

THE CRITERION

Vol. XXXIII, No. 19

Indianapolis, Indiana

50c

February 11, 1994

Pope John Paul's message for Lent

The family is at the service of charity,
charity is at the service of the family

by Pope John Paul II

The Lenten season is the acceptable time which the Lord gives us that we might take up anew our journey of conversion, grow in faith, hope and love, enter more fully into the covenant willed by God and experience a season of grace and reconciliation.

"The family is at the service of charity, charity is at the service of the family." In choosing the theme for this year's Lenten letter, I wish to invite all Christians to change their lives and their ways of acting, in order to be a leaven which gives rise in the heart of the human family to charity and solidarity, values which are essential both to the life of society and of each Christian.

Above all, I encourage families to grow more aware of their mission in the church

and in the world. In their individual and community prayer they receive the Holy Spirit who comes to make all things new in them and through them, opening the hearts of the faithful to concern for all. Drawing from the source of love, all are enabled to transmit this love by their life and their actions. Prayer makes us one with Christ and thus makes all people brothers and sisters.

The family is the first and foremost place in which we come to appreciate and live the fraternal life, the life of charity and of solidarity, in all its many forms. In the family, we learn attentiveness, openness and respect for others, who must always be able to find their proper place.

Life in common is also an invitation to a sharing which helps us to rise above our (See THE POPE'S, page 19)



'REMEMBER'—Blanche Stewart, SS. Peter and Paul Cathedral parish council president and recently-retired mailroom manager for the Archbishop O'Meara Catholic Center, receives a cross of ashes from Archbishop Daniel M. Buechlein at the cathedral on Ash Wednesday, 1993. Lent this year begins next Wednesday. Stewart retired on Feb. 1 after 21 years of employment with the archdiocese. (File photo by Margaret Nelson)

Abortion destroys peace, Mother Teresa tells Clinton

Tells president she will
find home for any child
who would be aborted

by Patricia Zapor
Catholic News Service

WASHINGTON—Accepting abortion leads a country to violence, said Mother Teresa, appealing to the president and thousands of people at the National Prayer Breakfast to let her take children who would otherwise be aborted.

"The greatest destroyer of peace today is abortion because it is a war against the child, a direct killing of the innocent child, murder by the mother herself," said the Nobel Prize-winning missionary Feb. 3.

Her comment was greeted with enthusiastic applause from the audience of religious and government leaders from around the world, but most hands were silent at the head table, where President Clinton, first lady Hillary Clinton, Vice President Al Gore and his wife, Tipper Gore, were seated with several congressmen, their wives and other dignitaries.

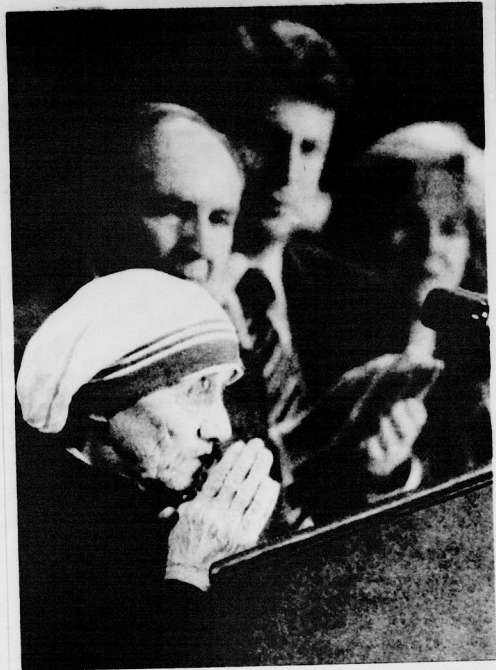
The prayer breakfast, hosted annually by members of congressional prayer groups, this year drew about 4,000

guests, including the prime ministers of several small nations and members of the Washington diplomatic corps.

"By abortion, the mother does not learn to love, but kills even her own child to solve her problems," she said. "And by abortion, the

father is told that he does not have to take any responsibility at all for the child he has brought into the world."

She said her Missionaries of Charity have saved thousands of children who would have been aborted and offered to find a home for any baby in such circumstances. "I will accept any child who would be aborted and to give that child to a married couple (See MOTHER TERESA, page 2)



PRAYER BREAKFAST—Mother Teresa clasps her hands in prayer as (from left) Rep. Earl Hutto, D-Fla., Vice President Al Gore and Tipper Gore applaud during the National Prayer Breakfast in Washington Feb. 3. The Nobel Prize-winning missionary, nun told nearly 4,000 breakfast guests, including President Clinton and first lady Hillary Clinton, that "the greatest destroyer of peace today is abortion." (CNS photo from Reuters)

Catechism has been approved

The English-language "Catechism of the Catholic Church," under review and revision for more than a year, was approved in late January, said Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation.

In Washington a spokesman for the U.S. bishops said Feb. 3 that only part of the final text had come in from Rome and would not speculate on when the catechism would be available. "It's always been a minimum of 10 to 12 weeks from reception (of the final text) to publication," said Msgr. Francis J. Maniscalco, the bishop's director of media relations.

Looking Inside

Seeking the Face of the Lord: It's time to recognize the need for our Partner Pg. 2

Editorial: Number of parish life coordinators is growing Pg. 2

From the Editor: Make this Lent a time for spiritual growth Pg. 4

To the Editor: Hear the voice of the Haitian people Pg. 5

Year of the Family: Accused to trying to get something for nothing Pg. 5

Connersville Diocese: New Castle's parish is active and growing Pg. 8

Faith Alive: Articles to give you a good start for Lent Pg. 9

Inter-faith conference in Israel: Christian and Jewish leaders urge mutual respect Pg. 20

THE CRITERION

Serving the Archdiocese of Indianapolis

*****ALL FOR SDC

*****ALL FOR SDC
098540-021 TF
IMAGE DATA SERVICE
ATTN: STEVE DUNKEL
3433 CONVENT ROAD
LANSING MI 48201-4216

SEEKING THE FACE OF THE LORD

It's time to recognize our need for our Partner

by Archbishop Daniel M. Buechlein, OSB

Did you know that the average youth spends more hours watching television in a year than talking to mom or dad in a lifetime? Did you know that on average in the United States a person will spend 13 years of his or her life watching television? That is more than 17 percent of life! A California psychiatrist said that when a troubled married couple comes to her for counseling, the first thing she does is ask them to put the TV in storage for 12 days.

I spent most of last week participating in a program for bishops on what the church can do to support and foster family life in these times. There is a lot to fix. We are told that 54 percent of marriages (Catholics included) end in divorce in the United States. We are told that most couples enter marriage thinking that if it doesn't work, divorce and annulment are available. We are told that a root cause of our problems is the societal fix on the quest for self, for self fulfillment as the priority of life.

Even our schools embrace a therapeutic model that focuses life's goal on self. "Imperial individualism" is the enemy of stable marriages and family life. The notion of generous self giving in marriage and family is lost in the noise of "me first." A 50-50 approach to giving, a "tit for tat" record keeping of partnership in marriage doesn't work. The



idea of each married partner trying to give 100 percent toward a complementary union gets lost in marriage preparation.

The individualistic approach to marriage not only causes tension between husband and wife, it has devastating effects on children. If individualistic self fulfillment is the goal of marriage, then children become intrusions, inconvenient burdens. Have you noticed that one rarely hears of children as a gift of married love? Have you noticed that children are viewed as "options," objects of choice? We know what society makes of large families! And so, when the self is inconvenienced, when freedoms are curtailed, when generous communication doesn't happen, and when divorce is the way out, the children become victims.

There is a more basic difficulty with our approach to marriage. Realize it or not, there is a third party in every married union. No couple can go it alone. No couple can give themselves generously to each other and to family for a lifetime without God. In many ways we bishops were told that many Catholic marriages come apart because couples marry without faith. Or at least God and faith is a very low priority. Appreciation of the absolute importance of prayer and, for us, the central importance of the sacraments of the church are too often lacking. We are told the central role of God and faith and prayer are often only lightly addressed in marriage preparation.

We were asked by married couples to develop marriage enrichment programs rather than providing self-help

programs like those for over-eaters and other "dysfunctions." There are plenty of those programs around. The church should do what the church does best, namely programs on spirituality for marriage and parenting. Help us know how our need for God can make a difference in our homes, they told us.

If you are inclined to ask what we do to fix all of this, so did we bishops. There is a lot to think about and a lot to do and we will pursue the challenge in our archdiocesan and parish planning.

Meanwhile I have some practical suggestions. Ash Wednesday and Lent are a week away. The church gives us this season as time to turn our lives away from sin and back to God. We do this by extra prayer, fasting and good works. I ask you married couples, do you pray at meals? Do you pray at night? Are you faithful in attending Sunday Mass? Could you go more often during Lent? Do you pray with your children (and grandchildren)? Prayer is our way of letting God and ourselves know that we need God.

Some fasting from television might do a world of good! The church prescribes fasting from food on Ash Wednesday and Good Friday. And we shouldn't eat meat on Fridays. It is helpful to fast from favorite foods or drink as well. There is added value if we offer the fasting and prayer and good works for some person or persons in need, perhaps family.

To give extra money to charity, almsgiving, is a traditional good work. Sacrificial giving of money or time or talent does wonders to develop the virtue of generosity, especially for family. Giving with strings is the best cure for selfishness. Lent can do wonders for our faith and our families!

EDITORIAL COMMENTARY

The number of parish life coordinators is growing nationally

by John F. Fink
Editor, The Criterion

Last week there was an article from Catholic News Service reporting that the Archdiocese of Chicago is considering putting lay people in charge of some parishes because of the priest shortage. Apparently this was a news story because it is beginning to happen in the larger archdioceses.

Mother Teresa prays with leaders

(Continued from page 1)

who will love the child and be loved by the child," she said.

The 83-year-old nun told of contrasting experiences that define the value placed on life by those of differing backgrounds. "I can never forget the experience I had in visiting a home where they kept all these old parents of sons and daughters who had just put them into an institution and forgotten them."

Despite many comforts, none of the residents of the home smiled and many were looking toward the door, she said. She asked one of the workers why, and was told, "This is the way it is nearly every day. They are expecting, they are hoping that a son or daughter will come to visit them. They are hurt because they are forgotten."

