighborhood."

Casper grew up in Elgin, Ill., attended St. Edward Central Catholic High School, then was recruited by Notre Dame coach Ara Parseghian.

"I think the biggest challenge I got when I showed up at Notre Dame as a freshman was (the reality) that I was on my own and I had a lot of things to do," he said. "That was a rude awakening. I had to go to class and go to practice and get my work done. Football was not all that difficult. The thing about school is you've got to show up every day and do what you're supposed to do."

The University of Notre Dame is committed to excellence, he said, and athletic department officials strive to ensure that each team performs within the rules of ethics and honor. Because of the school's high standards, it was a good mentoring environment.

"I was very fortunate to be on great teams," Casper said about his association with a collegiate football team which won a national title and a professional gridiron team which won the coveted Super Bowl.

"I've had some great teammates, and it turned out well," he said. "I think I've worked hard, and I always took a lot of pride in doing my job. Every place I've ever gone in my life, I did a lot better than I expected to. What did Woody Allen say? 'Ninety percent of life is showing up.'"



ATHLETE AND SCHOLAR—Former Notre Dame and All-America tight end Dave Casper poses for a picture outside Riley Hospital for Children after visiting patients on April 22. Casper believes "helping people is something everybody should do."

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Instructors: Robert Stallwood, Attorney and Jeff Roach, Financial Advisor.

## Volunteers, cash still needed for Habitat rehabilitation work

by Margaret Nelson

People who know how to install vinyl siding, dry wallers, framers—and money—are the critical needs for the June Habitat for Humanity project being undertaken by Catholic parishioners, according to Marianne Downey.

Not involved in the usual Habitat project, the 100 volunteers will rehabilitate the one-story home belonging to Mary Watson so that she can get around in her wheelchair and still have room for her six children, ages 9, 10, 12, 12 and 18 to live. (A 17-year-old son is now living with his father in Philadelphia.)



FAMILY—Mary Watson with her children

When another vehicle hit her car in August, 1989, Watson's neck was broken and she was left a paraplegic.

The project, planned by Habitat resources and pursued by Catholic Social Services staffers, has brought in members of several parish peace and justice committees and others, like students and staff members at Marian College.

The plan is to add a second story, install a new roof and redesign the first floor to be wheelchair accessible.

So far, \$10,000 has been donated, with the possibility of another \$5,000 coming this week. It is estimated that \$20,000 will be needed.

Griener's Plumbing, Babcock Electrical, and United Technologies Carrier have agreed to donate plumbing, electrical and heating and cooling services.

The CYO has offered free camperships at Rancho Framasa for the three youngest children during reconstruction.

Even though Habitat's work equity requirement has been waived for the family, 12-year-old Justin Watson helped install the front ramp to the house earlier this year and wants to work on the back ramp. He is considering a career in construction because of his experience.

Downey was pleased when a deacon from a Baptist Church, with professional experience with interior design, offered to help with the house and encourage members of his church to join him in the effort.

Those wishing to donate services for the June 12 to July 3 project, or to offer financial resources, may call Marianne Downey at 317-236-1516.

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## FOOD FOR THE POOR

# What one organization is doing to help Haiti

by John F. Fink  
Editor, The Criterion

PORT-AU-PRINCE. Haiti (April 29)—Cite Soleil means Sun City in English, but it is nothing like the Sun Cities in the United States. Here it has all the horrors usually associated with Haiti. In this eight-mile by three-mile slum, a half-million people live in tin shacks in a sea of sludge. There are mosquitos floating in or flying around the sludge. The people live with their pigs and goats.

It is fairly common knowledge that Haiti

is the poorest country in this hemisphere, and lately conditions have worsened as the result of a United Nations embargo that was meant to force the government to embrace democracy.

Many Catholics in the Archdiocese of Indianapolis have been to Haiti and some parishes have sister parishes there. But I had never been here before to see the conditions for myself, and also to see what is being done for the people.

This was my third attempt to travel to Haiti with the organization Food for the Poor, an interdenominational non-profit organization and a *Criterion* advertiser. Five

years ago our trip was canceled when "Baby Doc" Duvalier was overthrown and conditions were uncertain. That enabled me to go to Jamaica instead and I was able to report on what Food for the Poor has been doing there. Then in 1991 I was scheduled to go again and this time Father Jean-Bertrand Aristide was overthrown as Haiti's elected president. Again it was not a good time to go to Haiti.

I wanted to see first-hand what Food for the Poor is doing with the money *Criterion* readers send. I already knew, though, that the organization truly is worthwhile. I learned that five years ago when I saw the tremendous difference it is making in Jamaica. It not only provides direct relief assistance (food and medical supplies) but, perhaps more important, it stresses education, self-help projects and the establishment of small businesses. During the past 10 days I have been able to see the same thing here in Haiti.

I also know from other sources that Food for the Poor is one of the most efficient charity organizations, i.e., has one of the highest percentages of funds that go directly to its program rather than to administration and promotion. We published an article not long ago that listed the most efficient charities and Food for the Poor was one of them (so was Catholic Relief Services). Since its founding Food for the Poor has spent only 10.51 percent of its expenses on administration and fund raising.

Food for the Poor was founded 11 years ago by Ferdinand Mahfood, with whom I have been traveling on this trip, as I did to Jamaica. He is a native Jamaican of Lebanese descent (both parents came from Lebanon) whose family has a successful import-export business that was started by his father. After having a spiritual conversion at age 38 in 1976, Ferd was determined to find a way to help the poor in the Caribbean. He left the family business in 1982 and founded Food for the Poor. He continues to receive a salary from his brothers in the family business, which helps explain the low administrative costs for Food for the Poor.

Between 1982 and 1992, Food for the Poor has, according to the audited financial reports, distributed goods totaling \$130,231,163 to 22 countries in this hemisphere, but mainly to Jamaica and Haiti. Jamaica received \$65,570,680 and Haiti \$39,729,516.

Today in Soleil City we saw, besides the tin shacks and the miserable living conditions, schools and homes built by Food for the Poor. We also watched feeding operations in two different places, one of which had a large sign above the building designating it as Centre Evelyn Mahfood, named for Ferd's mother. Here 700 families a day receive a mixture of rice and beans.

Food for the Poor has been shipping 4 million pounds of rice a year, rice that it is able to purchase at eight cents a pound. Everything Food for the Poor buys is bought in large volume. Four people at

Food for the Poor's headquarters in Deerfield Beach, Fla. concentrate on finding what is needed at the cheapest possible price, often from military surplus.

While in Soleil City today we visited a maternity hospital for destitute women. We examined the construction of new facilities being financed by Food for the Poor to replace a building that burned down.

The maternity hospital is an abomination. We saw women in labor sitting on wooden benches until they were ready to deliver. Then they were taken into the delivery room. We didn't see the delivery room but we were standing right outside a swinging door and could hear the cries and wails of the women giving birth.

We toured the wards with new mothers and their babies, some of them with relatives but others who seemed to be alone. There were 10 to 15 women and babies to a room. There was absolutely no privacy and, of course, our presence didn't help any—although no one seemed to mind our being there.

Forty-one doctors work in this hospital, and they deliver about 1,000 babies a month. The infant mortality rate is about 10 percent and the mothers' mortality rate is about 4 percent. All in all, it was a miserable place to be. What should have been a joyous occasion, the birth of babies, didn't seem so at all.

Two of the places we visited while in Port-au-Prince today were homes operated by the Sisters of Charity (Mother Teresa's sisters). The first was their Home for Malnourished Babies and the second was their Home for the Dying and Destitute.

At the home for babies eight sisters were caring for 104 babies—extremely malnourished or suffering from AIDS. We learned from the sisters that about 80 percent of the babies brought to them survive (and they aren't brought until they are in bad condition); 20 percent don't. It was very hard to see the pitiful babies lying there. The babies are divided into rooms, depending upon the seriousness of their illness. In the last room we saw older children, from 3 to 6 with a few even older. They sang for us.

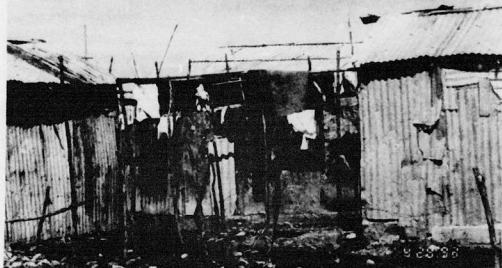
Food for the Poor supplies baby food, diapers and medical supplies for this home.

The Sisters of Charity's Home for the Dying and Destitute is located right in the middle of another slum in Port-au-Prince (but not in Soleil City). These sisters have four other homes for the dying and three homes for children in Haiti. In all, there are 35 Sisters of Charity in Haiti.

In the home we visited, seven sisters were caring for 160 dying or destitute people—about 90 men and 70 women. The patients are either found on the streets or are brought to them. According to Sister Ronald, the superior, about half of them are eventually able to leave the home.

About 60 percent of the patients are dying from AIDS, Sister Ronald said.

The ground floor of the home is for the men, with the women on the second floor. Some of the men sat in wheelchairs, others



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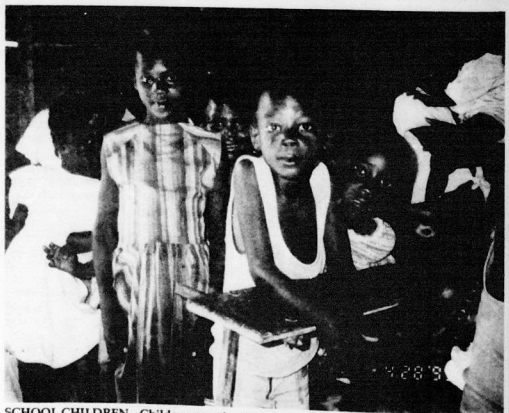
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SCHOOL CHILDREN—Children pose for the camera inside a school building donated by Food for the Poor in Soleil City. (Photos by John F. Fink)



**SICK BABY**—This baby is being cared for by Mother Teresa's Sisters of Charity in Port-au-Prince, Haiti. Eight sisters were caring for 104 babies suffering from malnourishment and AIDS.

were sitting in bed, and still others were lying down and very ill. One man obviously was very close to death and another was not far from it.

When we visited the women, I found that most of them were younger than most of the men. I asked a couple their ages and one woman replied *dix-neuf* and the other *dix-huit* (19 and 18). As ill as they were, the women sang for us, some of them sitting up in bed to do so but others remaining lying down, but still singing. Those in bed had covers on them, while all the time I was sweating profusely from the heat and humidity.

Every place we visited, by the way, Ferdie Mahfood met with the one in charge to find out what they needed most, and he promised to provide it.

We were not in Port-au-Prince the whole time. Yesterday we drove to Leogane. One stop was at the Cardinal Leger Home for Lepers. Cardinal Leger was responsible for building the home while he was Archbishop of Montreal. (He later resigned as archbishop and became a missionary in Africa. He died a few years ago.) The home here has room for 25 to 30 lepers, often referred by hospitals in Port-au-Prince. It is run by the Missionary Sisters of Christ the King.

We visited the operating room where a doctor donates one day a week to surgery. Only two patients a week are operated on since each surgery takes three to four hours; it's delicate work repairing nerves deformed by leprosy.

We toured the hospital, which proved to be immaculately clean and bright, very well maintained (much nicer, by the way, than a similar home we visited in Jamaica). It has two wings, one for women and one for men.

While visiting the women's wing, we met a woman whose face was severely deformed and who had no fingers or toes, because of her leprosy. Despite that, she was crocheting with the stumps of her

hands. Soon she displayed a bunch of crocheted items, which Ferdie immediately said he would buy. He told the woman he would buy more items, but she said she didn't have any more thread. Ferdie instructed the sister to make sure she had thread. He also told the sister that Food for the Poor would give her whatever items she needs in the future for the lepers. (After seeing Ferdie with the lepers in Jamaica as well as here, I know that he has a particular fondness for helping lepers.) The sister broke into tears.

As we arrived in Leogane we noticed that some of the streets were flooded. The floods are caused by a river that runs through the town. Although we have had nothing but bright sunshine since we arrived, Haiti is at the end of its rainy season. During the rainy season, the river always floods.

The seriousness of that was apparent when we stopped at Rosa de Lima Catholic School for Girls, located on the banks of the river. It's a school with 800 girls and we arrived while some of them were eating lunch. But the entire area around the classrooms was flooded, so there was no play area and we were told that sometimes the river floods so much that the river washes right through the classrooms. There is an old wall between the school and the river, but it was useless.