Later, she told of hearing from a poor Hindu man who reported that his Muslim neighbors were starving. When she took rice to the family, the woman took the food and left. When she returned, Mother Teresa asked where she'd gone.

The fact is that more than 70 other U.S. dioceses and archdioceses, or about 40 percent, already have parishes administered by someone other than a priest. Our archdiocese, of course, is one of them. Nationwide, about 300 parishes have now been entrusted to religious or lay persons.

According to a study funded by The Lilly Endowment and conducted by the National Pastoral Life Center for the National

Conference of Catholic Bishops, half of all U.S. parishes now have laypeople and religious serving in paid positions for pastoral ministry. But these are people hired by parishes and differ significantly from those who are assigned by a bishop to administer a parish.

In this archdiocese, there are now four parish life coordinators, all women religious, in charge of nine parishes. At least one other parish has been told it will get a parish life coordinator. (Other dioceses have different titles for these people—"pastoral administrators," "pastoral coordinators," or "directors of parish life.")

The appointment of laypeople to administer parishes must be done in accordance with Canon Law, which restricts the title "pastor" to priests. A non-resident priest moderator is the final authority in the parish and each parish is assigned a priest minister to administer the sacraments. In most dioceses the priest moderator and the priest minister are not the same person because the priest minister is expected to perform sacramental functions under the supervisory leadership of the parish life coordinator.

The Archdiocese of Indianapolis is fortunate because, thanks to the foresight of the Council of Priests, it began to prepare for the need for parish life coordinators many years ago. Today the Office of Lay Ministry Personnel coordinates the discerning, screening, development, training, certification and on-going support for lay persons seeking positions such as parish life coordinators and pastoral associates. It has developed criteria regarding theological

education and pastoral experience as well as training for the positions.

An article in the Jan. 29 issue of *America* magazine discusses what is being done to meet the needs of Catholics in what have come to be called "priestless parishes." Written by Father Philip Murnion, director of the National Pastoral Life Center, it reports on a conference last September in Grapevine, Tex., where representatives of 29 dioceses met to consider "Providing Pastoral Leadership Without a Resident Pastor."

Father Murnion wrote that one of the problems of parishes with non-resident priests is that they must have a combination of celebrations of the Eucharist with a priest and Communion services conducted by the parish life coordinator. There is a fear that the difference between these services is sometimes blurred, a fear Father Murnion calls "well placed."

He wrote: "One experiences the Communion service with its Liturgy of the Word and Communion rite with much the same impact as a full eucharistic liturgy. From this perspective, it is not surprising that parishioners are reported to have compared 'Sister's Mass' with 'Father's Mass.'"

The church must do everything possible to make sure that Catholics understand what the Mass is so they do not confuse it with a Communion service. This is true in all parishes, not only those without a resident priest.

Fast, abstinence rules for Lent

Wednesday, Feb. 16, is Ash Wednesday, which marks the beginning of Lent. This solemn season is a penitential period that leads to the celebration of Easter, on April 3 this year.

Parishes throughout the archdiocese will begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgies in their churches.

Archbishop Daniel Buechlein will offer Mass and distribute ashes at the 12 noon Mass in St. Peter & Paul Cathedral on Ash Wednesday.

Fast and Abstinence Rules

Ash Wednesday, Feb. 16, and Good Friday, April 1, are days of complete fast and abstinence. All the Fridays of Lent are days of abstinence.

Fast—Binds all over 18 and under 59

years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over the age of 14. On days of abstinence, no meat is allowed.

Note: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

Easter Duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent and Trinity Sunday, May 29 this year.



MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

02/11/94

Name _____

Home Address _____

City _____

State _____ Zip _____

Show Parish _____

Effective Date _____

If you are receiving duplicate copies please send to:

P.O. BOX 1717
INDIANAPOLIS, IN 46206

THE CRITERION

Official Weekly Newspaper of the Archdiocese of Indianapolis

PUBLISHER
Most Rev. Daniel M. Buechlein

EDITORIAL DEPARTMENT
John F. Fink, editor-in-chief
Margaret Nelson, senior editor
Mary Ann Wyand, Elizabeth Bruns
Peter Agostinelli

ADVERTISING DEPARTMENT
Loretta Hahn Williams, director
John Lindgren, Peggy Speer
Deborah Quinn
Rebecca Bowman, secretary

PRODUCTION DEPARTMENT
Jane E. Lee, director
Louie Stumpf, Lara Back
Jo Ann Schramm, ctr. circ. manager
Ann Petro, office manager
Phyllis Huffman, bookkeeping acct. rec.

DIRECTOR OF FINANCE AND ADMINISTRATIVE SERVICES

Joe Hornett puts service at top of his ledger

'We're here for everybody. I believe in an open-door policy.'

by Margaret Nelson

As chief financial officer and head of the secretariat for finance and administrative services, Joe Hornett is one of six lay leaders on the archdiocesan management team.

Hornett is aware that people probably think of him as a dead-serious business type of person. But they are wrong.

"I don't think most people think I have a sense of humor, but I have a well-developed sense of humor—probably too well-developed for church work," said Hornett, with his usual grin.

"Most people probably don't know that the last thing I wanted to do was work in finance and accounting." But speaking of finance and accounting, "I think probably the biggest career drive I ever had was when I wanted to be a funeral director."

When he was attending East Noble High School in Kendallville, Ind., his summer job was working in a funeral home. He drove the ambulance and assisted in the embalming room.

In fact, it was through his work there that he met his wife Bobbie. The two will celebrate their 20th anniversary this August. Hornett met his wife when he took his turn manning the ambulance at the county fair. Bobbie was working on a 4-H float in the stands behind where the ambulance was parked. Joe had just graduated from high school and was leaving for Notre Dame a month later.

"Now we're long-time married folks," Hornett said. They have three sons. Robbie, 7, and Brent, 12, go to St. Malachy's School in Brownsburg. Joe, 15, goes to Brownsburg Junior High School. "All of them say they want to go to Notre Dame. That kind of scares me," he said.

"I'm really involved with the kids. I have coached basketball and soccer, but my real love is coaching football. I've coached for eight years." In fact, this year he continued coaching after his son Brent dove for a ball and fractured his arm—suffering the only injury his players have ever received.



THE HORNETTS—The chief financial officer's family consists of Brent (from left), Joseph, wife Bobbie, Robbie and Joe Hornett.

Hornett enjoys a variety of activities, most of which do not fit the stereotype of a chief financial officer.

"I've got a motorcycle that I ride to work when the weather is good. The reason for the motorcycle is probably some type of Freudian backlash against parental authority. My mother always said it was a non-negotiable item," he said.

"But then one day, it struck me that the decision was now mine to make. But I always wear a helmet because of the voice I still hear. You know the interesting thing is that I've actually had my mother on the bike!"

"Now my oldest son has dreams of taking the motorcycle out," said Hornett. "I've told him that I had to wait 38 years for mine, so he can wait, too."

The leisure activity Hornett enjoys most is hunting, especially deer. Although he confesses that it is the quiet of the woods and not the thrill of the hunt that has really captured his heart. In addition, he plays a great deal of racquetball, and has skied on one occasion—much to Archbishop O'Meara's dismay.

Catholic Center employees know Hornett as Carmac the Magnificent, which he played for the first time at the employee Christmas party in 1991.

(Father David Coats served as administrator from the time Archbishop Edward T.

O'Meara died in January, 1992, until the Bishop of Memphis Daniel Buechlein was installed as archbishop here just before the 1992 election.)

When "Carmac" next entertained, he "divined" the question for this answer: "George Bush and Father Coats" as: "Name two guys who lost their jobs to southerners." Hornett wrote the scripts himself.

"I'm pretty much of a ham and that even goes back to high school. I was pretty much a jock until my senior year, when I dropped sports and became part of the drama club," he said.

Hornett said that seems to surprise most people who assume that it "goes with the territory that the person who winds up dealing with money is serious. The development guy steps on the accelerator, and the money guy steps on the brakes."

"That ends up casting a pall on who I think I really am," he said.

"I am blessed with a secretary who works well with that," he said of Mary Jo McDonald's sense of humor. "She's pretty unique." (In fact, one cardinal entering the Catholic Center for Archbishop Daniel's installation asked to meet Hornett's executive secretary after having talked with her on the phone.)

As my one son said, "Ours was a match

made in heaven." And one only has to look at our offices—grossly overdecorated with Notre Dame memorabilia—or listen to our banter to know that's true," he said.

Since he was graduated from Notre Dame in 1976, Hornett has basically worked three places: General Electric, Indiana Bell and the archdiocese.

Hornett credits GE with developing his accounting skills while he was part of the financial management program during his three years there. He was at Indiana Bell 10 years. "During the last five, I helped with the strategic plan when they were going through the breakup and divestiture. It gave me a little knowledge of how to take theory and put it into practice," he said.

"I'm really here because of The Criterion. Then Msgr. (now Bishop Gerald) Gettelinger used to write a column called 'Matters Temporal.' He wrote a fairly convincing column about the need for a chief financial officer in the archdiocese. That really stirred my finance fantasies—to that's how I got here. If you took that article out, I'd probably still be working at the telephone company."

"Most people would think I spend a lot of time here in the Catholic Center," he said. "But entirely the opposite is true. In fact, I usually have outside meetings three nights a week with parishes, deaneries and school boards."

"When I first took the job, most of the meetings were confrontational. One of the happy things is that most of that is over," Hornett said. "Now we decide where we want to go, opposed to how we can fix problems. When I first got here, most of the work was inward-focused—a lot of things, needs to be corrected."

"The focus has changed entirely now," he said. "There are still a few things that need some tweaking. The whole focus of my secretariat has changed to where we are trying to help other people—parish bookkeepers and finance committees—to do their jobs and to do them in a more efficient manner." Hornett said that the office has been able to improve the budget process.

"We also get heavily involved with parishes that decide to do major renovation. Now they not only know how to build them, they have a better handle on how they will pay for them."

"We have scheduled a series of deanery finance roundtables to start at the end of this month," Hornett said. "The rest of my directors and I are going on the road to the deaneries to meet with pastors and all the finance committee members to talk about what we can do to help—and more important than that—to open up a dialogue with those folks. That's going to become a regular part of what we do."

Has his work load eased up? "In fact, it has increased. But my work load is easier. I'm busier now—working more hours, but I'm not dealing with as many situations that are stressful or confrontational or as large. And that's nice," he said.

"It's kind of a two-edged sword. But the nice thing about the archbishop's strategic planning process is that there are definite priorities out there. There's been another layer of work added, but that's been good."

"It's easy to get consumed in the day-to-day things that happen... easy not to look at long-term big things that need planning," Hornett said.

"I try to plan my days, but we get phone calls and people stop in. It's hard to have it go off as planned."

"But we're here to serve the outside world; we're here for everyone," he said. "I believe in an open-door policy. Anyone can come in and stick his or her head in the door. I like to operate that way. I believe that's the best way we know how to serve."

Hornett is active in St. Malachy Parish, now serving his second term on its board of total Catholic education. Joe and Bobbie work on the annual parish Country Fair fundraiser. And together they facilitate the senior high school youth group.

The management council includes the archbishop, the vicar general, the heads of the six secretariats (spiritual life, total Catholic education, Catholic Charities, planning, communications and development; leadership, pastoral formation and service; and Hornett's secretariat—finance and administration). The heads of the vicariats (judicial and ministry personnel) complete the team.

Archbishop listens to concerns of black leaders

by Margaret Nelson

Archbishop Daniel M. Buechlein met with 18 representatives of Archdiocese Black Catholics Concerned (ABCC) and the Knights and Ladies of Peter Claver on Sunday Feb. 6 at a reception at the rectory of SS. Peter and Paul Cathedral.

The archbishop asked the leaders to introduce themselves and to state concerns they hope the archdiocese will address when it opens an Office for Urban and Multicultural Ministries. Chancellor Suzanne Magnant, director of the secretariat for leadership, pastoral formation and serv-

ices—who will be responsible for the new office—kept a record of the ideas that were voiced during the gathering.

A variety of concerns were mentioned by the black Catholic leaders including: evangelization; racial harmony; lay leadership training; families and parental involvement; vocations; reflection of the culture in liturgies, schools and religious education; and youth activities. Others hoped the office would help coordinate efforts of black Catholics with other ministries in the archdiocese and help give them a voice with the leadership of local communities.

Magnant said to form a five or six people unit be selected to form a steering committee to

set plans and goals for a commission or other group that will address the needs of the African-American community. Though the way it will work has not been determined, it is possible that the commission may have subcommittees to work on specific issues. The archbishop will appoint members to the commission.

Magnant invited the ABCC and the Clavers to suggest names of leaders, along with "the gifts each person would bring to the diversity of the commission."

Separate committees will meet with Magnant and the archbishop to decide on goals for Hispanic, and other ethnic and cultural communities in the archdiocese that will be served by the Office for Urban and Multicultural Ministries.

David Weir, president of ABCC, presented a document to the archbishop. It contained written concerns, drawn from the archdiocesan mission statement and the strategic plan, by members who attended the National Black Catholic Congress in New Orleans.

LEADERS—As Chancellor Suzanne Magnant looks on, Joseph Smith (from left) shakes hands with Archbishop Daniel M. Buechlein. At right is David Weir, president of Archdiocese Black Catholics Concerned. Smith and Weir were among 18 representatives of the black Catholic community who met with the archbishop on Sunday, Feb. 6 at the rectory of SS. Peter and Paul Cathedral. The archbishop and Magnant—director of the secretariat for leadership, pastoral formation and services—listened to concerns that might be addressed by a new Office for Urban and Multicultural Ministries. (Photo by Margaret Nelson)



FROM THE EDITOR

Make this Lent a time for spiritual growth

by John F. Fink

At the very beginning of the pope's Lenten message this year, he says: "The Lenten season is the acceptable time which the Lord gives us that we might take up anew our journey of conversion, grow in faith, hope and love, enter more fully into the covenant willed by God, and experience a season of grace and reconciliation."

That seems to sum up the purpose of Lent quite well. As we go to church next Wednesday to attend Mass and receive ashes on our foreheads, we should resolve to make this Lent a time for real spiritual growth. Lent does seem to be a time when people like to make resolutions, and I suspect that more people do it then than at the beginning of a new year.

Many people, it seems, look forward to Lent. Perhaps it's because they feel guilty about putting on a few pounds during the Christmas holidays and think of Lent as a good time to take them off. Fasting should be done for more spiritual reasons, of course, but there's no reason you can't benefit physically as well as spiritually.

THE TRADITIONAL PENANCES of Lent are prayer, fasting and almsgiving. The fasting part has gotten much easier than it used to be when every day of Lent was a fast day. Today those between 18 and 59 are obliged to fast on only two days—Ash Wednesday and Good Friday. Abstinence from meat is required of all those over 14 on Ash Wednesday and the Fridays of Lent.

With all the good seafood restaurants these days, abstinence from meat hardly seems like a sacrifice. It reminds me of something that happened to me about 11 or 12 years ago, before I moved to Indianapolis.



I was living in Huntington and happened to be a director of one of the banks there. One of the other directors was retiring from the board and a dinner was planned in his honor. It happened to be a Friday night during Lent. I thought I should remind the bank's president that Catholics abstain from meat on the Fridays of Lent, so I did so after an executive board meeting that morning. That evening, after the other board members were served steak dinners, the waitress brought my wife and me a couple large lobsters. We observed the letter of the law but we certainly weren't sacrificing that evening.

THE LENTEN FAST WAS changed by Pope Paul VI back in 1966. At the time he said that his aim was "to seek, beyond fast and abstinence, new expressions more suitable for the realization of the precise goal of penitence" in various circumstances and conditions of time, place and culture. He said that the purposes of penance can be served by voluntary acts of self-denial, by fidelity to one's duties in life, and through acceptance, in union with the sufferings of Christ, of personal suffering and the common burdens and renunciations of daily life.

Many of us grew up with the notion that Lent was a time for giving up something (in our family, it was candy, desserts and movies for us children). It's an idea that has remained with many of us as we grew older. Indeed, the idea of fasting as a penitential practice was the way Lent started in the first place.

Many of the Lenten fast in the first three centuries lasted only two or three days. The number 40 didn't come about until the Council of Nicea in 325, and it was adopted in imitation of Christ's 40-day fast in the desert before the start of his public ministry. (Moses and Elijah also fasted for 40 days.)

Calculating that number 40 has taken several turns through history, and it wasn't always achieved. In some Eastern churches fasting took place five days a week for seven weeks (35 days). In Jerusalem in the fourth century Christians fasted for five days a week for eight weeks. In the

Western church the practice was six days per week (all days except Sunday) for six weeks—36 days. In the seventh century days from Ash Wednesday through the First Sunday were added to make 40 days.

It seems to me that, although fasting is only required on two days, many people could fast voluntarily at least once a week.

FASTING IS ONLY ONE leg of the tripod of Lenten practices. The others are prayer and charity. The church helps us practice almsgiving by having four special collections during Lent—for black and Native American missions, for the church in Eastern Europe, for the bishops' overseas aid appeal, and for the sacred places in the Holy Land. All of them need our support.

Finally, there is prayer, the third leg of the tripod. If your prayer life has slipped a bit lately, Lent is the perfect time to come back to God. Almost every church schedules special devotions during Lent. Resolve to take advantage of them. Or add some devotions to your daily prayer life.

Possibilities are endless. The greatest prayer, of course, is the Mass. Perhaps you could find a way to add at least one extra Mass each week. Or perhaps you have been thinking about adding the Liturgy of the Hours, the church's official daily prayers, to your devotions; this could be the time to start. The Liturgy of the Hours is not meant to be just for the clergy and professed religious.

Many people make a special effort to say the stations of the cross during Lent. Or you could get in the habit of saying a daily rosary sometime during the day. Or perhaps a half-hour or an hour of adoration before the Blessed Sacrament once a week.

Parishes make the sacrament of reconciliation available through communal penance services during Lent. Their schedule will be in *The Criterion*. Every Catholic should approach this sacrament during Lent.

Have a good Lent this year.

THE GOOD STEWARD

Stewardship and how it relates to money

by Dan Conway

There's no getting around it. Stewardship is about money.

Some readers get very excited when this column talks about money (or school tuition), before I get swamped with letters, let me quickly add that I know there's a lot more to stewardship than just money. As the bishops of the United States made clear in their pastoral letter on stewardship, "To live as a Christian steward is an expression of mature discipleship. It is a conscious, firm decision carried out in action to be a follower of Jesus Christ despite the cost."

Stewardship can never be reduced to money or volunteerism or annual church support. It's not something we do out of obligation in order to get something else in



return (like our children's education). Stewardship is a way of life.

But as a way of life, stewardship shows us how to relate to (and use wisely) that taboo subject that we never want to discuss in polite company—or from the pulpit—called money. It helps us to understand that money does not have to be something evil. Money is a gift. It is an instrument (or resource) that, like all things, comes ultimately from God. When stewardship becomes a way of life (as opposed to simply the way we contribute our time, talent and treasure to the church), a new relationship develops between the steward and the world around him or her. This is especially true of the steward's relationship to money and to the goods and services of our consumer culture, which are clearly seen as means to an end—not ends in themselves.

Stewards see themselves as God's agents, the caretakers of all they have and are. As a result, stewards develop a special reverence for life. They care for one another and for the earth they call home; they strive to simplify

their lifestyles; and in the very act of conserving the good things of this world, stewards realize a fullness and productivity that is creative, not destructive. That's why stewards are good money managers and good administrators. It's also why fund raising is successful, in the long run, only when the organization seeking funds is keenly aware of its stewardship responsibilities.

A column on stewardship has to talk about money. It has to talk about practical, down-to-earth things like school funding, second collections and the growing burden of church administration. It also has to talk about values, spirituality and the joy of giving. Because stewards understand the church as a body (and not as a disembodied spirit, something that cannot be seen or touched), Christian stewards accept responsibility for nourishing and sustaining the concrete, institutional dimension of the church through their personal investment of time, talent and treasure and through their efforts to invite others to do the same.

This commitment to be responsible for building up the body of Christ is experienced, first and foremost, in the home (the domestic church), but of its very nature this "eucharistic stewardship" extends to the parish community and beyond parish boundaries to the local church (the diocese) and to the church throughout all regions of the world.

To write a column on stewardship and never talk about money would be like writing about marriage and never mentioning the other taboo subject. It's certainly true that Christian marriage is based on the most profound principles of spirituality, but the challenges and the joys of marriage, like the challenges and joys of stewardship, are most often found in the practical, day-to-day aspects of married life.