We met with the school principal and Ferdie asked what she needed most for the school. The sister immediately replied that they needed a new wall to keep out the river. Ferdie promised the sister that she would have her wall.

From there we went directly across the street to the Ecole Ste. Croix (St. Cross School) of the Episcopal Church of Haiti. Ferdie met with the pastor to learn his needs. It turned out that this Episcopal priest has a parish with seven churches, each with a school. All the schools were overcrowded, he said, and he told Ferdie his greatest need was for furniture for new classrooms for all seven schools. Ferdie told him he could have all the furniture he needs. In addition, he said, if the priest would supply blocks, sand, water and labor, Ferdie would supply cement for building additional classrooms.

At the end of each day on this trip, we had a meeting before dinner. During our meeting last evening, Ferdie estimated that it would cost about \$20,000 for him to supply all this because of the way Ferdie purchases.

Ferdie told the priest it would take four weeks to five months for him to get this stuff because Ferdie must work through the U.S. Treasury Department on all items shipped to Haiti because of the embargo of goods to Haiti. During our meeting this evening, Ferdie said that so far the Treasury Department has approved everything Food for the Poor wants to send to Haiti, despite the embargo, presumably because his shipments don't benefit the Haitian government.

After we returned to Port-au-Prince from Leogane yesterday afternoon, we visited a project of the Salesian Fathers for street boys. Five buildings are being constructed by Food for the Poor to house

these boys. Father Atilo Stra, an Italian, showed us the buildings and told us about the mission of the Salesians.

The Salesians go into the streets to meet the boys; there are from 3,000 to 4,000 boys in Port-au-Prince who live in the streets. After the priests get to know the boys, they invite them to the Salesians' playground. Then, when the boys learn to trust the Salesians, the boys ask if they can come into the home. The Salesians are now caring for 85 boys, ages 8 to 16, at three homes. Each home has a house mother and father. After the new buildings are complete, they will be able to take in many more boys.

Father Stra said the boys who live in the homes must go to school and they are told there are three rules: don't steal, don't lie, and respect one another. However, he said, the boys are never punished. If they disobey one of the rules, he said, they are told that what they did was not good, but there are no punishments.

The Salesians also run schools for boys in Haiti, as Salesians have done since the days of St. John Bosco. They concentrate on teaching the boys trades.

After seeing the buildings under construction, we drove to one of the homes for boys in a really terrible neighborhood. Nearby there was a huge pile of garbage at the intersection of streets and filthy water and sewage ran down the hill along the gutters. The street itself was full of rats.

The home was very narrow with steps leading to the second floor where 20 boys sleep in a couple small rooms. (We were told that the other two homes are larger than this one and accommodate more boys.) It was all very dirty by our standards—a real hovel. Most of the boys who live in the home happened to be there yesterday because there had been some

kind of disturbance at their school. They were very happy and friendly children, each one shaking our hands and wishing us *bon soir*. Then they sang a song of welcome for us.

We then went to what is called the Haitian Center of Research for the Promotion of Woman. What it really is a place where women are trained to be able to make something of themselves in Haitian society. We were welcomed by Madame Lafontaine, who founded the program in 1975. More than 25,000 women have gone through the program since then. Madame Lafontaine said the women are trained in literacy, health, child care, family planning, cooking and sewing, hair styling, computers, typewriters, accounting, and other things women need in modern society.

We toured the building and saw many young women there. They, too, sang a song of welcome for us. Food for the Poor has built a new building for them. I was glad to see Ferdie supporting this program, even though it has no connection with churches as most of his recipients do. Education is vital if Haiti is ever to have a better future.

Food for the Poor continues to strive to make conditions better, knowing that it will never be able to accomplish all that must be done in this miserable country. It realizes that development, beginning with education, is more important than relief, and Food for the Poor is heavily involved in development. But relief must take place before development can accomplish anything, and Food for the Poor is doing that, too.

For further information about Food for the Poor, readers may write to: Food for the Poor, Dept. 6550, 550 SW 12th Ave., Dredfield Beach, FL 33442, or call (305) 427-2222, Ext. 333.

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**FLOODED PLAYGROUND**—Muddy water surrounds Rosa de Lima Catholic School for Girls in Leogane, Haiti. Food for the Poor will build a new wall to hold back the water from the river.

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## Priest depicts church of the 21st century

by Dorothy Luitgring LaGrange

The 21st century is only seven years away.

And Father Patrick Brennan, coordinator of the Center for Evangelization, Catechesis and Religious Education for Loyola University Institute of Pastoral Studies, believes we'll then be experiencing a different Roman Catholic Church.

Father Brennan was recently invited by the Jeffersonville parishes to speak about the church in the next century.

"There'll be two churches in the future," he said, "a dwindling church with an aging dying structure or a mission church reaching out to people."

Spirit driven and spirit reliant. That was the first pentecostal church, as seen in chapter two of the Acts of The Apostles. And it will be the church of the future, Father Brennan said. "Maybe we're being pushed back to the future, back to the day the church was born," he said.

Members of the early church devoted themselves to communal life. They went to the temple daily but met in homes to pray and break bread. Everyone ministered, based on each other's needs.

He says the bishops are now calling us back to such a "household church."

When a church is spirit reliant, it goes through stages. It progresses from evangelism to conversion, conversion to sacraments, and sacraments to family, with everyone ministering and using the gifts of the Holy Spirit. The entire community is evangelized, so people want to belong, Father Brennan said.

"The Roman Catholic Church is now in the midst of a profound shedding of skin," he said. "There'll be rebirth."

Grief is the prologue to rebirth, he said, and it's important to grieve when something is lost. And the process of change is tied to grief.

Father Brennan said the ideas of the deep process of grief and the importance of grieving when something is lost are built on the works of Ann Wilson Scheaf's book "Beyond Therapy, Beyond Science" and Gerald Arbuckle's book "Grief, Change and Renewal in the Church." Arbuckle says we are a changing church, and we should be a grieving church.

Loss and change is happening and he admonished those present to grieve for a church that is in the midst of a major paradigm shift. Its way of doing things is changing. But Father Brennan called this change the working of the Holy Spirit.

Predicting the new century church, he says members will have to work with the parish in education, missions, and home visits. They will have to sell the congregation on why the parish exists.

Today's typical large parish will have to be broken into sections and lay people should pastor those sections, he thinks.

From those sections in the Christian community, small groups, social and religious, will come together to pray, share Scripture and minister to each other. Lay people should be trained to become messengers and visit households in that church community, he said.

"If we are to be true, in order to reach as many as we can, and accept the responsibility to touch those with news of Jesus Christ, then we have to warm it up," Father Brennan declared.

Breaking the parish down, and training people to reach out will be necessary if the Catholic Church doesn't lose out, he said. All the Christian churches are going to do it.

"We must start grieving and stop pretending that all is well," he warned. "To the degree that we are failing to pay attention, Catholics are falling through the cracks and new age religions are picking them up by the busloads."

Father Brennan spoke of the success in evangelizing that a parish in Illinois has had with a program called "Once a Catholic." The program brings 30-40 Catholics each year back into the church by telephoning, sending mailings and visiting people in the perimeters of the parish.

Evangelization means inviting people into community, around new innovative pastoral strategies. It's not a number

The church needs to move in several directions, Father Brennan said, and it needs to confront its organizational addictions.

"We should look at what we are staying with and what no longer works. If something is not helping us, we need to confront it. No structures are sacrosanct. If we have an untouchable structure, whether it be schools or something else, we need to look at it," he said.

The church mission is the Kingdom of God, and the Kingdom of God is about concern, about the marginal and peripheral, about healing and exorcism and liberating people, Father said.

"The Kingdom of God is union, communing with each other, being a human family. We need to build our lives on the universality of God's love—that he loves all folks. The Kingdom of God is about peace, and acting like brothers and sisters," he said.

Saying that the church must start focusing on adults instead of children, he related his concerns about each age group.

"I'm concerned about the vast number of young adults who are baptized but unconvinced—who are horizontal on Sunday morning," he continued. "I'm concerned about those who have had a spiritual awakening and go to an evangelical church because they are not fed in ours."

"Midlifers today have kids, grandkids, are parenting parents and are in their own crisis. And Carl Jung (the Swiss psychologist who developed analytical psychology) says midlife is the most spiritual of seasons," he said.

Father Brennan is concerned with the older folks. The numbers of those over 85 are to increase fivefold in the future, he said, "and senior citizens won't be satisfied with bingo and benediction in the next century. They need support to care for and administer to each other."

The future church must support different forms of family life, he said. Religious education should teach spouses not only just to stay married, but to grow married and become one, Father Brennan said.

"And put down some bucks for parenting skills and supporting single parents," he demanded.

Father Brennan hopes the future church will become one of true discernment of giftedness. "Discerning how the Holy Spirit has gifted each one and helping to decide how to use those gifts is a collaborative ministry. More and more, all the baptized are called to labor for the glory of God and the common good," he said.

He thinks the schooling model will be buried for the future. CCD (Confraternity of Christian Doctrine) is too often religious babysitting because parents don't want to be involved and are now excluded, he charged. "CCD must involve parents and be anchored in the weekend liturgy. Parents must bring their child to Mass, and bring the work of God to them," he said.

The priest's role will change radically in our lifetime, he said. He foresees that parishes won't have a pastor/priest who's present a lot. He said that Archbishop Rembert Weakland of Milwaukee said priests/pastors will be consultants and presiders and persons of sacraments in two or three places.

Asking for prayer and support for priests, he said. "The priesthood is in the worst crisis of its history. There is a morale crisis."

Father Brennan said that while women would not be ordained in the near future, there'll be increasing feminization of the church. He compared the women's movement in the church to the Berlin Wall. "Women are the soul and the backbone of the church," he said, "and they will find a creative role in the church."

Communion services will replace the Eucharist. And he hopes that may be the doorway for laicized priests to participate, calling it a scandal that former priests are not now allowed an active role.

His parting words bore a challenge: "We owe it to Jesus Christ and Mother Church to grow up, take the torch and carry Catholic Christianity with responsibility and excellence into the 21st century."



# Faith Alive!

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## Transforming a marriage requires lots of effort

by Joann Evans

How realistic is it for a couple to make a change of direction in an unfulfilling marriage?

I believe it can be very realistic if the couple is willing to be honest—first with themselves, then with each other.

Relationships which become bleak usually do so because one or the other spouse gives up on believing that important needs will be met in the marriage. After a while these needs are not even mentioned, but inner resentment grows.

Being honest about the existence of these needs is vitally important. And there is a way to do this: First, take a look at yourself.

►Why do you have the needs you have?  
►Are they needs which promote growth?

►Does your spouse also benefit in some way when your needs are met?

Talk to your spouse about how you feel. Express your needs when you are sure that your spouse's undivided attention is willingly offered.

Focus on why being treated a certain way is important to you, as opposed to criticizing your spouse with, "You never do a, b, c or d either with me or for me." Making your spouse defensive is one way to continue postponing the cooperation you seek.

Be sure to state to your spouse what is already clear to you: the reason you are bringing up these matters is because you still want to work them out with him or her and no one else.

Once you've done this, be prepared for your spouse's answer which may not be exactly what you wanted to hear.

Next, be willing to admit that neither of you has all of the answers, that perhaps the guidance you need is best found in others skilled at several different kinds of counseling.

If your partner won't go to counseling with you, go alone. A change in you just may be the door-opener for your spouse to reconsider his or her position.

Regardless of what happens, keep your lines of communication open. Do not punish the other person with silence or refusals to listen.

In our marriage of 26 years and three children, my husband Robert and I have had our ups and downs but the communication line always remains open.

Robert and I have been counseling married couples for 13 years and believe that to preserve a marriage relationship's intimacy, several factors must be in place.

►A good balance of togetherness.

►Some couples pull each other too close that they experience emotional claustrophobia.

►Shared decision making.

No one is the leader; both partners express their views.

►Alertness to any boredom that may sneak in and rear its head, leaving you both to play roles in mechanical ways.

►Efforts to keep faith alive and to share it with each other.

If people believe the Lord brought them together, the price to pay is never too high when it comes to working harder at staying together.

Consider a couple I'll call Phillip and Donna, who were counseled by my husband and I. They have been married 23 years and have two children. It will take several more years for them to pay off their house.

Donna returned to work after the birth of each child. She maintained her own checking account and had a joint account with Phillip.

Phillip went along with this arrangement, but deep down he never really wanted Donna to work because he felt that, once children came, a mother needed to be there for them.