So, "The Good Steward" column will continue to talk about money—not as the definition of stewardship (which it's not), but as an integral part of the challenge of being disciples of Jesus in a culture that all too often makes money an end in itself.

EVERYDAY FAITH

This Lent I plan to talk less and listen more

by Lou Jacquet

Reading 1 Samuel 3:4-10 makes me think I am going to try something different for Lent this year. Sure, I will still lay off the Oreos and the pizza in hopes of shedding some of that extra me that emerged over the Christmas holidays. Yes, I will try to make it a time of productive spiritual growth, and even attempt to give more alms to those in need.

But this year, instead of making grandiose Lenten plans, I am going to do less, not more. I might still read a spiritual article or two, might try harder to wedge some prayer time into my mornings, might make a genuine effort to finish more with the magnificent Liturgy of the Hours.

Most of all, however, I plan to do less



talking and instead do more listening. This year, I want to listen for the presence of God in the midst of the marketplace.

Listening sounds easy, but for someone as loquacious as yours truly, listening is much, much more difficult than speaking. Trying to seek the Lord in prayer through listening is much more difficult for me than simply praying aloud and doing the "talking" in prayer. I want to tell Father, Son and Spirit what's on my mind, but I am not very good at listening to what they want to tell me in return.

Yet I am convinced that much good comes of quiet and silence for listening, though in a house filled with teen-agers quiet and silence for listening are rather rare commodities. All the great mystics sought God in the silence of the desert or the monastery; virtually all the saints found that quiet time for prayer was an integral part of their growing in grace and wisdom. I am no mystic; few would mistake me for a saint. But an inner voice in the heart tells me that God yearns to

speak to those who will listen as much or more as he yearns to hear from those he creates and loves.

Finding the time to listen for God's presence will be the easy part. The much more difficult challenge, it seems to me, lies in finding the patience within to listen for God in the midst of an impatient world. Harder still, I must learn to put aside my own impatience at times when I am doing nothing, since by nature I find it very, very difficult to sit and contemplate rather than move about and keep busy doing almost anything.

So this Ash Wednesday, I begin another Lent with that ancient and timeless sacramental—as on the forehead—as a public sign to the world of my belief in the certainty of life rising from death, and also as a reminder that I must put aside my most pronounced personality traits and "die to self" if I am to truly find the Lord this Lenten season. No easy task, that.

Speak, Lord. You stressed out, impatient, idiosyncratic servant is lighting a candle tonight and (however briefly, however imperfectly, however madden-

ingly inattentively, however humanly) listening for your presence and your wisdom. Here I am, Lord.

THE CRITERION

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570
Price: \$20.00 per year
\$0.6 per copy

Second-Class Postage Paid
at Indianapolis, Ind.
EIN 50-44350

Most Rev. Daniel M. Buechlein
publisher

John F. Fink
editor-in-chief

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

To the Editor

Hear the voices of the Haitian people

I will never forget the words of a friend before I went to Haiti in June of 1992. "You will not be the same person when you come back," she told me. Her words were prophetic. I fell in love with the Haitian people during the seven days that I spent in that beautiful and impoverished country.

I wondered about many things during the time that I spent in Haiti. I wondered how the Haitian people live from day to day with no food, no jobs and in deplorable

housing. I wondered how they could ever solve the enormous problems that they face: massive hunger and disease, crumbling buildings, roads filled with pot holes, no electricity or clean water.

When I stood in the midst of a room of sick and malnourished children and when I saw the slum that is Haiti, I became angry. What did the Haitian people ever do to deserve this? I could not imagine how a country that is so beautiful and whose people are so friendly and gentle and industrious could be so poor.

In the face of problems that would overwhelm the strongest among us, the Haitian people still had hope. The focus of their hope was their president whom they love and who loves them, Jean-Bertrand Aristide. The Haitian people spoke with one voice when they elected him as their president in December of 1990 with 67 percent of the popular vote. He is their hope because they believe in him and trust him. After 200 years of living under corrupt and repressive dictators, the Haitian people voted for democracy.

However, this democracy, the first ever in Haiti's history, lasted only seven months. Since the coup in September of 1991, the hierarchy of the Catholic Church has been silent while the Haitian people, who are 80 percent Catholic, suffer immeasurably as a result of violence by the Army and the police who control the country. It is now clear that the international community, the United Nations and the Organization of American States do not have the will to solve the political strife in Haiti.

Today, sadly, the situation is turning from hope to despair for many Haitians. I ask you to listen to a voice from Haiti. It is the voice of 20-year-old Carole who writes, "Jobs, food, you can only talk about it, but you won't find or get them. At last Haiti and its people are on a death row, waiting day by day, minute

after minute and second after second for the final blow. Hope is gone and people are now questioning the existence of God. People are asking, 'Are we sure of God? Where is he? Why us? Why Haiti?'

"Furthermore," Carole writes, "the people are constantly looking for explanations. Everything is because we are black, are poor, are Haitians, etc. People are losing so much of their self-esteem and confidence that it becomes very self-destructive."

Carole also writes: "Now you have a better picture of the new developing problem. Keep fighting, keep praying, keep motivating other people, not only for me but for all my brothers and sisters."

We must keep fighting, keep praying, and keep motivating other people to bear the cross of Carole and the voices of all the Haitian people who hunger and thirst for justice and peace.

Judy Harpenau

Columbus

INTERNATIONAL YEAR OF THE FAMILY



Accused of trying to get something for nothing

(During the International Year of the Family The Criterion would like to publish articles from readers about how their families have shaped their values, or how families can share their values with children and other family members. This is one such article.)

by RoseMarie Jackson

My parents taught me the values in life, with honesty taking priority—no lying, cheating or stealing. I never realized how deeply they instilled those lessons in my conscience until I married and moved to this small town of Knightsdown.

Back in the '40s there was only one store here that carried items for everyday living. The nearest larger towns were 15 miles either way, a long way to go for a spoon of thread.

After shopping one day I discovered that one item, a 16-cent strainer, was not among the purchases in the bag. Returning to the store, I reported the error to the manager. She was a gruff, loud-voiced woman who could be heard all over the store when she spoke. She accused me of trying to get something for nothing. That, to me, would have been the same as

stealing. She gave me neither the strainer nor the 16 cents. I left, very humiliated and angry at being accused of such a terrible crime.

The next time I shopped there—and I had no choice—as I passed the candy case I saw two pennies on the counter top. I felt the store owed me. I took the two pennies.

But my conscience would not let me rest. I went back to that store several days later and, on the way out, left two pennies on the candy counter. I slept very well that night.

Although that manager treated everyone, especially children, like potential thieves, one wanted to turn her in to the store's headquarters because her husband had died after a long illness and she needed the job to support their two children. Eventually she was transferred to another town. You could hear, and almost see, the people's sighs of relief follow her, like a cloud, out the door.

The new manager met customers with a smile, called each by name, and made everyone feel welcome. I felt proud to shop there.

(RoseMarie Jackson is a member of St. Rose Parish in Knightsdown.)



Point of View

Learning about stick-to-it-ive love

by Shirley Vogler Meister

During end-of-the-year holidays, cards and gifts and festivities symbolized the season of love. Another national celebration theme—Valentine's Day. I dedicate this column to Feb. 14, in a way not usually touched upon, beginning with this story.

Five-year-old William S. showed up at Janie C.'s door with a 1 x 4 board, a saw, four nails, a branch, with twigs, and chewing gum.

"Anyone can make a stable," said the boy with confidence. And he did.

Earlier, while in Janie's daughter, Susan, baby's little Will in his home, the boy had admired a nativity scene—so much so that Janie gave the set to the child. Determined, he made her a new stable, which she completed with creche figures gathered in the dozen years since Will's project.

The stable is a simple structure that probably looks more like the original than most. It is partly held together by large pieces of gum wads solidified through the years. The gum is symbolic of the stick-to-itiveness that's called for in any situation where true love is shown, as in Janie's life. Since that stable was made, Susan developed multiple sclerosis. For many years, Janie and her husband were their daughter's primary caregivers. Now, two years after her father's death, Susan is a resident at an Indianapolis care center. The mother lives in an adjacent apartment so she can be close to her daughter.

Through all of her caregiving challenges, Janie remains humble and the devotion she shows to her daughter. She also displays a keen sense of humor. Some of her stories about misadventures with the wheelchair Susan are rib-tickers.

Her giggles are reflected in Susan, whose cheeks often may be toned down because they're physically laughing.

"Because of Susan, we're a better family," says Janie.

How many families can say they've stuck together well in the face of crises?

Janie epitomizes a kind of love that's not a part of the commercial hype for Valentine's Day. It's a committed love often ignored in a society that generally promotes self-centeredness.

In any nursing home, we'll find people like Janie: families and staff members who perform thankless services that many of us shun. Why do they do it?

Years ago, I saw a television spot that gives an answer. The film showed a woman nursing a leper in a squalid cubbyhole. A voice in the foreground commented, "I wouldn't do that for a million dollars." Looking up, the woman, said, "Neither would I."

The unselfish love in such people is a gift. I once wrote a verse about that gift. It's titled "Genuine Valentine":

Lovers shower cards and candy/hearts and flowers—all are land/when expressing passion/for breaking down someone's objections/But love's not true if it's just smothering/worldly things on one another/Real love's proof is better shown/when the other's well-being/means as much as one's own.

If we look around, we'll notice lots of selfless people, those like Janie, whose example proves love.

The boy who made the rough nativity stable for Janie is now on the threshold of adulthood. Will his generation show its unselfishness and stick-to-itiveness that will make the world a better place?

LIGHT ONE CANDLE

Fasting during Lent

by Fr. John Catoir
Director, The Christophers

Once again, we are quickly approaching Lent, the period before the great feast of Easter. To be worthy of Christ's resurrection we need to prepare ourselves spiritually.

Fasting is an ascetical practice which helps us to achieve self-conquest and self-possession. Jesus urged us to pray and fast in order to control the unruly desires which interfere with our life of charity. Fasting is a way of saying no to self, in order to give ourselves entirely to God.

The idea of curbing our bodily cravings for food and drink is based on the longing to bring our appetites under control. The will has custody over all our passions and appetites. Either we control them or they control us. The will says yes or no. They don't mean that we despise the body and seek to punish it; it means only that we want to stay in control.

Regaining control is a liberating activity. If our appetites are not controlled, they run wild. If one's sexuality is not controlled, it becomes undisciplined lust. If one's craving for food or alcohol is not controlled one becomes a glutton or an alcoholic. Addicts become slaves to their own desires, so they live in bondage. Fasting helps us to remain free of any form of bondage leading to personal disintegration.

The holy desire to fast is prompted by the Holy Spirit who gives us the strength and courage to overcome our demons. The Spirit



enables us to love God, putting him first in all things.

Fasting also helps us to do penance for our sins. It is a way of countering human weakness by showing one's intention to love God wholeheartedly. It is a way of saying that we value the gift of God's love above all things.

Fasting brings discomfort, but it is a self-chosen discomfort. We inflict the discomfort upon ourselves in order to demonstrate to God our desire to love him more perfectly. In trying to unite our will to his, we offer him supreme dominion over our intellect and will. We hope to please God and also reassure ourselves that we are serious about holiness.

In fasting we participate in Christ's suffering, uniting with him on the cross. As you think about fasting this Lent, remember to do it because you love God, not merely because it is difficult. A penitential sacrifice is just as valid even if it isn't difficult. To sacrifice is to give up a legitimate good. Whether it is difficult or not, it still pleases the Lord.

This Lent, try to make some sacrifice as a sign of your love and gratitude. Then your fasting will be a beautiful prayer which goes beyond words. You will put into deeds what you proclaim with your lips, and as you turn away from self-centeredness the way Jesus did, you will become a more loving person.

This year, let your Lenten fast be done quietly and joyfully, and let it be motivated by your knowledge of God's love.

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

CORNUCOPIA

The heart of Valentine's Day

by Elizabeth Bruns

Have you seen all of the heart-shaped boxes of chocolates in the stores lately? How about the abundant supplies of roses in the flower shops? Just like any other holiday—big or small—the presence of Valentine's Day products appears in stores at least one month ahead of schedule. I assume this is so we can anticipate the glorious event in the most festive way—and spend, spend, spend so businesses can make money. I am a bit of a pessimist on the marketing of seemingly necessary and, at times, useless products that consumers feel they need to celebrate holidays. But that is a different column entirely.

The celebration of Valentine's Day conjures up images of sweethearts, romance and pure love. To some, it brings thoughts of diamonds, commitment and marriage. Like at Christmastime (but on a smaller scale), it's hard to see past the marketing ploys and mall sales to remember what is really being celebrated. What is the real legend of Valentine's Day—or St. Valentine, martyr, patron of greetings?

St. Valentine was a young priest who

lived in Rome in the third century. He was jailed for refusing to abandon his Christian faith. In prison, Valentine supposedly sent notes to his loved ones using a dove that came and sat in his cell window. The messages simply said, "Remember your Valentine."

The custom of choosing a partner and sending "valentines," on Feb. 14 arose from the old idea that birds begin to pair on that day. There is no doubt, however, that historical origin of the Valentine lore is based on a coincidence of dates.

The pagan Romans celebrated Lupercalia, a great fertility festival, on Feb. 15. The feast was in honor of the pastoral god Lupercus. As part of the celebration, the young people held a celebration of their own, declaring their love for each other, proposing marriage, or choosing sweethearts for the following year.

In some places, the boys drew names to choose their partners. These names were worn pinned to the sleeves of the young men. This is why we say a man "wears his heart on his sleeve" when he shows his interest in a lady.

After the Roman Empire became Christian, the feast was changed to the patronage of the saint whose feast was celebrated on Feb. 14, the priest and martyr Valentine.

Today, Feb. 14 is the feast day of Cyril and Methodius, apostles to the Slavs. Pope Paul VI revised the universal calendar after

Vatican II. Although St. Valentine's feast day is no longer observed by the universal church, the day is still celebrated by sweethearts everywhere.

For Catholics, St. Valentine remains a symbol not only of our love for one another, but also the love between God and his people.

check-it-out...

The Adolescent Services Department at St. Francis Hospital & Health Center will sponsor a seminar, "Discipline in the Schools," on Feb. 18 at the Indianapolis Zoo Whale and Dolphin Gallery at 8:15 a.m. The purpose will be to explore the topic from the point of view of parents, teachers and the law. Among the speakers at the half-day seminar will be Honorable James W. Payne of the juvenile division of the Marion County Superior Court. The cost is \$30, including lunch. Reservations must be made. For more information, call 317-782-6718.

"How Does One Live the Christian Life During Lent?" is the title of Father John Buckel's talk on Feb. 21. The Lenten Scripture Reflection will be held from 7:30-9 p.m. in the Newman Conference Center on the St. Meinrad seminary grounds. Father Buckel is an assistant professor of scripture at St. Meinrad School of Theology. The lecture will focus on what Scripture says to the Christian about life during the Lenten and Easter seasons. Registration is \$5. For more information, call 812-357-6599.

On February 15-18, central Indiana will take part in a "crime" sweep of immense proportions. During these four days, you have the opportunity to "lock-up" a friend and help unlock a cure for cancer. The 10th annual Jail and Bail, presented by the American Cancer Society and WZPL, is designed to raise funds for cancer research, education and services. Offenders pay their debt to society by being "arrested" by a law enforcement officer and transported in a limousine to one of seven central Indiana "jail-sites." Last year, Father Joseph McNally, pastor of St. Barnabas Parish, was taken to jail as part of the program. For more information, call the American Cancer Society at 317-879-4100.

St. Mary of the Woods College Department of Performing and Visual Arts will present "Nonsense," on Feb. 25-26 at 8 p.m. and Feb. 27 at 2 p.m. in the Cecilia Auditorium. "Nonsense" is a lively musical about the Little Sisters of Hoboken as they stage an unusual fundraiser. Seating is general admission and tickets are available in the public relations office. Cost is \$7 for adults and \$4 for students with identification, senior citizens and children. For more information, call 812-535-5212.

The Caring Community Inc., an ecumenical, Christian ministry made up

of four churches (Fairview Presbyterian, Faith United Christian, University Park Christian and St. Thomas Aquinas) that invite all to a fundraising dinner on Feb. 14 at 6 p.m. at Fairview Presbyterian Church. Music from all four congregations will be performed. Cost is \$7 for adults and \$3 for children. The Caring Community Inc.'s main priorities are assisting older adults, their families and caregivers and responding to the needs of neighborhood children. For more information, call 317-283-1643 from 9 a.m. to 4 p.m., Monday thru Friday.

St. Vincent Hospice and Health Services Hospice Program is seeking volunteers to care for the physical, spiritual and emotional needs of terminally ill patients and their families. Volunteers may provide periodic relief for the primary caregiver and may also serve as chaplains, assist in coping with bereavement, work with program activities such as fund raising and perform clerical duties. Hospice volunteer training classes begin Feb. 23. The classes, slated to run eight consecutive Wednesdays, will be offered during the day from 9 a.m. to 12 p.m. and in the evening from 6-9 p.m. Although no specific educational background is required, volunteers will be interviewed and must have 24 hours of training from St. Vincent Hospice. For more information, call Mary Jo Gallagher, volunteer coordinator, at 317-338-4011.

Edvayne Repertory Theatre at Christian Theological Seminary will hold auditions for the musical, "Gypsy" on Feb. 21-22. An ensemble of 20-30 actors is required for 44 roles, some of which will be double cast. A culturally diverse cast is desired. Age ranges are boys and girls 8-13 and 16-21, women 21-60, and men 21-70. Actors should prepare 16 measures of an upbeat Broadway-style song; no monologue is required. Auditions will be held from 7-9 p.m. both evenings in room 122 at CTS, 1000 W. 42nd Street. For additional information, call 317-927-8052.

Cloves Memorial Hall at Butler University will present Cheryl Dowdy, Grace Morand and Connie Huber as The Chenille Sisters. The trio shares humor and air-tight harmonies, as part of Cloves Hall's new Family Series on Feb. 19 at 11 a.m. Tickets are \$10 each and can be purchased at the Cloves Hall Box Office or by TeleCharge at 317-921-6444. The 1993-94 Family Series at Cloves Memorial Hall is sponsored in part by Indianapolis's parenting magazine, *Indy's Child*, and WKLR 93.1 FM.

Kordes Enrichment Center, located in Ferdinand, will present "Finding Freedom in Forgiveness," a workshop on Feb. 19 and 22. The one-day workshop (duplicated on Feb. 22) will explore the needs of individuals for forgiveness and the benefits that come from forgiving. Registration for the retreat begins at 8:30 a.m. with the program lasting from 9 a.m. to 3 p.m. The cost is \$15. For more information, call 812-367-2777.



ARE STAIRS A PROBLEM?

— GET A STAIRWAY LIFT! —

- Enjoy your whole house again
- Comfortable and easy to use
- Easily installed on any stairs
- Professional, courteous in-home service
- Available for purchase or rental

— CALL FOR FREE CATALOG —

ACCESSIBILITY PRODUCTS, INC.

"HELPING PEOPLE HELP THEMSELVES"

4855 S. Emerson Avenue, Indianapolis, Indiana

317-784-2255 • 1-800-336-1147

— ALSO ELEVATORS AND PORCH LIFTS —

Be An Angel

Pay for a classroom, music room or library at a new or renewed Catholic school by giving income temporarily and then getting your assets back.
(It's called a Charitable Lead Trust.)

For more information call:

Sandra Behringer

Director of Planned Giving

236-1428

1-800-382-9836 Ext. 1428 (Indiana Only)



TEACHER APPRECIATION—Students at St. Mark School on Indianapolis' southside, honor their teachers during Catholic Schools Week with a surprise concert, cake and goodies in the afternoon. Feb. 3 was teacher/parent switch day, in which the teachers were taken out for the morning and the parents took over the teaching. (Photo by Elizabeth Bruns)

Honored scouts asked to consider vocations

by Margaret Nelson

SS. Peter and Paul Cathedral was packed on Sunday as 286 Boy and Girl Scouts from all over the archdiocese gathered to receive religious emblems.

Archbishop Daniel M. Buechlein presented awards as they were announced by Father Mark Svarczkopf, chaplain of archdiocesan scouts.

In his remarks, Father Svarczkopf told the scouts that they are lucky to be able to gather in a church, a privilege many in the world are denied. "Scouting and the Catholic religion both very well teach us that God wants you to be a leader in peace."

"We need for you to keep on learning," he said. "This year we had more older Girl Scouts and older Boy Scouts earn their medals than any year before."