Phillip's own mother went back to work only after her last child left home. Also, Phillip felt he could afford to take care of his family financially.

Both Phillip and Donna found themselves so strongly focused on their children—perhaps for subconscious reasons related to their own problems—that it became apparent that somewhere along the line they had forgotten how to effectively communicate with one another.

Before long their older son went off to college and their younger son started "doing his thing," which brought calls from the principal, school counselors, and the local police department.

Then things that had been bothering the couple through the years started to surface: Donna wanted out of the marriage because she did not feel fulfilled as a woman. She began to feel that her marriage, her home, and her husband were holding her back.

Phillip became withdrawn, feeling anything he said would be taken the wrong way. He longed for the Donna he first fell in love with. He wanted their physical intimacy to be like it used to be.

Fortunately, both were open to counseling, and to their credit they did not give up when things did not get better overnight. At one point, their younger son also joined them in counseling. And they have returned to church together.

Today Donna and Phillip are planning their 25th anniversary party two years from now. Both feel they are well on the journey to having a warm and loving marriage.

The transformation can happen, but you must be willing to work for it.

(Joann Evans lives in Philadelphia. She conducts retreats nationally and provides vocations counseling and spiritual direction in the Archdiocese of Philadelphia and in the Diocese of Brooklyn.)



**BUILDING A STRONG RELATIONSHIP**—Couples need a good balance of togetherness, shared decision-making, faith, and alertness to boredom to preserve intimacy in a marriage relationship. (CNS photo by Robert Meier)

## Couples want stability in marriage

by David Gibson

"Recent studies indicate that most people enter marriage and found a family in the expectation that their experience will be stable and rewarding," according to a 1993 Vatican background paper submitted as part of preparations for a 1994 U.N. population conference.

Does it sound surprising in the '90s to hear that people invest real hope in marriage and couples actually want to succeed at it?

Does it suggest that marriages might benefit from sound support?

That was a concern of the final report on women's concerns issued at the end of last year by an ad hoc committee of the U.S.

bishops. It said that the high rate of divorce underlines "the need to call upon every resource at hand to help people prepare for marriage and to maintain productive, life-giving relationships."

It added: "Women and men who are teachers and counselors and who have been involved in movements such as Marriage Encounter ought to be encouraged to share their expertise with seminarians and priests and to help in the task of marriage preparation."

One recommendation in the report encouraged the church to establish marriage crisis centers and to provide continuing formation for couples already married.

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Place focus on 'being a couple'

### This Week's Question

What strategy or what change in attitude brought new life to your marriage?

"The change from the 'me' attitude to the 'you' attitude—to think of the other person first on a continuing basis." (Deb Huddy, Charleston, Ill.)

"We've been through Marriage Encounter. One of the things we learned there is that love is a decision and that you have to make a decision every day to love your spouse." (Andy Ceren, Charleston, Ill.)

"We find that when you keep your lines of communication open, it transforms the marriage. You have a better understanding of what each other is feeling." (Elaine Chaddock, Muskegon, Ohio)

"Natural Family Planning is the driving force behind our marriage. The idea behind NFP is trusting in God and

being open to what God has in store for us as a couple. . . . We have lost four children in various stages of pregnancy. This attitude of openness has strengthened our ties." (Timothy Miller, Lisbon, Ohio)

"When we weren't so busy parenting, we had more time to be spouses. . . . Spending exclusive time with my spouse as opposed to diluted time really helps." (Frances Souliwell, Topeka, Kans.)

"A renewal of our commitment to love and respect—the realization of our need for reconciliation and saying it to each other." (LuAnn Kathol, Yankton, S.D.)

### Send Us Your Voice

How did your family or a group you were in gain insight by discussing a television program or film?

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



# Try to resolve troubles

by Richard Cain

It comes out of the blue, usually over something little. But it quickly becomes personal. Harsh words are exchanged. Then cold silences. You don't even remember why you're fighting.

You look back on your marriage wondering where you took a wrong turn. You were so happy together at first. Now all you can see are the frustrations.

How can a marriage that began with high hopes end up in frustrated disillusionment?

One reason is that spouses usually do not have a factual picture of their partner, according to Marilyn Barton, a Pittsburgh psychologist. People want their partner to be what they need him or her to be. When a spouse turns out to be something different, people use all their emotional techniques to change the person, she said, "and it doesn't work."

One approach that only feeds the frustration is trying to change your partner rather than yourself. "Relationships change only when individuals change," said David Singer, a psychotherapist in Wheeling, W. Va., who works extensively with married couples. "The only individual you can change is yourself."

Spouses can also despair when they lack the tools needed to maintain a healthy relationship.

One important tool is the ability to communicate effectively, according to Cindy and Chuck Oliver, who live in Weirton, W. Va., and are Marriage Encounter leaders.

Marriage Encounters attempt to help couples learn how to talk with each other, Cindy Oliver said. "The biggest thing is listening," she said. "Nine times out of 10, if you're not trained to listen, there's no point in talking. Instead of listening, each person is preparing a comeback."

Once couples become aware of the false ideas that hinder their relationship, change becomes possible, Singer said. One false idea is that relationships never change. The

assumption is that what worked 10 years ago when the couple got married will always work.

"In reality, relationships change because people change," he said. To identify and respond to new needs takes good, non-judgmental communication.

Couples can also clarify their values and expectations of marriage if they recognize each other's languages, he said. "Each person needs to know how the other judges whether or not they care."

For example, the husband's way of expressing his love may be through doing things for his wife. But the wife really needs to be told, "I love you."

A powerful insight is to understand the emotional role each partner has played in his or her family of origins, Barton said. This approach recognizes that patterns of relating in a marriage develop or are learned early in life.

"The only people we would be attracted to are those that have something of our mother and something of our father," she said. "When we're courting, we see the parent we fit in with best. After the commitment, our fearfulness and our weakest areas get challenged—the areas that touch on our relationship with our most difficult parent."

In this approach, the first step is to help couples see the larger pattern of family relationships, Barton said. "Just seeing this takes a burden off the couple. They see the problem is larger than either of them."

She encourages people having marital trouble to begin by addressing their relationship with the parent they have the most trouble with.

Once couples begin to change the direction of their marriage, the effect can be phenomenal.

"For Chuck and I, it was a life-changing experience," said Cindy Oliver. "When you're happy in the home, you can give more to others—especially your children."

(Richard Cain is editor of "The Catholic Spirit," the diocesan newspaper of the Archdiocese of Wheeling, W. Va.)



**STRENGTHENING COMMUNICATION**—Married couples need to recognize the importance of effective communication as a tool for strengthening the marital relationship. Otherwise, couples who begin marriage with high hopes may find themselves struggling with frustration and disillusionment. (CNS photo by Roger Neal)

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## SIXTH SUNDAY OF EASTER

## The Sunday Readings

Sunday, May 16, 1993

Acts of the Apostles 8:5-8, 14-17 — 1 Peter 3:15-18 — John 14:15-21

by Fr. Owen F. Campion

The Acts of the Apostles is the source of this weekend's first scriptural reading, and the reading for this liturgy tells the interesting story of Philip's visit to Samaria.

Samaria was that part of the Holy Land lying between Judea, where Jerusalem was situated, and Galilee, where Nazareth and the Sea of Galilee were. In news reports from the Middle East, it is generally in that area referred to as the West Bank. Official Israeli documents today still call the area Samaria.

Historically, and ethnically in its origin, Samaria was Jewish territory. Its people worshipped the one God of Abraham. However, after the death of Solomon, it became the central part of a breakaway kingdom.

This was more than a political circumstance. To sever relations and repudiate loyalty to the king in Jerusalem was an act of special religious wickedness. The king in Jerusalem spoke with God's authority. To turn against him, away from him, was to reject God.

The kings who rose in the north claimed to be the rightful heirs of the kings with whom God had made a covenant, but their distance from Jerusalem, the site of the temple where that covenant was reaffirmed, made it difficult for them to assert their claims to legitimacy convincingly.

So for pious Hebrews, the Samaritans were already tainted. And then came the foreign invasions. The Samaritans received the invaders, allowed the foreigners to erect temples to their own pagan gods, and they intermarried with the invaders, poisoning the true race of God's people with foreign blood. From then onward, Samaritans were regarded as traitors of the worst sort, untrustworthy, vicious, and denying God himself. When the Acts of the Apostles told early Christians that Philip went to Samaria, it was more than just to give them a geographic fix on his trip. He meant that he went to the worst of peoples.

Ever so, this people yearned for God. So, in response to their yearning, Peter and John went to them, and with Peter and John there was the Holy Spirit, the Spirit of God.

Again this weekend, the First Epistle of Peter is the source of the second reading.

This weekend's second reading calls upon Christians calmly and gently to identify themselves as followers of the Lord and to testify to his great saving works. The reading insists that Jesus died for the unjust.

The overcast of danger and hardship in the reading merely confirms the environment in which the first Christians existed. Society looked upon them as ridiculous at best, threats at the worst. The laws of the Roman Empire soon turned against them. Not only were they outcasts, they were outlaws. It was not an easy time for anyone

who wished to live a life in imitation of the Lord.

St. John's Gospel furishes this Liturgy of the Word with its Gospel reading.

This weekend's reading from John is as moving and expressive as the other passages from the same Gospel which were proclaimed during the earlier weeks of this season.

As has been noted, the church in its beginnings was a community of people very often visited by anxiety and fear.

The example of the great figures of that period in the church of whom we have some detailed information reveals persons very self-assured in their faith and joyful in their sense of God, but the general tone of the New Testament makes abundantly clear the fact that there was definitely the shadow of danger across the paths of all those people who walked the way of Jesus.

Words of the Lord that had reassured his own audiences came with special welcome to Christians in the latter part of the first century, as they have come to Christians in peril in any century.

These verses from St. John's Gospel convey such words of promise and protection.

It is interesting to note that the Lord pledges the coming of a paraclete, a spirit, an inward, powerful force to reinforce troubled, threatened hearts.

But the arrival of this strengthening spirit will neither be automatic nor the result of an invasion into the privacy of an individual heart.

To receive this spirit, the believer must humbly obey the commandments, must truly turn toward God.

## Reflection

Later this week, the church will celebrate the feast of the Ascension. This celebration, and the event it recalls, will set a new mood for the church.

Following the chronology of the Lord's life, it will set us in the era after the Ascension. We will not, and we do not, experience the Lord in exactly the same way as did Mary and the apostles. We meet him differently.

However, the church is swift and emphatic to say that we meet him nonetheless. For us, no less than those whom he met on the roads of Galilee and the streets of Jerusalem, he died to rescue us from sin. The epistle this weekend makes this clear.

We all are spiritual Samaritans. We have rejected God. Our personal sins reject God. However, the salvation bought by the Lord's sacrifice is open also to us in its redemptive force. Samaritans though we may be, sinners though we are, we yearn for peace and to be one with God.

If we prove this yearning by our faithfulness to God, by obeying the Commandments, then the Lord will come to us as promptly and as lavishly as he came to any believers long ago.

He will come through the church, built upon Peter and the apostles. The Lord lives in our world in the church. Ascended, he is with us still.

Other aged . . . eyes vacant, staring . . . those not at home to themselves or to others. "God, they are ready to go Home." And God, listening, loving, . . . answers, "Eye has not seen, ear has not heard, nor has been told, nor has entered into the mind, nor has been conceived by the senses, nor has been seen, nor has been touched, nor has been thought of, nor has been comprehended, nor has been named, nor has been counted, nor has been weighed, nor has been measured, nor has been contained, nor has been numbered, nor has been named, nor has been counted, nor has been weighed, nor has been measured, nor has been contained, nor has been numbered."

But until then . . . a smile, a touch, a kindly word . . . "You must be Home to them."

by Sister Patricia Dede, OSB

## MY JOURNEY TO GOD

## Ready to Go Home

I visit room to room.  
They are waiting.  
The smiling, aged . . .  
playfully praying,  
"God have you forgotten?  
I'm ready to go Home."  
The sad and suffering aged . . .  
questioning, "God, why do I have to stay?  
I'm ready to go Home."

(Benedictine) Sister Patricia Dede is the administrator of St. Paul Hermitage, a residential care facility for the aged, owned and operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. She wrote this poem for National Nursing Home Week, which was May 9-15.