"Keep on going. We want you to be leaders, not just for your parish scout troop or pack, but leaders for the whole world, so we won't need leaders for war any more," said Father Svarczkopf.

"I congratulate all scouts who received awards today," said Archbishop Buechlein. An Eagle Scout, he credited scouting for helping develop him to be a priest and now an archbishop. "I learned to lead; I learned how to get along with others" through

scouting. He invited the scouts "to consider whether God would want you to be leaders, not only in your parishes, but as priests and sisters in the church."

Parishes with scouts receiving awards were: St. Vincent de Paul, Bedford; St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington; St. Malachy, Brownsburg; Catholic Community of Columbus; St. Mary, Greensburg; and Our Lady of the Greenwood, Greenwood. Holy Spirit, Immaculate Heart of Mary, Nativity, Our Lady of Lourdes, St. Barnabas, St. Jude, St. Lawrence, St. Luke, St. Mark, St. Matthew, St. Monica, St. Philip Neri, and St. Simon, Indianapolis; Our Lady of Perpetual Help, New Albany; St. Susanna, Plainfield; Holy Family, St. Andrew and St. Mary, Richmond; St. Joseph, Rockville; St. Meinrad, St. Meinrad, St. Nicholas, German, St. Joseph, Terre Haute, and St. Martin, Yorkville, also had young people receiving awards.

Kathy Seckinger and Eileen Gogel, from St. Boniface, Fulda, and St. Meinrad, St. Meinrad, Cecilia Kennedy from St. Philip Neri, and Peggy Barksdale from St. Simon, Indianapolis, received the St. Elizabeth Seton award for adults involved in scouting.

Bronze Pelican recipients were J. William Taylor, St. Simon; Jack E. Dvorak, St. Charles Borromeo; Leonard Grossman, St. Lawrence

in Lawrenceburg; and Joan McKinzie from St. Joseph in Shelbyville.

Father Joseph G. Riedman, pastor of Holy Spirit received the St. George Medal for his work at Greenwood; and Charles Butler, from St. Mary, Richmond.

Six young men received the Pope Pius XII Medal—the highest religious award for Boy Scouts; and 11 young women earned the top medal for Girl Scouts, the

Marian Medal. The girls were Donna Caito, Deanna DeBruhl, Laura Goebes, AnneMarie Hinz, Christy Kuhlman, Catherine Neary, Lisa Rosenfeld, Heather Schnell, and Andrea Smith from Nativity; and Mary Ellen Tindall and Adriane Williams from Our Lady of Lourdes.

After the ceremony, the scouts and their families had a reception of punch and Girl Scout cookies at the Catholic Center.



POPE PIUS XII MEDALS—At a prayer service at the cathedral on Sunday, Archbishop Daniel M. Buechlein gives awards to leaders for the young men in their troops earning the highest Boy Scout religious honors. They are: J. Michael Petro and Eric Jackson of St. Lawrence, Indianapolis and Chris Deckard, John Dvorak, Chris Hosler and Gabriel Smith from the Bloomington parishes. (Photo by Margaret Nelson)

Welfare legislation survives deadline for bills to cross over

by Coleen Williams

Legislation aimed at getting welfare recipients into jobs, protecting children, and stemming violent crime met the first major deadline in the Indiana General Assembly last week.

All bills must pass through their house of origin in order to continue through the legislative process, and bills addressing these issues were passed by legislators before the deadline.

Two contrasting welfare reform bills with similar objectives passed their original chambers.

House Bill 1142, approved in a 95-5 vote, attempts to give welfare recipients a chance to work their way off the Aid to Families with Dependent Children (AFDC) program. The bill would establish pilot programs in three counties that enable AFDC recipients to retain their benefits and their wages until they reach federal poverty level.

In a 38-12 vote, state senators took a different approach by passing a bill which limits AFDC benefits to two years regardless of income level. Senate Bill 64 would place a 24-month limit on benefits within a six-year period and would reduce the amount of benefits for additional children while on AFDC. This bill also would require school-age beneficiaries to attend school and all able-bodied recipients to work. A \$2 co-payment would be imposed for each Medicaid service.

Senators debated the bill at length and from all perspectives. Sen. Howard "Luke" Kenley (R-Noblesville) defended his bill as a way to get welfare recipients "out of the permanency of the system" and take responsibility for their actions.

"Welfare is not a permanent right," Kenley said. "It is a privilege."

Sen. Kathy Smith (D-New Albany) said she thought the bill perpetuates myths people have of those on welfare.

"Welfare recipients in our state do not have it made in the shade," Smith said, comparing the maximum benefit level of \$288 a month to the \$990 per month federal poverty level for a family of three.

Smith said the program is in place "to protect children in our state."

A bill designed to keep child molesters from teaching or caring for children passed the Senate. SB 24 would require persons convicted of child molestation to register their names and addresses on a government registry during their probation and parole. The registry would be made available to public and private schools, local police, state agencies, and other organizations which serve children.

Under this Senate bill, employment contracts of convicted child molesters would be revoked and the state would be required to notify private schools of convicted

offenders on the registry so that, if necessary, appropriate action could be taken in the schools.

House Bill 1125, which would establish a child fatality review task force to study preventable deaths of children less than 18 years of age, passed the House. The bill would provide family preservation services such as 24-hour crisis intervention.

Legislation aimed at protecting Hoosiers from violent crime successfully met the crossover deadline last week.

House Bill 1414 would create a gun-free school zone and stipulate that carrying a handgun without a license in or near a school would be punishable as a Class C felony. This bill also would prohibit the knowing transfer of a handgun to a juvenile by an adult and the dangerous possession of a handgun by a juvenile.

Under House Bill 1414, juveniles 16 and 17 years of age would automatically be transferred to adult court for criminal gun activity or intimidation, or for carrying a gun without a license.

Senate Bill 4, passed by the Senate recently, would lower the age of automatic transfer from juvenile to adult court to 14 years of age for gun activity or illegal possession of guns, while youths aged 10-13 convicted of those crimes would have to show in a hearing why they should not be sent to adult court.

The Senate bill also would include a controversial ban on local gun control ordinances, a measure which could jeopardize the tough gun control laws in cities such as Gary.

Death penalty legislation surfaced as part of the solution to criminal gun activity. Representatives approved House Bill 1063, which would allow the death penalty for murder committed during criminal gun activity or drive-by shootings. The House also supported a bill which would prohibit imposing the death penalty or life in prison without parole for murder committed by mentally retarded persons.

Often legislation is introduced as starting points to reform, according to Dr. M. Desmond Ryan, the executive director of the Indiana Catholic Conference and a lobbyist for the Catholic Church.

The Indiana Catholic Conference (ICC) approaches these beginnings by supporting welfare reforms that aid poor persons by offering training and benefits as they work their way off welfare, Ryan said. "The conference also favors legislation which attempts to protect children and assists parents under considerable stress. Finally, the conference affirms crime prevention legislation, but opposes execution and has concerns about solutions addressing youthful offenders."



Grinstein Funeral Home, Inc.

SAM H. PRESTON — OWNER

The oldest Funeral Establishment in Indianapolis — Founded in 1854

"Centrally Located to Serve You"

1801 E. New York Street Indianapolis, IN 46201 (317) 632-5374

A (NEW) BOOK FOR CATHOLICS!

THE CHURCH OR THE BIBLE? by H.J. Marshall

DISCOVER "WHY" you believe what other Christians reject. Don't be intimidated by Bible quoting anti-Catholics.

Know the Catholic Truths and increase your faith.

IQ: Marshall Publishing, P.O. Box 2352, Boothwyn, PA 19061

ISBN # 0-9636743-4-X 190pp 5 1/2 x 8 1/2. Indexed for reference

Business Goes Where It's Invited
ADVERTISE

TURN TO
THE CRITERION
FOR ALL YOUR
NEEDS!



St. Joseph Knights of Columbus

presents



Las Vegas
Night

Saturday, February 19, 1994
8 PM to 2 AM

✓ Games ✓ Food ✓ Refreshments

4332 N. German Church Road, Indpls.

Door Prizes • Adults Only • Admission \$1.00

SPOTLIGHT ON CONNERSVILLE DEANERY

New Castle's St. Anne Parish active, growing

by Peter Agostinelli

"To further the spread of the Gospel message, the parish embraces efforts to improve the quality of its fellowship and family life. To this end St. Anne Parish seeks to improve the quality of its liturgies, the participation of its members and the development of a personal atmosphere in all areas of life."

So reads a passage from the mission statement of St. Anne Church, a parish of about 375 households located in the town of New Castle.

St. Anne belongs to the Connersville Deanery.

New Castle isn't unlike most Hoosier towns. Its people are rabid basketball fans, to name one thing. Anyone familiar with Indiana University basketball knows that two of the town's favorite sons, Kent Benson and Steve Alford, graduated to stardom at IU under coach Bobby Knight.

It's also a town that once hummed to the rhythm of thousands of automobile manufacturing jobs. That's evident in the gradual loss of jobs over the last few decades. A total of some 7,000 jobs in those factories has dropped off to about 1,000.

A drop in population has followed those losses. About 20 percent of New Castle's people have moved to find other jobs since then.

And if those sorts of challenges weren't enough for the parish of St. Anne, consider that Catholics in New Castle number fewer than three percent of the population.

But the small Catholic community has demonstrated a great deal of resilience in facing those changes, says Father Steven Schafflein, pastor of St. Anne Church. Some problems resulting from the hard times were felt in the parish almost

immediately. One of the biggest was the closing of St. Anne School in 1982 due to financial problems and dropping enrollment.

Another difficulty, Father Schafflein said, is the rising average age of parishioners. It's now about 50.

"All this has kind of shaped the context of the community, and also the identity of who you are as a Catholic," Father Schafflein said.

"Just like the whole midwest went through a big period of recession, this community probably has had to deal with that more so than most others," he added. "The bottom line is that there are half as many kids per household as there were back in the 1970s. Obviously that's changed the makeup of things."

"But the church has done well in light of the circumstances. The parish is going along in a good, healthy fashion overall."

Father Schafflein talks about the parish operating in a "good, healthy fashion" with a hint of confidence in his voice. He points to the most recent renovations to the church and parish center, current parish activities and the goals set in St. Anne's latest mission statement.

St. Anne has beefed up its religious education programs since the closing of the school. Also, starting just over a year ago, the parish began making use of some building space at the school by renting several rooms to a state-run preschool program for developmentally disabled children.

Father Schafflein also points to the profound impact of the Rite of Catholic Initiation for Adults (RCIA) program. Close to 10 percent of parishioners have joined the church through RCIA.

Other active groups at St. Anne include the Knights of Columbus, parish council and board of education. The St. Anne Society, which holds a giant rummage sale every year, raises money to help fund funeral dinners.

St. Anne works actively with St. Rose Church in nearby Knightstown. The two have joint RCIA programs, with the parishes alternating meeting locations. They also hold joint confirmation programs, and youth groups from both parishes hold activities together.

"Most people tend to be happy here," Father Schafflein said. "They feel like it's a good community. They take a high degree of pride in it. You hear that very often despite the difficulties."

Among other things, one of the most interesting elements of St. Anne is the basic makeup of the congregation. Father Schafflein says there are three broad groups that form most of the parish.



STURDY CHURCH—St. Anne Church in New Castle is home to about 375 Catholic households. The parish has weathered tough economic times and maintained spiritual growth. (Photo by Peter Agostinelli)

One is the group of parishioners who are direct descendants of the original settlers of New Castle and Henry County. These settlers were the Irish and German Catholics who arrived to work on local railroads and farms.

Then there are the families that were lured to New Castle in the 1940s and '50s by jobs in the automotive plants. Most of these people moved north from the southern states.

The third group includes another band of movers, the managers who moved from Detroit in the 1960s to help run the automotive plants. Many live in town today, either still working or retired. This group imported a great deal of Catholicism into the community, with Detroit being such a heavily Catholic city.

Diane Modaff, a volunteer worker in St. Anne's parish office, is one of those who came from that big city. Her husband, Pete, is now retired from management work with Chrysler. The couple's children are grown and live as far away as Florida and Wisconsin.

Diane says today that she and Pete are happy with the move to New Castle, even though it was a big change from life in a huge metropolitan environment like Detroit. That adjustment came in adapting to the smaller Catholic environment as much as the smaller town.

She adds that one frustration for her and Pete was the lack of many Catholic education opportunities to choose from for their children. In New Castle, a Catholic high school never existed, even when the K-6 school was still functioning.

Again, it represented a change from what the Modaff family was accustomed to in a bigger city. But the advantages Diane cites today were raising a family in a smaller town and enjoying the intimacy of a small parish.

The roots of that small parish lie in the early Catholic services held in New Castle in the 1840s. Father William Doyle, a priest from Richmond, visited occasionally to perform the services.

A priest named Father Herman Alerding purchased land in 1872 for a church, which was constructed the next year. The Bishop of Vincennes blessed and dedicated the new church, which didn't have a resident pastor until 1881.

The parish began to grow, and land for

another church was acquired in 1919. The new church's first Mass was celebrated on Easter Sunday in 1924.

Upon the arrival in 1959 of Father William Fehsinger, a new school building was constructed. It remained open until 1982.

Even though some non-Catholics contributed labor toward some of the building projects, anti-Catholic sentiment seems to have a place in New Castle's past. St. Anne's parish history tells the story of Ku Klux Klan members knocking down the new church's foundation in the 1920s. It's said that some Catholics stood guard at night over the construction work until it was finished.

Today, even though recession and the loss of industry have hit hard, St. Anne's people have pulled through and learned how to survive. New Castle may not be the only midwestern town that has been forced to confront change, but the people of St. Anne aren't complaining. They've helped bring the parish this far.

Now there's something to brag about. It even beats having the Indiana State Basketball Hall of Fame in your backyard.

"It's a dichotomous community," Father Schafflein said of his work as pastor of St. Anne. "It's more challenging, because you've got a different clientele in a sense."

"There are different ages, different expectations, different cultures, different mindsets . . . and you do your best to work at it and pull it together. But in one way or another it's worked out here."

He gives credit to parishioners for their perseverance. "They're struggling to look toward the future like everybody else," said Father Schafflein.

St. Anne Church

Year founded: 1873

Address: 102 N. 19th Street, New

Castle, IN 47362

Telephone: (317) 529-8976

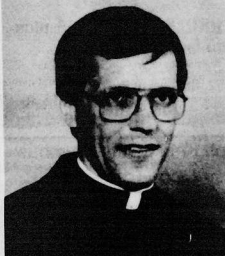
Pastor: Father Steven Schafflein

Church capacity: 300

Number of households: 375

Masses: Saturday-5 p.m.;

Sunday-8:30 a.m.



Father Steven Schafflein

Director of Religious Education
Needed



Study & Experience Preferred.

For Application Write Or Call
Robert Garczewski
Evening - 1-317-521-2850

or
Search Committee

St. Anne, 102 North 19th
New Castle, IN 47362-3909
1-317-529-0933

We Salute St. Anne Parish
Weiland's Flowers
since 1951

Complete Floral Service:

Weddings - Funerals - Gifts

407 S. Main St.
New Castle, IN 47362 (317) 529-6303

Compliments of

**Main-Frame & Hostetler
FUNERAL HOMES**
317-529-4400

SERVING THE FAMILIES OF NEW CASTLE

**AMERICAN LINEN & INDUSTRIAL
UNIFORM RENTAL**

1018 S. "E" STREET, RICHMOND, INDIANA

SERVING OHIO AND INDIANA
1-800-544-7709 317-966-4566

Patronize Our Advertisers

In Support Of The
New Castle Community

★ Chrysler Corp. ★

Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1994 by Catholic News Service.

Lent involves preparation for baptism, renewal

by Fr. Lawrence E. Mick

The speaker in the following quotation is named John, but I've heard the same basic comments a number of times from other people.

"Remember when Lent was really Lent!" John told me. "We fasted every day, and we went to the Stations of the Cross every week. We gave up candy or cigarettes for the whole 40 days. Today Lent doesn't seem to mean much. I think we should go back to Lent the way it used to be."

The irony is that the changes in Lent since Vatican Council II were intended to go back to the way Lent always used to be observed. The question is how far back we're looking for examples of the "real" Lent.

John was looking back only to his earlier life, and he believed that Lent was always the way he knew it then.

Church officials took a much longer view during Vatican Council II and looked back to the origin of Lent and its original meaning.

The problem with Lent as most of us experienced it in childhood is that it was missing its heart.

The core of Lent is preparation for baptism and for baptismal renewal.

Though we all renewed our baptismal promises every Easter, not many people saw baptismal preparation as essential to the liturgical season of Lent.

Vatican II, in its "Constitution on the Sacred Liturgy," called for a recovery of "the baptismal features proper to the Lenten liturgy," along with the penitential features with which we were familiar.

Lent is a season of preparation for Easter. And Easter is the premier time for baptism in the church.

Before there was Lent, there were catechumens—people preparing to enter the church. Adults who wished to be baptized spent a lengthy period in formation, often two or three years. These catechumens shared in the Liturgy of the Word at Mass and in the life and ministry of the local church.

When it was judged that they were ready for the sacraments, they entered into a period of final preparation called the purification or enlightenment. This time was spent in prayer and penitential practices—a kind of retreat before the sacraments.

The initiation sacraments—baptism, confirmation and first Eucharist—were most commonly celebrated at the Easter Vigil, so the time of retreat preceded Easter.

The early church also had a short fast before Easter, initially just two days in length. In time this fast was extended until it reached 40 days, a number linked to Jesus' time in the desert or to the 40 years the Israelites spent wandering in the desert.

Since this fast coincided with the im-

mediate preparation of the catechumens for Easter, it enabled the whole community of believers to accompany the catechumens who were preparing for the Easter sacraments.

Fasting and praying with them, the community offered them support and its members also sought to renew their own baptismal commitment.

Now, those who already had been baptized were assumed to have left sin behind, at least all serious sin. But some who were baptized fell into serious sin again. It appeared that their conversion to Christ had not really taken root in their lives. So the community developed an order of penitents, modeled on the catechumeneate.

As the catechumens were nurtured through a conversion process before baptism, penitents were called into a similar process to renew their conversion. They were given penances to do over a period of time. Once these penances were completed, they were reconciled to the community by the bishop, often just before Easter.

So penance was designed to renew baptismal commitment. Many early writers even called penance a kind of "second baptism." The first baptism was with water, the second with tears.

Thus the association of the sacrament of penance with the season of Lent comes from its connection to baptism.

Vatican Council II called for the restoration of the catechumeneate. That has given us once again the core of Lent.

As catechumens prepare for the sacraments of initiation at the Easter Vigil, all others in the community are called to give them support by prayer and penance, and in that process all are called to renew their own commitment to live more fully the baptismal promises renewed each Easter.

Penitential practices and the celebration of the sacrament of penance during Lent are some ways we try to deepen our own conversion to Christ.

Conversion is a life-long task. Lent offers us a sort of prime time each year for conversion. If we have turned from Christ, it is a time to return and to begin again.

But even if we have been faithful in most things, there are always aspects of our lives that need improvement.

The origin of Lent teaches us the meaning of Lent. It is a time of preparation for baptism and a time of baptismal renewal.

That's the way Lent really used to be. That's the Lent the church is trying to recover today.

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



RENEWAL—The core of Lent is preparation for baptism and for baptismal renewal. (CNS photo by Mimi Forsyth)

Give up some time during Lent

by David Gibson

Want to give something up for Lent? Here are three suggestions:

➤Give up worry. Find something that worries you but that in fact is beyond your control. Realize that while worry expresses your concern, it also expresses your desire to exercise power over the outcome of events—an outcome in this case that is in God's hands, not yours.

➤Give up always having the last word. People who always have the last word tend to be people who don't listen enough or who lecture too much. Realize that some people will come around to your point of view more

readily if they don't feel your viewpoint was imposed on them.

➤Give up some of your time. In a complex society, people hang on tightly to their time. Realize, however, that often what others most need from you is not something you could purchase for them, but just your time and what goes with it: a smile, compassion and hope.

Are these worthy Lenten objectives? I think so. None can be accomplished without ongoing meditation; each will benefit from prayer, and even moderate success in any of these areas would represent a real conversion of one's existence.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Lent inspires reflection, renewal

This Week's Question

What attitude or addiction would you like to address this Lent?

"I would like to work on patience. Sometimes I'm pretty short with people when I think they're not getting something fast enough or not moving in the right direction. It leads to a judgmental attitude and a lack of charity." (Norman Johnson, San Diego, Calif.)