## Daily Readings

Monday, May 17

Easter weekday

Acts 16:11-15

Psalms 149:1-6, 9

John 15:26-16:4

Tuesday, May 18

John 1, pope and martyr

Acts 16:22-34

Psalms 138:1-3, 7-8

John 16:5-11

Wednesday, May 19

Easter weekday

Acts 17:15, 22-18:1

Psalms 148:1-2, 11-14

John 16:12-15

Thursday, May 20

Ascension

Acts 1:1-11

Psalms 47:2-3, 6-9

Ephesians 1:17-23

Matthew 28:16-20

Friday, May 21

Easter weekday

Acts 18:9-18

Psalms 47:2-7

John 16:20-23

Saturday, May 22

Easter weekday

Acts 18:23-28

Psalms 47:2-3, 8-10

John 16:23-28

## THE POPE TEACHES

## Preaching builds faith, holiness

by Pope John Paul II

Remarks at audience May 5

Continuing our catechesis on the priestly ministry, we have seen that there is an essential link between the ministry of preaching and the administration of the sacraments.

All preaching in fact is meant to build up the church in faith and holiness. The preaching and teaching of every priest must thus be aimed at fostering the growth of God's people through the grace of the sacraments.

It is Christ himself who brings about the sanctification of believers through the ministry of priests.

Acting in the name of Christ, priests

administer the sacraments which, by the power of the Holy Spirit, bestow the new life of grace upon believers, leading them to an ever deeper faith, hope and love in the communion of the church.

Faith is the fundamental gift granted by Christ in the sacraments, a faith accompanied by a "living hope" (1 Peter 1:3) and "made effective through love" (Galatians 5:3).

In carrying out their mission to sanctify, priests must always keep in mind that the effectiveness of the sacraments is above all God's gift.

This gift, in turn, requires careful preparation and proper dispositions not only of the priest, but also of the faithful, who must be properly disposed to receive the sacraments, but also on the part of the priest who administers them.

## SAINT OF THE WEEK

## Franciscan saint popularized IHS

by John F. Fink

Most Catholics are familiar with the Christian symbol IHS. It consists of the first three letters of the name of Jesus as written in Greek: IHOUOUS. But few people probably know that the custom of using this symbol as a public profession of the Christian faith was first popularized by St. Bernardino of Siena, whose feast the church celebrates next Thursday, May 20.

St. Bernardino is one of the brightest lights of the Franciscan order. During his only four years as vicar general of the Friars of the Strict Observance, of which the Friars Minor of today are the descendants, he founded or reformed more than 300 monasteries, increasing the number of friars from 300 to 4,000.

But Bernardino is noted mainly for being one of the greatest preachers and missionaries Italy has ever known. Compared with St. Paul by the pope, he owed some of his fame to another famous preacher, St. Vincent Ferrer (profiled in this column in the April 2 *Criterion*). When Bernardino was a young friar, the great Dominican preacher came into northern Italy and the two men met. The next day the humble Franciscan was amazed to hear Vincent Ferrer say during his sermon that there was a young friar in the audience who would be his successor in evangelizing Italy and whose fame as a preacher would surpass his own.

Siena, Italy was also, of course, the home of another great saint, Catherine of Siena (profiled in this column in the April 23 issue). By coincidence, Bernardino was born in 1380, the same year that Catherine died. His mother died when he was 3 and his father when he was 6. An aunt reared him but she, too, died when he was 11 and he moved into the home of another uncle and aunt. All of these relatives instilled in Bernardino a love and strong devotion for Jesus and his mother.

In his late teens, Bernardino joined the Confraternity of Our Lady, a group of pious men attached to the large hospital in Siena. In 1400, when he was 20, a pestilence struck Siena and the hospital was filled to overflowing. Bernardino was named to head the hospital and, for more than four months, he worked night and

day caring for patients. Then he himself was laid low for several months.

At age 22, Bernardino joined the Franciscan order and was ordained a priest only two years later. In 1405 he was appointed to the office of public preacher. At the time he had a very weak and raucous voice but, in answer to his prayers, God gave him a strong, ringing voice that could be heard by up to 30,000 people who came to hear him preach.

Bernardino's special devotion was to the name of Jesus. On his pulpit he would set up a large placard on which the monogram IHS, surrounded with rays, was painted. Soon this devotion spread and the symbol was seen in homes, churches and on public buildings.

Unfortunately, this brought opposition from some who thought this emblem smacked of idolatry. Accusations were made against Bernardino and he was called to Rome to defend himself. Three times attempts were made to convict him of heresy, but each time the popes gave their approval to Bernardino's methods.

Bernardino refused ecclesiastical honors three times—the bishopric of Siena in 1427, that of Ferrara in 1431, and that of Urbino in 1435. He said it was because all of Italy was his diocese.

Bernardino spent the years 1433-36 in seclusion in a monastery in Capriola. There he wrote many long sermons meant, not to be delivered, but to provide material to be used for sermons. He returned to active preaching from 1436-38, when he was elected vicar general of the order.

Bernardino resigned his office in 1442 to return again to preaching. Though he had evangelized most of central and northern Italy, he had not gone south. So he set out for Naples. He never made it. Worn out, he was stricken with a fever at Aquila, in the mountains of the Abruzzi, northeast of Rome, and died there on May 20, 1444. Although the Siennese wanted his body brought back to Siena, he was buried at Aquila and a great basilica was erected there in his honor.

He was canonized in 1450, only six years after his death, by Pope Nicholas V.



# Entertainment

VIEWING WITH ARNOLD

## 'Rich in Love' profiles a family facing changes

by James W. Arnold

In the opening scene of "Rich in Love," a teen-age girl bicycles home from high school and finds a good-bye note from her mother, who has decided to leave her family after 27 years of marriage. The kid then sits down to rewrite the note and softens its tone for her dad when he comes in to find it.

Right then you can guess this is no ordinary teen-ager, and "Rich" is no ordinary family crisis movie. In fact, it's another of director Bruce Beresford's low-key studies of people undergoing the stress of change at crossroad moments in their lives.

Beresford, a native of Australia, where he made the classic anti-military movie, "Breaker Morant," has done consistently good films in the last decade, from "Tender Mercies" to "Driving Miss Daisy" and "Black Robe." They're nearly all distinguished by intensity but restraint (no car chases or rape scenes) as characters grapple quietly with life's major experiences.

"Rich," in fact, is put together by the entire off-camera team that created the Oscar-winning "Daisy." It's also set in the deep South (Charleston), but the central character is the serious, overly responsible teen-ager, Lucille (Kathryn Erbe, making a strong debut).

Sure, it's a coming-of-age story, but Lucille is not focus-1 on her own problems. She's trying to prevent the breakup of her childhood family, and indirectly, her own childhood. The viewpoint of the film,



adapted by Alfred Uhry from Josephine Humphreys' novel, is that change is healthy and part of life's normal flow.

Well, maybe and maybe not. Helen Odum (Jill Clayburgh) at first just disappears from the homestead, a beautiful old frame house, with porches both upstairs and down, fronting on the ocean. (The house is easily the film's visual centerpiece, the symbol of this family that has been, until now "rich in love.") Lucille and her Poppa, Warren (played by the hugely talented old pro Albert Finney), spend most of the first hour looking for her in area hotels and markets.

At first, Warren is surprised, "completely knocked off his perch." A totally laidback and let-go retired contractor (his favorite snack: potato chip and mayo sandwich), the soft-drawling Warren is a memorable old pro Albert Finney, spend most of the first hour looking for her in area hotels and markets.

After a few weeks, he slowly begins to relax even more, and to follow the advice of his banker, who tells him, "You've been restored to the joys of bachelorhood." He gets closer to Lucille, observing that her mother "had a way of keeping the children to herself... I always felt like Mr. Magoo, saying the wrong things..." Soon, much to Lucille's consternation, he's lured by a flirtatious hairdresser and widow (Piper Laurie) and begins to shape up his appearance. She invites him over to watch tapes of Gene Kelly and Ava Gardner, and munch on angel cake—a dangerous mix, for sure.

Meanwhile, elder daughter Rae (Suzy Amis) picks this time to return from the north with a surprise—a good-looking Yankee husband. An unemployed teacher, Billy (Kyle MacLachlan) thinks the ocean is "like Lake Michigan, only wilder." Turns



**PRESIDENTIAL PRETENDER**—Actor Kevin Kline stars as a look-alike who secretly assumes the role of President of the United States when the real president suffers a stroke in the movie "Dave." The U.S. Catholic Conference calls the film a "feel-good fantasy" and classifies it A-III for adults. (CNS photo from Warner Bros.)

out Rae's pregnant, unhappily so, because she has talent and ambitions. ("I'm afraid I'm gonna die and all they can say is I subscribed to *Newsweek*.")

Since the characters are fresh and likeable, it doesn't matter that the dramatic questions are not nailbiters. They're more like the sort of questions we ask about our relatives. These are people on the edge of big dramatic confrontations, but they manage not to fall over.

Will Rae get over her anxiety about the baby and her future? Will anything come of Lucille's crush on her new brother-in-law? Will she graduate and have the courage to go away to college? And, of course, where did Momma go and why, and if she comes back, what will happen between Mom and Dad?

"Rich" does take a stand on the idea that some families, even happy ones, exhaust their supply of love, and there comes a time to move on, amicably. There's some truth in that: people live longer now and sometimes limit each other. But if love is true, new horizons aren't necessarily better than an ocean view from the second story porch on a balmy Carolina evening.

The lines in "Rich" are a genuine delight. (E.g., the daughters talk about their mother's leaving: "She just slipped

out of the family as if she wasn't having a good time.") The cast (Alfred Woodward and Ethan Hawke also appear in small roles) is as natural and charming as the picturesque live acts that dot the landscape.

But the images are strikingly lovely for what would be called a writer's movie. Cameraman Peter James (who shot the spectacular "Alive" as well as "Black Robe" and "Daisy") explores all the possible combinations of moon, sun, water and the Charleston harbor, but even the simplest moments, inside or out, seem worth framing.

(Low-key, witty, superbly mounted study of a family on the cusp of change, sex situations; satisfactory for mature viewers.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Dragon: The Bruce Lee Story... A-III  
Lost in Yonkers... A-III  
My Neighbor Totoro... G  
The Night We Never Met... O  
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

## Documentary profiles American Catholic women

by Catholic News Service

NBC is scheduled to show an hourlong documentary focusing on the contributions of Catholic women to church and society.

"My Soul Proclaims: Voices of Catholic Women" will be distributed to NBC affiliates nationally for the 11 a.m. until noon time slot on May 23, although individual stations may

air it another time or day. The program is funded by the Catholic Communication Campaign.

(In the Archdiocese of Indianapolis, WTHR Channel 13 plans to broadcast the show at 6:30 a.m. on May 23 and WTVO-TV Channel 2 in Terre Haute will air the program at 6 a.m. on May 30. WKRC Channel 22 in Dayton will broadcast the documentary at 11:30 a.m. on May 23.)

The program will look at Catholic women in U.S. history, including Dorothy Day, St. Frances Cabrini and Blessed Katherine Drexel, as well as highlight Catholic women of today.

Among those to be profiled are:

► Susan Muto, founder of the Epiphany Association in Pittsburgh, whose work aids in the development of personal spirituality. She was also the staff writer in the nine-year effort by the U.S. bishops to write a pastoral letter on women's concerns.

► Sister of Notre Dame Barbara Markey, director of the Family Life Office for the Archdiocese of Omaha, Neb. She developed FOCCUS (Facilitating Open Couple Communication, Understanding and Study), a marriage preparation program used by 120 U.S. dioceses.

► Vicki Thorn, founder of Project Rachel, a counseling program for women experiencing post-abortion psychological trauma.

► Mercy Sister Cora Billings, whose role as pastoral administrator at St. Elizabeth Parish in Richmond, Va., represents a new form of service for women in the church.

► Jeanne Rodriguez of the Institute for Theological Studies at the University of Seattle, who focuses on leadership training for Hispanic women.

► Kathleen Pearce, who produced "My Soul Proclaims," has won a Peabody award for her work in television.

The documentary is the second of a four-part interfaith series to be broadcast by NBC this year sponsored by the Interfaith Broadcasting Commission, of which the U.S. Catholic Conference is a member.

### TV Programs of Note

Sunday, May 16, 12:30-1:30 p.m. (NBC) "With a Clear Voice." This special profiles two black men—American baller dancer Mel Tomlinson and British Member of Parliament Paul Boateng—who became leaders within their professions despite the obstacles of racism. Produced by United Methodist Communications for the National Council of Churches, it is the first program in the 1993 "Horizons of

the Spirit" series presented by the Interfaith Broadcasting Commission.

Sunday, May 16, 9-11 p.m. (CBS) "There Was a Little Boy." In this drama, a husband (John Heard) and wife (Cybill Shepherd) discover that her pregnancy triggers long-buried emotions over the loss of their first child, who was kidnapped 15 years earlier.

Sunday, May 16, and Monday, May 17, 9-11 p.m. (NBC) "Woman on the Run: The Lawrence Bembene Story." This fact-based miniseries profiles a former police officer and model (Tatum O'Neal) who served more than 10 years in a Wisconsin prison for the 1981 murder of her husband's ex-wife—a crime she maintains she did not commit.

Sunday, May 16, 10-11 p.m. (Discovery Cable Channel) "How the West Was Lost." The crushing of the indigenous peoples of the Western Plains is the sorry history recounted in this six-part series. Subsequent episodes air on consecutive nights at the same hour through Friday, May 21.

Monday, May 17, 9-9:30 p.m. (CBS) "Murphy Brown." This episode guest stars singer Barry Manilow as himself, at Murphy's (Candice Bergen) son's first birthday party—which she misses—prompting her to make changes in her role of reporter-mother.

Wednesday, May 19, 10:30-11 p.m. (PBS) "Die and Let Live." This documentary examines the medical, emotional and ethical issues surrounding organ donation and organ transplants and why statistics show few African-Americans are willing to donate their organs.

Thursday, May 20, 9-9:30 p.m. (NBC) "Cheers: Last Call." The special 90-minute "Cheers" series finale brings back Sam's (Ted Danson) old flame (Shelly Long) while other regulars experience major changes in their lives.

Friday, May 21, 8-9 p.m. (CBS) "The Best of Disney Music II." Glenn Close hosts and performs in the special along with Plácido Domingo, featuring songs from some of the most popular animated Disney features.

Friday, May 21, 9-10 p.m. (PBS) "The Dakota Conflict." This program recounts the Sioux Uprising of 1862 between white European settlers and Dakota Indians in Minnesota, leaving hundreds dead and leading to the mass execution of 38 Indians.

(Check local listings to verify the program dates and times.)

## MY SOUL PROCLAIMS

VOICES OF CATHOLIC WOMEN



PROFILE OF CATHOLIC WOMEN—The Catholic Communication Campaign will present "My Soul Proclaims: Voices of Catholic Women" on May 23 on NBC.

## QUESTION CORNER

# Canon law explains intercommunism

by Fr. John Dietzen

**Q** I am a life-long Catholic. My wife, a Protestant, maintains that any baptized Christian can receive Communion in any church, including the Catholic Church.

She does not believe in the real presence, but believes that what a priest (or any minister) does with the bread and wine is merely symbolic. She insists that the "modern" Catholic Church would permit her to receive the Eucharist. I disagree. Does she know something that I don't? (Illinois)

**A** If she does, then I'm as much in the dark as you. No, the modern church, whatever that is, does not have such a policy. Catholic regulations are quite clear about this. Five conditions must be fulfilled for administration of the sacraments of the Eucharist, penance and the anointing of the sick to non-Catholic Christians. The person involved must:

- Be in danger of death, or in urgent need, for example, during a time of persecution or imprisonment;
- Be unable to have access to a minister of his or her own faith;

- Ask for these sacraments on his or her own initiative;
- Have faith in these sacraments in accord with the belief of the Catholic Church; and

## FAMILY TALK

## School shouldn't use grades for discipline

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** Our daughter received a three-day in-school suspension for talking back to a teacher in the hallway. She will receive a grade of F for all her classes on these three days. On several occasions earlier in the year, she had her grade reduced for talking in class. She is a marginal student and this really hurts her chances to pass. To make matters worse, she doesn't seem to care that much about her grade. In her words: "So what, I'm going to flunk anyhow."

Do you think it's right for the school to punish bad behavior by reducing the child's grade? (Iowa)

**Answer:** No, absolutely not. This is a poor policy. First, it's not appropriate. Second, it demeans and discourages the marginal student. And third, it doesn't work.

Classroom grades are supposed to be a measure of accumulated knowledge. To mix manners and misbehavior in with the grade is wrong because it makes the grade a generalized and inappropriate rating of the student's overall worth. Some who misbehave are learning the academic material. If so, they need to be given credit for their learning. Good grades contribute to a feeling of self-worth which helps to stop misbehavior.

However, some misbehaviors are also non-learners. They feel they are doing poorly in school, they have little to lose, and they behave badly. Such bad behavior can be disciplined, but the consequence should be separated from the grade. They are already too close to quitting academically.

With misbehaviors, the best treatment or discipline begins with what is good about the child. The school makes its job with these students more difficult by unfairly deflating the grade and lowering the child's self-image further.

Your daughter expresses the folly of this policy when she says she no longer cares about her grade. When this happens, another possibility for reaching the student is lost.

Teachers are often baffled when a student seems satisfied with a C or D grade. The teacher attempts to appeal to some vague motivation to do better, but the student seems content to "get by." What's wrong with the student? Nothing is wrong with the student, but the system has a problem. Schools reward the top 20 percent of the students. The remaining 80 percent feel themselves more or less losers and fail to strive mightily for a goal they know is beyond their reach. This is why school policy ought to protect academic grades, lest the student be discouraged.

Finally, punishment of bad behavior with a grade reduction simply does not work in the majority of situations. Instead of motivating a student to improve behavior, it is more likely to completely turn off a student toward school.

So why do schools have such a policy? There is a myth that punishment is effective in changing behavior, the more severe the punishment the more likely to motivate improvement. Not true. Especially with teens, punishment may simply discourage them or even foster rebellion. If punishment were an effective way to change behavior, then advertisers would use it to change our buying habits. Advertisers never try to motivate us with threats or punishment.

You are right in your concern about using grades to punish misbehavior. Ask the school to change its policy and keep academic grades separated. (Address questions to the Kennys, 219 W. Harrison, Bensenville, Ill. 47978.)

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► Be properly disposed, that is, be aware of no serious offense against God which would contradict the union with him professed in the Eucharist.

The bishop of a diocese or a national conference of bishops may allow reception of Communion by non-Catholics in "urgent necessities."

I know of instances where bishops have, for example, allowed non-Catholic parents to receive Communion at the marriage of their Catholic son or daughter, non-Catholic spouses to receive at the funeral of Catholic husbands or wives, non-Catholic graduates to receive with their classmates at a baccalaureate Mass, and so on.

Only the bishop has the right and responsibility in such cases to judge whether intercommunism should take place.

Of course, in all circumstances the conditions concerning faith in the sacraments and proper disposition (Nos. 4 and 5 above) must always be present.

These regulations may be found in the "Instruction of the Vatican Secretariat for Promoting Christian Unity," June 1, 1972, and the "Code of Canon Law," Canon 844.

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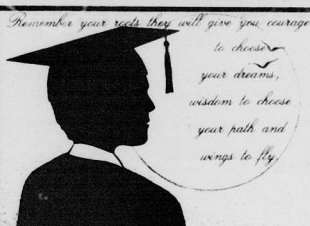
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**Q** I want to return to the church after not attending since high school in 1973. I'm married to a Christian of another faith. How do I go about returning? I've been going to Mass for more than a month but don't know what else I have to do. (Wisconsin)

**A** It's not nearly as hard as you seem to think. If you were married out of the church, you need to call a priest and find out what procedures to follow. They are very simple, basically the same as for any couple preparing for marriage in the church.

If you were married by a priest or with a dispensation from the bishop to be married by a Protestant minister, for example, all you need do is receive the sacrament of reconciliation and the Eucharist and you are back.

Perhaps you will feel comfortable talking to a priest in a neighboring parish. Please do so, and he will help you make the move.

It's not that hard, and you've been away long enough. (Send questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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# The Active List

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

## May 14

Cardinal Ritter High School will hold a Monte Carlo from 7:30-12 a.m. Admission is free.

☆☆

St. Pius X, 7200 Sarto Dr., will present a music festival 8 p.m. at the church. The performance will include all music groups of St. Pius. No admission but a free-will offering will be taken.

## May 14-16

Kordes Enrichment Center, Ferdinand, will present "Representing the Inner Child," a workshop offering basic guidelines for freeing the inner child while releasing the voice of the higher parent. For more information, call Kordes at 812-367-2777.

☆☆

The Family Life Office will sponsor a "Beginning Experience Weekend," for those who have experienced the pain of losing a spouse through death or divorce.

For more information call 317-236-1596.

## May 15

The Catholic Alumni Club of Indianapolis will attend Mass at 5:30 p.m. at St. Barnabas, 8300 Rahke Rd. Afterwards, they will go to Shallos, S. U.S. 31 and County Line Rd. for dinner. For more information, call 317-255-3841.

☆☆

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

☆☆

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., will host a "500 Race Day Social and Barbecue," from 11 a.m. to 6 p.m. in the school cafeteria. Proceeds benefit the St. Rita CYO program. For more information, call 317-926-8759.

☆☆

Holy Angels Parish, 740 W. 28th St., will hold a Rummage Sale/Flea Market from 8 a.m. to 7 p.m. For more information, call 317-926-3324.

## May 16

Father Elmer Burwinkel will pre-

sent, "Making the Kingdom Happen," at 2:30 p.m. at Our Lady of Schoenstatt Center, Rev. (8910 mile east of 421 south on 925 south). Mass will follow at 4 p.m. Call 812-623-3670 for more information.

☆☆

The Women's Club of St. Patrick's Church will be held at 2 p.m. in St. Patrick's Parish Hall, 936 Prospect St. Euchre and Bunco will be played. Admission is \$1.25. Door prizes and refreshments.

## May 17

Fatima Retreat House, 5353 East 56th St., will hold a Leisure Day Retreat, "Women in Church History," with Sara Koehler lecturing. For more information, call Fatima at 317-545-7681.

☆☆

Holy Angels, Indianapolis, will hold a seminar on wills. Check with parish for time and location.

☆☆

The Young Widowed group will hold a general meeting at St. Matthew, 4100 E. 56th St., at 7 p.m. Marilyn Hess, associate director of the Archdiocesan Family Life Office, will speak on remarriage and blending families.

☆☆

The Separated, Divorced and Remarried Catholics group of St. Joseph's University Parish, Terre Haute, will meet at 7:30 p.m. Father Bernard Head will be present to talk about the position of the Church on mat-

ters of separation, divorce and remarriage. For more information, call 812-232-7011.

## May 18

St. Mary Chapel, 317 N. New Jersey St., will have a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-356-4531.

☆☆

Fatima Retreat House, 5353 East 56th St., will celebrate "Marian Day" to commemorate the anniversary of the apparition of Mary at Fatima, Portugal in 1917. For more information, call 317-545-7681.

☆☆

The Cursillo Leaders School will present, "Evangelization in the Modern World," from 7:30-9:30 p.m. Speaker will be Father Clarence Waldon from the Office of Evangelization. For more information, call 317-786-7336.

## May 19

The Northside In-Betweeners will have a planning meeting for future events at St. Pius School Library at 7 p.m. All who are interested are invited. For more information, call 317-924-3861.

☆☆

The Catholic Alumni Club of Indianapolis will meet at Salvatore Scallapini Restaurant, 39 Jackson Place, at 7 p.m. Call 317-784-3313 for reservations by May 16.

## May 21

The Catholic Alumni Club of Indianapolis will meet at Putt Putt Golf and Games, 10499 E. Washington St., at 7 p.m. For more information, call 317-255-3841.

## May 21-23

St. Roch, 3603 S. Meridian St., will hold a Mayfest from 4-11 p.m. on Friday, 3-11 on Satur-

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day; and 11:30 a.m. to 6 p.m. on Sunday. Carnival rides, beer garden, craft booths. For ticket information, call 317-784-9144.

## May 22

The Northside In-Betweeners will hold a Dessert Pitch-In/Card Party at St. Matthew Church, 56th and Kessler, at 7:30 p.m. For more information, call 317-577-8291.

☆☆

A Pro-life rosary will be prayed at 9:30 a.m. in front of the clinic for Women, 2951 East 38th St. All are welcome.

☆☆

The Young Widowed Group will meet for dinner at Beef & Boards Dinner Theatre at 6 p.m. For more information, call 317-862-3433.

## May 23

The Catholic Alumni Club of Indianapolis will hold a meeting

## Bingos:

at the Archbishop O'Meara Catholic Center at 6:30 p.m. The meeting will be to plan for upcoming events.

**MONDAY:** Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. **TUESDAY:** St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:30 p.m. **THURSDAY:** St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; **FRIDAY:** St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. **SATURDAY:** K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUNDAY:** St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.



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# Pope angrily denounces the Mafia in Sicily

by Catholic News Service

AGRIGENTO, Sicily—Pope John Paul II, visiting the crime-plagued island of Sicily, angrily denounced the Mafia and warned its members that they face "the judgment of God" for their attacks on innocent people.

During a pastoral visit to five Sicilian cities May 8-10, the pope contrasted the island's chronic problems of corruption, unemployment and organized crime with the positive human and spiritual resources of most of the population.

In order to help "break the ancestral chains of hatred and vendetta," the Sicilian church has to make sure its faithful live the Gospel in their daily lives, he said.

It was the pope's third and longest visit to Sicily, taking him from the western cities of Trapani, Erice and Mazara del Vallo to the central Mafia strongholds of Agrigento and Caltanissetta. The trip came after a year of bloodshed on the island that included the slayings of two leading anti-Mafia magistrates.

At the end of a nationally televised Mass in Agrigento May 9, the pope delivered his most categorical and emotional condemnation of Mafia activities. As ushers prepared to remove the microphone from the altar, the pope took hold of it and spoke extemporaneously about the criminal underworld.

"Those who have so many human victims on their consciences must understand—understand that killing innocent people is not allowed!" he said. "No man, no human group, no Mafia can trample upon this sacrosanct right!" he said to sustained applause from tens of thousands of people.

The pope said Sicilians were on the whole "a people who love life and who give life" but who are held hostage by a minority criminal culture. He described the Mafia as "a culture of death, profoundly inhuman, anti-Gospel, an enemy of human dignity and civil peace."

His voice ringing with anger and his hand clenched in a fist, the pope declared: "In the name of Christ, I say to those responsible: Convert! One day you will face the judgment of God!"

Afterward, the pope met with relatives of Rosario Livatino, a young Agrigento magistrate who was slain in 1990. More recently, Italy's top anti-Mafia judge, Giovanni Falcone, and one of his top assistants, Paolo Borsellino, were killed in mob attacks that also left several other people dead.

In Agrigento, the pope lauded "those who gave their lives to defend the ideals of justice and law in the struggle against the violent forces of evil."

Through his visit, the pope said the Mafia was an example of the devil's work, requiring the clear counterwitness of the whole church, especially its

ministers. Where there is a "spiritual desert," the church must bring the water of truth, he said.

"It is not possible that in a society so devout, so religious, so Christian, that the opposite of these values can exist and in a certain sense dominate," he said after a Mass in Caltanissetta May 10.

The pope reserved special words of encouragement to youths in Sicily, where high unemployment makes crime an attractive alternative. At a seaside Mass in Mazara del

Vallo May 8, he said the church must help restore the ideals which have guided young people in the past, but which seem to be eroding under the constant economic, political and moral crisis.

Speaking in a sports stadium in Caltanissetta, he compared moral preparation with the training athletes undergo before major events. In this way, he said, youths can learn to "say no to violence, to drugs, to dishonest profit and dishonest success."

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# Youth News/Views

## Ritter senior recreates da Vinci's masterpiece

by Mary Ann Wyand

Thanks to a talented Cardinal Ritter High School senior, students at the Indianapolis West Deane interparochial high school can enjoy a life-size mural of Leonardo da Vinci's famous painting of "The Last Supper."

St. Michael parishioner Bob Easley of Indianapolis is painting the mural on the west wall of Ritter's cafeteria as a gift to the school. "I've been working on it for approximately three months," Bob said. "I had a dream about this. I wanted to do something larger than life. I took classes at the Herron Gallery over the summer and the students there were painting large things. I knew then that I wanted to do something bigger than me, and this seemed really appropriate for the cafeteria."

Examining his work in progress, Bob explained that "Christ's face right now probably isn't the way it's going to look when it's finished. He doesn't have any lips right now. Some of the faces are hard for me. I just have to be patient with them. Sometimes it takes me anywhere from two to three hours to work on part of a face. It just takes a long time."

Since March, Bob has spent hours on the project after school each day.

"I'd like to be finished by the end of May, before graduation," he said. "I leave for Marine recruit training on July 19, and when I get back I'm going into the reserves. My unit is involved in law enforcement. In December, I'm going to attend (Indiana University's) Herron Art School."

A Catholic education has "made it easier to do the research" for his project, Bob said. "If I wouldn't have studied theology as long as I have, I would have had a harder time researching it."

Before beginning the mural, Bob drew a series of detailed pencil sketches of each

person featured in da Vinci's painting and figured out the measurements to keep each part of the artwork in scale.

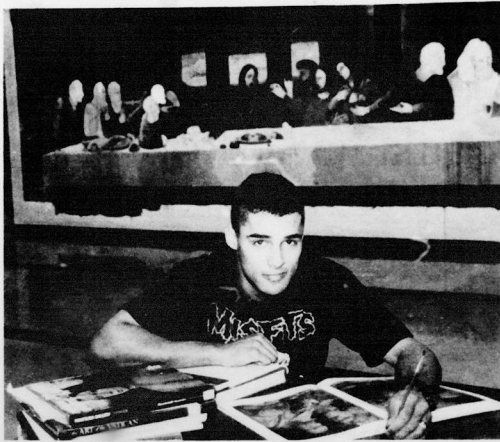
"I had to get the perspective right on all this," he said. "Everything goes towards Christ's face. His face is the central perspective point in this painting. All of those beams—if you trace an imaginary line to them—all go straight to his head. Everything does. See how the table creeps right to his face?"

A self-taught artist, Bob started drawing in 1983 at the age of 8 and his interest in art continued to grow throughout his grade school and high school years.

"When I was little, I asked my dad to draw a skeleton for me and he said, 'No. Draw it yourself,'" Bob recalled. "I was so angry at that. He knew I was so frustrated, but he wouldn't help me. He let me do it myself. Then I got so obsessed with trying to get it right that I practiced and practiced and practiced. I began drawing by copying the covers of comic books, then I started sketching people."

Creating beautiful art isn't easy even for people with natural talent, he said. It takes a lot of work to develop art skills.

"Anybody can draw," he said. "Lots of people say 'I can't paint something like this.' And they're telling themselves 'no' before they even start. They're not having a positive outlook on it. If you're determined enough and want to do it and you have a love for it, you can do it. Even if it doesn't look good to you right then, if you just keep practicing and practicing it's going to be good. I see life as a big stone. You use your whole life chipping away at it. Your practice is chipping into the finished product. You're never going to finish it, because that's perfection and no one can reach that obviously, but you're going to get pretty close to it and you're going to be good. Just never tell yourself 'No.'"



**GIFT TO SCHOOL**—Cardinal Ritter High School senior Bob Easley of Indianapolis is painting a mural of Leonardo da Vinci's painting of "The Last Supper" in the school cafeteria. The St. Michael parishioner is painting the mural as a gift for the Indianapolis West Deane interparochial high school. (Photos by Mary Ann Wyand)



## More than 110,000 register for World Youth Day '93

World Youth Day '93 has increased its budget to accommodate more than 110,000 people who have already signed up for the Aug. 11-15 event in Denver and the tens of thousands more who are still expected to register.

"We underestimated the popularity of the event," Baltimore Archbishop William H. Keeler, president of World Youth Day '93, told Catholic News Service.

"There's no way we can stop accepting registrants," he added, saying

World Youth Day officials will have to be ready for all the young people who want to register.

Due to the anticipated participation in World Youth Day, the U.S. bishops have increased the event's projected budget to \$6.5 million, up from a previous \$4.5 million based on an estimated 60,000 persons attending the event.

Bishop Anthony M. Pilla of Cleveland, a member of the World Youth Day ad hoc committee and then treasurer of the

National Conference of Catholic Bishops and the U.S. Catholic Conference, presented the original funding proposal during the bishops' meeting last June at the University of Notre Dame.

He had told the bishops that if the World Youth Day office received generous donations for the event, then funds assessed from the archdioceses and dioceses could be returned as could any amount drawn from the NCCB/USCC's undesignated fund balance.

The new projected budget was presented to the Administrative Board of the U.S. Catholic Conference in late March and it will be presented to all the U.S. bishops at their general meeting in June in New Orleans.

The original budget called for dioceses to be assessed 1.85 cents per Catholic to produce \$1 million in revenue, for \$1.5 million to be raised from outside sources, and for \$2 million to be drawn from reserves of the Catholic conference. The revised budget proposes that an additional \$2 million come from the NCCB/USCC reserves.

Mercy Sister Mary Ann Walsh, spokeswoman for World Youth Day, told Catholic News Service that the \$6.5 million might not be spent on World Youth Day '93, but it was guaranteed funding to enable the office to do business.

The money will be used to pay for events scheduled for the convention center, Mile High stadium, McNichols sports arena and Cherry Creek State Park. Other expenses include security, site rentals, sound systems, transportation and other fees. None of the events will require admission fees from participants.

Richard McCormick, chairman of the Denver Archdiocesan advisory com-

mittee on World Youth Day and CEO of U.S. West telephone company, said in a statement that even if the church had to pay \$6.5 million to sponsor the event for more than 100,000 young persons, it would be a bargain.

"It comes out to less than \$65 per young person—a good deal," McCormick, the father of four children ages 17 to 27, explained. "It's money well spent for a five-day spiritual event that will change peoples' lives."

☆☆☆

Cardinal Ritter High School's drama club will present "The Butler Did It" by Tim Kelly at 7:30 p.m. on May 21-22 in the school gymnasium, located at 3360 W. 30th St. in Indianapolis.

Produced by special arrangement with Baker's Plays of Boston, the play costs \$5 for adults and \$3 for students.

For additional information, telephone the school office at 317-924-4333.

☆☆☆

The Young Actors Theater will present four performances of the Norwegian fable "East of the Sun and West of the Moon" at 2 p.m. on May 15-16 and May 22-23 at the Metropolitan Center Theater, 1505 N. Delaware St., in Indianapolis.

Tickets are \$3.50 for children and adults. For additional information call the Turners Free University, which sponsors the Young Actors Theater, at 317-635-7477.

☆☆☆

Bishop Chataud High School junior Christina Curran of Indianapolis recently earned a \$2,000 scholarship from the Indianapolis Chapter of Executive Women International.



**FEED MY LAMBS**—In John 21:15, Christ asks Simon Peter to "feed my lambs." During spring break, members of St. Christopher's youth group from Indianapolis traveled to Oldenburg to help the Franciscan sisters with farm chores at the Motherhouse. The lamb is a pet but will soon join the other sheep in the field.

# Campus Corner

## Students collect shoes for homeless children

By Elizabeth Johnson  
Catholic News Service

Florida children left not only homeless by Hurricane Andrew but without shoes are getting some relief for their feet from the students and staff at Valparaiso University Newman Center.

When Newman Center students took a spring break trip to Homestead, Fla., to help build a tent city sponsored by the Archdiocese of Miami, they discovered thousands of children whose feet were cut and bruised from having to walk shoeless amid the debris of last August's hurricane. So they decided to have a shoe drive.

Between their return and mid-April, they had collected 350 pairs of shoes, which have already been sent to Homestead. Since then campus minister Betsy Bird's

office has been piling up with more shoes awaiting the next shipment.

"Homestead said that they gave all 350 (pairs) away in two hours," Ms. Bird told the Northwest Indiana Catholic newspaper for the Diocese of Gary, Ind.

"One little 6-year-old who has leukemia got a pair of Air Jordan shoes and thought he was king of the hill."

The need continues, Ms. Bird explained.

"As summer is approaching, the temperature is 85-plus degrees and the pavement is hot, and creepy, crawly bugs are coming alive, too," she said.

At least one shoe manufacturer has sent donations to the hurricane victims, but only in adult sizes.

The Newman Center effort is focusing on children's shoes, plus used sporting equipment, children's clothing sized 2T-12, and children's-size baseball caps for protection from the sun.



**APPALACHIAN PROJECT**—St. Louis University student John Hirschfeld and Marquette University freshman Erin Gibbs repair the roof of a home in Jackson County, Kentucky. They were among the 340 student volunteers who spent their spring break doing service work organized by the Christian Appalachian Project. (CNS photo from Christian Appalachian Project)

"The tent city has a fenced-in playground for the children to play in, to try to keep them safe from the crack dealers, but they need things to play with," Ms. Bird said. "Bats, balls, mitts, anything for outdoor play. These children have nothing."

Many tent city residents had lost what little they had in a series of tornadoes that

swept through Florida in mid-March. The students' tent city work and was coordinated through People Helping People, a nondenominational relief group that is also distributing the shoes.

(Editors: Donations can be sent directly to Jean Henry, People Helping People, 1041 NW Fifth Ave., Florida City, FL 33042.)

## Marian College to host World Youth Day Rally on June 5-6

Marian College will be the site of a two-day World Youth Day Rally, June 5 and 6 which will be a prelude to the World Youth Day Conference in Denver this August. Up to 400 youths and adult leaders throughout the state will attend the event.

The opening ceremony will be held in the Bishop Charrand Memorial Chapel at Marian College. Later that evening, Drew Vinson, a stand up comedian and youth minister, will perform in the Marian Hall Auditorium. His performance will be followed by a dance.

On Sunday, a drama, "Jesus Stay" will be presented in St. Francis Charnade. Following will be reflection on the drama and on the meaning of the Cross and prayer by youth.

For more information about the Rally, call Marlene Stammerman, Youth Minister at St. Michael, Greencastle, at 317-462-4240 or Dawn Dye, Office of Youth and Young Adult Ministries, Archdiocese of Indianapolis, at 317-236-1439.

☆☆☆

St. Mary of the Woods College professor of Communication Arts Patrick Harkins will participate in a summer seminar at Emory University in Atlanta, Georgia from mid-June to the end of July. The seminar is titled "Eighteenth Century Satire and Theories of Satire" and is sponsored by the National Endowment for the Humanities. Every year a limited number of proposals for specialized study are accepted. Harkins honors SMWC by being one of the chosen few.

"I know I'm going to get a lot from this seminar," said Harkins. "This is the kind of information I can take back to The Woods and pass on to my students." The purpose of the summer seminar is to provide college teachers and independent scholars with opportunities to expand their knowledge of the subjects they teach. Because there are only twelve participants in each seminar, in-depth research, reflection, and discussion can take place with the seminar director and colleagues in related fields.

The National Endowment for the Humanities is an independent agency established by Congress in 1965 which offers grants to support research, education, and public projects in the humanities. One goal of Harkins' in participating in the seminar is to explore the images of women in satire and satires written by women.

"Because I teach at a college for women, I am sensitive to the images of women in literature and society, especially in satire," said Harkins. "This course will provide me with the opportunity to study such writers as Sarah Fielding or Charlotte Lennox who were prominent satirical writers."

☆☆☆

Roberta Coates, a communications and development specialist, was named employee of the year at the Indiana University East Annual Faculty and Staff Awards luncheon on May 1. Coates, a resident of Centerville, has worked at IU East for five years. In her current position, Coates works with the Office of External Relations and Development.

Other award recipients include George Blakey, professor of history, who received a plaque for 25 years of service. Blakey had been with the university since its early years on the Earlham campus. Twenty year pins were given to Ron Carter and Tom Osgood. Fifteen year recognition went to Ashton Veramally. Special recognition was given to Larry Egerly who is retiring as Division Chair of Business after 13 years of service.

☆☆☆

Marian College's Mentoring in the City program has been awarded the Governor's Voluntary Action Collegiate

Volunteer Award. The program, funded through a grant from the Lilly Endowment, trains Marian College students as mentor leaders who, in turn, mentor students at urban parish high schools in the Archdiocese. About 20 Marian students regularly participate in the program and another 20 contribute time as their schedules permit.

Alice Davis, director of the program, said that the group has provided 1,757 hours of service in the past year. "It's a

value-driven program whose goal is to build friendships, strengthen values and provide community service. The students work together on projects that also stimulate cultural awareness among the diverse populations served."

Franciscan Sister Norma Rocklage remarked about the program, "Through service, students become aware of moral and social responsibilities affirm their gifts and talents, and implement social service projects."

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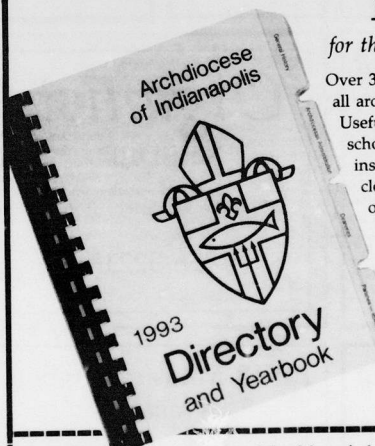
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## 150 YEARS OF HOLY CHILDHOOD

## Children's small sacrifices make big difference

by John Thavis

Catholic News Service

VATICAN CITY—In 1843, the plight of abandoned Chinese babies inspired a French priest to organize a unique children's aid campaign, asking contributions of "a penny a month."

Today, as it celebrates its 150th birthday, the Holy Childhood Association has come of age. Now a Vatican organization, it distributes \$15 million annually toward schools, children's homes and other projects in 152 countries. All the money is still raised by young people, an eloquent example of children helping children.

To mark the anniversary, the association brought hundreds of young people to Rome in early May for a meeting with Pope John Paul II, a drawing contest, dance performances and a general celebration.

But when the party's over, the organization wants people to remember that the world's children need more help than ever.

At a recent press conference, officials of the association presented these sober facts:

►Over the last decade, 1.5 million children have been disabled by bombings, mines, firearms and torture.

►Some 12 million children have been forced out of their homes by war, and 5 million are growing up in refugee camps.

►More than 100 million children are forced to work, often in inhuman labor conditions.

►The scandal of sexual exploitation of children through prostitution and pornography has become a worldwide phenomenon, often fed by "sex tours" offered by Western agencies.

►In half of 100 developing countries, the percentage of children enrolled in primary schools is decreasing—an alarming development.

"International opinion cannot ignore the unbearable conditions that afflict millions of children throughout the world," said Msgr. Henri Bodet, secretary-general of the Holy Childhood Association.

"These are dramatic situations affecting the physical, moral and religious life of young people, who are innocent victims of the irresponsibility or the perversity of human society," he said.

Against this sea of problems, what can children do?

That's where the spirit of Father Charles de Forbin-Janson comes in. He founded the association on the belief that the natural generosity of children would make them eager partners in a missionary aid program.

Today, the association's young members continue to make small sacrifices and their own contributions. They sometimes choose a single country and try to learn about its people and their hardships. They are guided by thousands of volunteers who instill a simple message: that helping the needy is a basic duty of Christianity.

The Holy Childhood Association began with established, richer churches helping missionary areas. But today there is a more equal exchange, and poorer countries like Sri Lanka, Colombia and Mexico have hundreds of thousands of association members.

Msgr. Bodet said he participated years ago in a liturgical ceremony in a poverty-ridden area of central Africa, and a procession of rag-clad children came up to offer him their coins. "At first I didn't want to take them, but they insisted: 'Take this and use it for children poorer than us,'" he recalled.

About 5 percent of the association's funding now comes from children in Third World countries, he said.

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## BOOK REVIEW

## Children 'Measure of Success'

**THE MEASURE OF OUR SUCCESS**, by Marian Wright Edelman. Beacon Press. 96pp., \$15.00

By Joseph R. Thomas

"The greatest threat to our national security and future comes from no external enemy but from the enemy within—in our loss of strong moral, family and community values and support."

Campaign rhetoric? No. Just the strongly held view of Marian Wright Edelman, the first black woman admitted to the Mississippi bar and now one of the country's most influential voices for children as president of the Children's Defense Fund, which she founded.

While family values might be a gold mine for late-night comics and talk-show hosts, the popularity of Edelman's book, "The Measure of Our Success" (Beacon Press, \$15), indicates that the public at large doesn't see such values as a laughing matter. Published with little hoopla before the values explosion occasioned by political posturing, "The Measure of Our

Success" broke onto the best-seller lists in August to the surprise of most everyone, possibly even the author.

It is an unpretentious volume of less than 100 pages. Subtitled "A Letter to My Children and Yours," it reflects Edelman's upbringing as the daughter of a Baptist minister in a small South Carolina town. It is filled with pithy sayings, folk wisdom, admonitions, quotes from sources as varied as St. Francis de Sales and George Washington Carver, and enough gentle moralizing to make a preacher envious.

Her message is as simple as her style: the old virtues served us well and they can do so again if we put them to work.

If you wish to be at peace with yourself, she advises, live for others and leave the world a better place than you found it. If you are at a loss as to how to go about this, she provides 25 "lessons for life," none of which can be said to be original. Indeed, some are as hoary as a glacier ("Choose your friends carefully") and others are simply trite ("There is no free lunch").

Yet taken together these aphorisms work, regardless of redundancies and a style that often seems artless. They

work because Edelman brings directness, concern, sincerity and a generous heart to bear on one of her central principles: "Forming families is serious business" (even though, in her view, government seems unwilling to commit itself to that proposition).

Every page of her book, in fact, is a celebration of family—the family that raised her, the family she now nurtures, the extended communal family, families of the future.

Although "The Measure of Our Success" is little more than an extended essay, she has divided it into five parts, a memoir of her family, her desire to pass on that family's legacy of service, a letter to her three sons, her 25 lessons, and her concerns—concerns she very much wants us to make our own—for the children of today.

In her writing she touches on the goodness of God, the value of life, the media, easy sex ("Every effort must be made to prevent premarital sexual activity"), what it is like to be a member of a minority, the needs of children, the responsibilities of adults, shared workloads in the home, the common good and a host of other themes that challenge the ordinary person on a daily basis.

In terms of impact, her concluding section is written with the most force. There she quotes U.S. Catholic bishops' pastoral on children and families and lets her anger surface, saying "It is a spiritually impoverished nation that permits infants and children to be the poorest Americans."

A literary gem it is not, but "The Measure of Our Success" touches psyche and soul alike.

## † 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, their parents 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 in it.

† BARNES, Cecilia Dorothy, 71, St. Michael, Charleston, Feb. 24.

† BELLOMY, Brady, one month, Holy Spirit, Indianapolis, April 25. Son of Laura Wakeland and

Hal Bellomy; grandson of Alfred and Carol Bellomy, Robert and Jane Wakeland, Edward and Margaret Fowley.

† BROWN, Allen James, 79, St. Michael, Charleston, March 7.

† CARRICO, Virginia, 75, St. Michael, Charleston, April 5.

† ERKINE, Aletha M., 83, St. Patrick, Indianapolis, April 30.

† FLESCH, Genevieve, 83, St. Christopher, Speedway, April

26. Wife of Louis; mother of Mary L. Belleren and Georgia M. Lekse; sister of Joseph, Bernard, Eleanor Nolan, Bernice Melton and Clara L. Campbell; grandmother of five.

† FRIEDERS, Lawrence W., 72, Holy Name of Jesus, Beech Grove, April 30. Husband of Mildred Woelfle; father of Greg, Kenneth, Barbara Pasierb, Karen Oldham, Patricia Frieders

Weisenback and Peg Cavender; brother of Eugene, Merle, Eunice House and Arlyn Gordon; grandfather of 14; great-grandfather of one.

† GAHAN, William S., 69, Our Lady of Perpetual Help, New Albany, April 25. Husband of Joseph Edward; sister of James Yetter and Joseph Yetter; grandmother of two.

† GALLO, James J., 75, St. Mary, North Vernon, April 28. Father of Jim and Ann Marie Grajek; brother of Rose Cooch; grandfather of 15; great-grandfather of six.

† GOLDING, Edna L., 71, St. Barnabas, Indianapolis, April 29. Wife of Herschel V.; mother of Joseph Edward; sister of James Yetter and Joseph Yetter; grandmother of two.

† HEGEDUS, Andrea, 10, Christ the King, Paoli, April 27. Daughter of Warren and Vonda Hegedus; sister of Jack W. Mosser and Vanessa I. Hegedus; granddaughter of Mike and Ruth Hegedus and William and Yvonne Wilkinson.

† HENDERSHOT, Mary Louise Kistner, 80, St. Mary, New Albany, May 2. Mother of Catherine A. Detenber and Philip; grandmother of five; great-grandmother of three.

† INGERMAN, Honor A., 89, St. Elizabeth, Carmel, Indiana, May 2. Mother of Mary Jo Wright; daughter of James L. Ingerman; grandmother of nine; great-grandmother of 16.

† JOHNSON, Dolores L., 74, Holy Trinity, Indianapolis, April 26. Mother of Edward, Charles, Tim, James, Rita Wagner, Kathleen Kiemeyer, Jean Webb and Mary Haas; sister of Robert Kistner and Teresa McCoughlin; grandmother of 21; great-grandmother of 2.

† KOCHERT, Francis J., 78, St. Mary, Lansville, April 23. Father of John M. and Robert J. Lester; brother of William, Frances, Sister Marieje, Kathleen, Norma Roddy, Cleus, Rosemary Fanning, and Monica Huber; brother of Evelyn Jacobs, Francis can Sister Seraphica, Lucille Buechler, Ann Hamlin, Mary B. Jenkins, Ann Smith and Clearence; grandfather of 12; great-grandfather of one.

† LEONARD, Britanni, 14, St. Michael, Charleston, April 6.

† NEFF, Fidelia Lucille, 97, St. Mary, Aurora, April 28. Mother of Jerry, Joseph, Hubert and Betty Meyer; grandmother of 16; great-grandmother of 23.

† NOONAN, Norma, 75, St. Nicholas, Indianapolis, April 20. Mother of Sheila Seig, Mary Ann Mattet, William Jr., Maureen Hart, Charmaine Walters and Christina Noonan; grandmother of 16; great-grandmother of nine.

† PECK, Robert, 81, Holy Spirit, Indianapolis, April 26. Husband of Florence Romanachuk; father of Phyllis Nieske, Daniel, and Diana Cebra; brother of William Peck, Adeline Drish, Lorraine Armetta and Louise Forbes.

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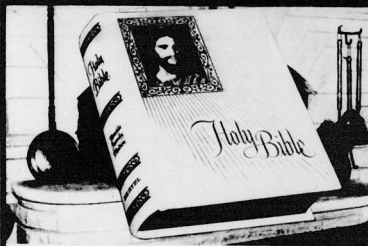
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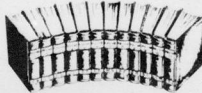
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## Father Vincent Lampert's mom dies on May 6

Sharon L. Goddard Lampert, the mother of Father Vincent Lampert (associate pastor at St. Malachy, Brownsburg) died on May 6. She was 60 years old.

A member of Holy Trinity Church, Mrs. Lampert was a bus attendant for Indianapolis Public Schools for 17 years before retiring in 1992.

Mrs. Lampert is survived by her husband, Joseph J. Lampert; her children, Joseph, Mark, Stephen, Robert, Michael, Jeffrey, Father Vincent, Jean and Caroline Tubbs; her brother Larry Goddard; her sisters, Elma Lou Lowery, Nancy Secrest and Phyllis Day; and eleven grandchildren.



# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Adventures of Huck Finn, The A-II

## Classifications of recent videocassettes

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos are the same as those for theatrical movies in the list above.

- American Dream A-II
- Article 99 A-III
- Beauty and the Beast A-I
- Bebe's Kids A-II
- Beethoven A-II
- Bob Roberts A-III
- Boomerang A-II
- Buff the Vampire Slayer A-III
- Candyman A-III
- Captain Ron A-III
- Class of '09 A-II
- Class Act A-III
- Consenting Adults O
- Cool World A-III
- Crossing the Bridge A-III
- Cutting Edge, The A-III
- Death Becomes Her A-III
- Deceived A-II
- Distinguished A-III
- Double Edge A-III
- Dr. Giggles O
- Encino Man A-II
- Enchanted April A-II
- Far and Away A-III
- Final Analysis A-III
- Firting A-III
- Gas, Food, Lodging A-III
- Gladador A-III
- Hear My Song A-III
- Honey, I Blew Up the Kid A-II
- Honeymoon in Vegas A-II
- Housesitter A-III
- Husbands and Wives A-III
- Innocent Blood O
- JFK A-III
- Last of the Mohicans A-III
- Laws of Gravity O
- League of Their Own, A A-II
- Lethal Weapon 3 O
- Light Sleeper O
- Little Nemo: Adventures in Slumberland A-I
- Man Trouble A-III
- Mediterraneo A-III
- Mistress O
- Mr. Moneybags A-III
- Mom and Dad Save the World A-II
- Mr. Baseball A-III
- Newsies A-II
- Noises Off A-III
- Of Mice and Men A-III
- One False Move A-IV
- Out on a Limb A-III
- Passed Away A-III
- Passenger 57 A-III
- Patriot Games A-IV
- Pet Sematary Two O
- Player, The A-III
- Prison Ivy O
- Prelude to a Kiss A-III
- Proof A-III
- Pure Country A-III
- Raise the Red Lantern A-III
- Raising Cain A-III
- Rapid Fire A-III
- Simple Men A-III
- Single White Female A-III
- Singles A-III
- Sister Act A-III
- Sneakers A-III
- South Central A-IV
- Station, The A-III
- Straight Talk A-III
- Stranger Among Us A A-III
- This Is My Life A-III
- 3 Ninjas A-III
- Traces of Red O
- Twain Peaks: Fire Walk A-III
- With Me O
- Universal Soldier O
- Unlabeled Entry A-III
- Waterdance, The A-III
- Wayne's World A-III
- Where Angels Fear A-III
- To Tread A-II
- Whispers in the Dark A-III
- Wind A-III
- Woman's Tale, A A-III

- Aladdin A-I
- Alive A-II
- Amos & Andrew A-III
- Bad Lieutenant O
- Benny and Joon A-III
- Bodies, Rest & Motion O
- Bodyguard, The A-III
- Boiling Point O
- Born Yesterday A-III
- Brother's Keeper A-III
- CB4 O
- Cop and a Half A-III
- Crush, The A-III
- Crying Game, The A-IV
- Damage O
- Dad Hall, The A-III
- Dave A-III
- Dragon: The Bruce Lee Story A-III
- El Mariachi O
- Execution Protocol, The A-III
- Falling Down A-III
- Far Off Place, A A-III
- Five Good Men, A A-III
- Fire in the Sky A-II
- Forever Young A-III
- Groundhog Day A-II
- Hear No Evil A-III
- Home Alone 2: Lost in New York A-II
- Homeward Bound: The Incredible Journey A-I
- Howards End A-II
- Il Ladro di Bambini A-II
- Indecent Proposal O
- Indian Summer A-III
- Indochine A-III
- Jack the Bear A-III

- Just Another Girl on the I.R.T. A-IV
- Leolo O
- Like Water for Chocolate A-III
- Lorenza's Oil A-II
- Lost in Yonkers A-II
- Mad Dog and Glory O
- Manufacturing Consent: The Media A-II
- Map of the Human Heart A-III
- Marned to It A-III
- Masala O
- My Neighbor Totoro A-I
- National Lampoon's Loaded Weapon 1 A-III
- Night We Never Met, The O
- Oliver Oliver A-IV
- On the Edge of No Return O
- Rich in Love A-III
- Rift-Raft A-III
- Sandlot, The A-II

- Scent of a Woman A-III
- Sommersby A-III
- Story of Qiu Jui A-II
- Swing Kids A-II
- Tenage Mutant Ninja Turtles III A-II
- The Turtles Arc Back... In Time A-II
- This Boy's Life A-III
- Tous les Matins du Monde A-III
- Unforgiven A-IV
- Unstoppable Heart A-III
- Venue Venice A-III
- Visions of Light A-III
- Who's the Man A-II
- Wide Sargasso Sea O

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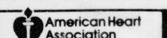
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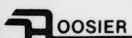
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# Applying the just war principles to the Balkans

by Mark Pattison  
Catholic News Service

WASHINGTON—As the Balkan conflict grinds on, political and church leaders are at odds on how to solve it. Unlike the debate prior to the Persian Gulf War, though, this time the issues involved seem both more numerous and complex.

Two years ago, most Republicans in Congress thought the time had come to draw a line in the sand, while most Democrats—but not all—were willing to give more time for United Nations sanctions against Iraq, which had invaded Kuwait and posed a threat against neighboring Saudi Arabia and U.S. oil supplies.

Most religious leaders—the U.S. bishops among them—resisted the push toward war. The bishops' statement of November 1990 said all peaceful means to solve the Gulf crisis had to be exhausted in order to overcome the "clear presumption against war."

Catholics of every stripe wrestled with how just war criteria applied to the Persian Gulf, especially after then-President Bush said that U.S. involvement in the Gulf was a "just cause."

Now, in the fractured, fractious republics of what was once Yugoslavia, the just war theory looms again. President Clinton has proposed a U.S.-led peacekeeping force if Bosnian Serbs join Croats and Muslims in signing a three-way peace pact—or, if they don't sign, threatened the use of air strikes against Bosnian Serb military positions.

Although Bosnian Serb military leader Radovan Karadzic signed the pact May 2, it was rejected May 6 by the self-styled Bosnian Serb parliament, which offered a May 14-15 plebiscite on the treaty. As the parliament gave its thumbs-down to the deal, Secretary of State Warren Christopher was criticizing a reluctant Europe to round up support for U.S. initiatives.

In Congress, those arguing against U.S. military

involvement say they don't want another Vietnam. Among those are U.S. Sens. Bob Kerrey, D-Nebr., and John McCain, R-Ariz., both of whom served in Vietnam. Kerrey lost a leg in Vietnam, and McCain was a prisoner of war.

Those arguing for air strikes say intervention is justified lest Bosnia become another Holocaust, with its Muslim population decimated as the European Jewish population was systematically wiped out at the hands of the Nazis.

Elie Weisel, Holocaust survivor and Nobel Peace Prize winner, implored U.S. leaders at the dedication of the Holocaust Museum in April to take more active steps in ending the Balkan war. Interventionists include a number of Vietnam-era doves in Congress, including Sen. Joseph L. Biden, D-Del.

The U.S. Catholic Conference Administrative Board in a statement issued March 29 backed a "strictly limited" use of force as one possible solution to the war, yet also called for a peace treaty to be signed among the warring factions.

Pax Christi U.S.A., the U.S. arm of the international Catholic peace movement, is still firmly against military intervention in Bosnia.

Dave Robinson, who coordinates Pax Christi's work with conscientious objectors, said the organization's stance has not used just war criteria to debate the issue, saying nonviolent solutions are still ideal. Yet he harbors skepticism over Bosnian Serb intentions, particularly in regard to the announced plebiscite: "What are they going to do, drive down the streets of Sarajevo and hand out ballots from tanks?"

Tougher U.N. sanctions against the remaining republics which make up Yugoslavia were imposed April 26. Noninterventionists argue more time is needed for the sanctions to take hold in a bid to stop Serbian aggression.

In an editorial after the Gulf war, *La Civiltà Cattolica*, a Jesuit newspaper which often reflects Vatican thinking, said the destructive force of conventional and nuclear weapons made the just war theory outdated and that Christianity must stress that "modern war is always immoral."

Yet Pope John Paul II, who implored Bush and Iraqi leader Saddam Hussein to avoid war up to the last minute, urged in a March letter to U.N. Secretary-General Boutros-Ghali that the U.N. use its "right of intervention" to save populations from further fighting.

Father J. Bryan Hehir, pastor of St. Paul Parish in Cambridge, Mass., and long an ethicist on public policy issues, said that while "it is demonstrably clear that there is just cause" to intervene in the Balkans due to the "massive human rights violations" in the Serbs' "ethnic cleansing" of Muslims.

But the level of that intervention, and who could intervene, is open to question. The European Community, NATO and the U.N. could all be considered "legitimate authorities," Father Hehir said.

But while peacekeeping forces and air strikes can be

debated, "air strikes complemented by ground troops" is entirely different, Father Hehir said. Ground troops imply not peacekeeping but "peacemaking," whose objectives could include "winning ground," he added.

An "exit strategy," proposed by Christopher as a way to keep the United States from losing face if it can't bring peace to the Balkans, may have value, Father Hehir said.

But, he noted, there is also a compelling argument made by some, including former Secretary of Defense Zbigniew Brzezinski, that it would be "hypocrisy to say we've learned these lessons from the Holocaust and say 'never again,' and don't take the 'following steps'" to prevent its recurrence.

## Catholic leaders meet with Mrs. Clinton on health care

WASHINGTON (CNS)—Seven Catholic leaders interested in health care reform issues met with first lady Hillary Rodham Clinton April 29 to lobby for a reform plan that will include everyone and exclude abortion coverage.

"Mrs. Clinton listened intently, thanked the group, discussed the administration's developing plan and asked for continuing input from the Catholic community," said a U.S. Catholic Conference press release made public May 5.

"The Catholic leaders and the first lady agreed to continue the dialogue over health care reform as the plan is developed and as the Congress debates and decides how to reform health care in the United States," it added.

The group was led by Cardinal James A. Hickey of Washington, and included representatives of the USCC, Catholic Health Association and Catholic Charities USA.

"The delegation stressed the Catholic community's long and strong support for comprehensive reform, the need for universal access to health care, significant delivery reform, effective cost containment and real respect for pluralism and human life," the press release said.

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