"I would like to change my attitude about time so that I can focus it more on prayer." (Nancy Berchard, Somis, Calif.)

"I will try to be more aware of how God is present in every moment. There is such a tendency to get caught up in work and what I'm doing in the moment instead of focusing on just being in communion with God no matter what I'm doing." (Jackie Helmle, Kokomo, Ind.)

"Praying more. I'm very bad about that. I need to work on procrastination. I need to set aside a specific time. The devil is good at tempting me to do something other than

pray—watch a favorite TV show or something else that I could do at that moment." (Sharon Colombar, Dumfries, Va.)

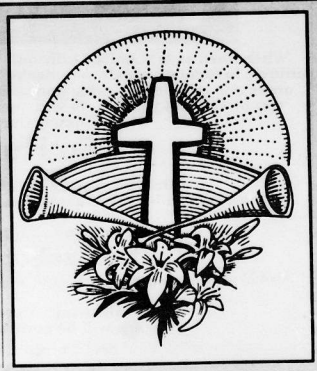
"I'd like to turn your question around and be proactive rather than reactive. For me, it's an attitude of seconds being mindful of each moment. I believe there's a center in me where God dwells. So I want to focus on the resurrection steps in my Lenten journey." (Roger Vanden Busch, Green Bay, Wis.)

"Not taking the time to pray, making prayer a priority rather than something that just happens." (Kathy Nicklaus, Muncie, Ind.)

Lend Us Your Voice

An upcoming edition asks: Describe how you or someone you know is "gifted" by God.

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



Slow down during Lent to rediscover priorities

by Steve Heymans

"We must picture hell as a state where everyone is perpetually concerned about his own dignity and advancement, where everyone has a grievance, and where everyone lives the deadly serious passions of envy, self-importance and resentment."

C.S. Lewis said that. If Lewis was right in his definition of hell, we need not travel too far to feel its heat because feelings of envy, self-importance and resentment are all too familiar to many of us.

Such "deadly serious passions," it seems to me, are the byproducts of a culture driven by the politics of dissatisfaction. Remember Mick Jagger's musical refrain: "I can't get no satisfaction."

Even if we get no satisfaction, however, we seldom doubt it can be found just around the corner. Maybe the words "If only . . ."

serve as our motto.

"If only we had a high-definition television."

"If only I made \$10,000 more a year."

"If only I had a little recognition."

The words "if only" represent dissatisfaction driven by envy. Everyone else has a nicer car or vacation or better marriage.

So we become driven—driven by envy to get what others have and driven by resentment when we can't get what others have.

In the process, according to Lewis, we create for ourselves a living hell. In this hell, envy, self-importance and resentment become the warp on which the fabric of our lives is woven.

Take, for example, how guarded and sparing we are with our compliments. Like a precious resource in times of scarcity, we spare compliments out of fear that in acknowledging the gifts and fortunes of others we may diminish our self. If we feel

threatened and resentful, the result is pettiness and greed.

On the other hand, I realize there is something unfair about telling people to accept their lot, to be satisfied, when the contrast between the haves and have-nots is so sharp.

Among those who have little and are repeatedly reminded of their low status, resentment is an understandable response. Likewise, it is easy to resent those who possess things in excess since they often are the ones who most hoard their wealth.

Moreover, the wealthy may be tempted to assume that what they have is not a gift but something they earned by the sweat of their brow, or that it is their privilege.

I speak of the "politics" of dissatisfaction because dissatisfaction is a political ideal that we have culturally and economically institutionalized.

How many of us assume that a "healthy" economy is an expanding one—an expansion driven by increased consumption?

How many of us consider ourselves "successes" when we obtain careers which bring the prestige and money needed to pay for our increased consumption?

Lent is a time to slow down and discover how driven we are. Feelings of envy, resentment and self-importance are hard to see or assess in the frenzy of everyday life. Like the air we breathe, they are all around us.

I see Lent as the time when we try to identify attitudes which may have become habits that drive us. Although painful, such examination can, in the end, get us some satisfaction.

(Steve Heymans is director of campus ministry at St. John's University in Collegeville, Minn.)



FRENZY—Lent is a time to slow down and discover how driven we are. Feelings of envy, resentment, and self-importance are hard to see or assess in the frenzy of everyday life but they are all around us. (CNS illustration by Janine Applegate)

ST. ELIZABETH'S THIRD ANNUAL LUXURY CAR RAFFLE

Order this new \$33,000 Limited Edition Ford Explorer (and wait 4 months for delivery) . . .

Or

Win it for \$100 and drive anywhere you want on March 18th in world class style.

That's right!



When Ford says "Limited Edition," it means it! You won't find this unique, luxurious vehicle on a dealer's showroom floor. You can't even order one without a sizable nonrefundable down payment. But you can be the lucky person to win one if you enter our Third Annual Luxury Car Raffle!

So Hurry!

Only 500 chances at \$100 each will be sold! This gives you a 1-in-500 chance to win a Limited Edition Ford Explorer.

Proceeds go to support the work of **St. Elizabeth's Home**

(A Not-for-Profit agency serving birth, single, and adoptive parents since 1915)

Drawing: March 17, 1994
Winner will be notified March 18, 1994

(Winner responsible for taxes and transfer costs. No prize substitution allowed.)

Mail with \$100 check to:



St. Elizabeth's Home
2500 Churchman Avenue
Indianapolis, IN 46203
Attn: Gary Wagner
(317) 787-3412



\$33,000 Value - \$100 a Chance!

(Clip and Mail)

Official Raffle Form

For each \$100, you will receive one serial numbered Official Raffle Ticket.

Rush me _____ St. Elizabeth's Raffle Tickets!

☐ I have enclosed my check for \$_____.

-OR-

☐ Charge to my ☐ MC - or - ☐ Visa Account.

Name _____

Address _____

City _____

State _____

Zip _____

Phone _____

Account # _____

Exp. Date _____

Signature _____

Your chance to help a very worthwhile cause and to win a \$33,000 Limited Edition Ford Explorer.

SIXTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Feb. 13, 1994

Leviticus 13:1-2, 44-46 — 1 Corinthians 10:31 - 11:1 — Mark 1:40-45

by Fr. Owen F. Campion

This weekend's first scriptural reading is from the Book of Leviticus, the fourth book in sequence in the Bible and one of the five books attributed to Moses. These five books, called the Pentateuch as a group, contain the most solemn prescriptions by which the Jewish people live and show their obedience to God.

While the Pentateuch concentrates upon the Exodus, the long march of the Hebrew people from Egypt to the Promised Land, the events recounted in Leviticus all occur in one place, at the base of Mount Sinai, the mountain atop which Moses met God and received from God the Ten Commandments.

The name of this book is misleading. It has nothing in particular to do with the tribe of Levi or with the public, official worship of God which was the special responsibility of the Levites, the priestly tribe. A very ancient Greek translation borrowed the name of the tribe, presuming the book to be a special Levite interest, and the ancient Latin translation of the Bible the Vulgate used the name appearing in the Septuagint, the ancient Greek version.

This weekend's reading lays down the law to be observed regarding those who were victims of leprosy. It is not clear exactly what the Bible means by leprosy. Medical historians cannot agree. It is evident that in biblical times it was a chronic, progressive disease with obvious dermatological symptoms, and was greatly feared as being highly contagious.

The ancients saw the hand of God in everything, so they presumed that those unlucky enough to be lepers somehow had insulted God, or perhaps they descended from someone who had been disloyal to God and whose disloyalty had brought down upon them God's punishment. It was a suspicion often confronted, and boldly rejected, by Jesus in his own times.

It is important to remember the link the ancients saw between this particular illness and voluntary sin. It also is important that the priests represented God in both acts of judgment and of healing.

St. Paul's first Epistle to the Corinthians is the source of the second reading. Being a Christian in Corinth required considerable fortitude and determination. Everything stood against the Gospel—the culture, the law, tradition, what was regarded as the best in human wisdom.

Paul would not abide anything less than absolute fidelity to the Lord. He insisted that Corinthian Christians commit themselves absolutely and completely to the Gospel. This was a theme appearing constantly in his letters to Corinth. In this reading, he tells the

Corinthians to do everything for God and for God alone.

The apostle's references to food and drink rose from the fact that meals could have a ritual dimension in those times. Jews composed part of Corinth's Christian community, and they would have been horrified by some of the pagan ritual symbols in eating. From another perspective, any Jewish demands upon all in the community to keep the kosher diet laws would have offended the Christians of Gentile backgrounds. Paul impressed upon the Corinthians to make paramount in their intentions the example and will of Christ.

St. Mark's Gospel, the last scriptural reading, has a story of a leper who approaches Jesus to be cured.

Lepers were outcasts, feared and driven from society. Aggravating this fear was the general view that lepers were in their sad situation because somewhere in their lives, or in the lives of their forebears, there had been great sin.

Jesus compassionately cured the leper, but he instructed the man to present himself to the priests. Seeing the man as cured, the priests could authorize the man to return to the community. The Lord also instructed the man to be quiet about his cure, but the man in his excitement and relief told everyone about it. Jesus became so famous that his ministry was interrupted.

Reflection

The Synoptic Gospels present the miracles of Jesus in a focus quite different from that of St. John's Gospels. In John, the miracles indicate power. In the Synoptics, they reveal compassion and mercy.

The miracles of Jesus, compassionate and merciful, are all responses to acts of faith from those who are suffering. Jesus is not a magician. Rather, Jesus is the Savior, God's answer to all who humbly and honestly turn to God in their needs.

The readings ask us to see the leper in ourselves. We all suffer from spiritual illnesses. Indeed, these illnesses are of our own creation. They leave us weak, blighted and unattractive. They remove us from the community of the holy, the communion of saints, the gathering of those loyal to God. These lessons summon us to recognize our faults, our own leprosy, and turn to God. We must imitate the absolute fidelity of Paul, if our approach to God is to be worthy. We must resolve to do anything for the glory of God.

We move toward God in a very tangible and available process. We approach the priest in the Sacrament of Reconciliation. The church reminds us that God still has representatives among us who dispense God's mercy. In Jesus's name, the celebrant of the sacrament of reconciliation reunites us with God with God's mercy and love.

MY JOURNEY TO GOD

The Special Smile

The Our Father was beginning. In my parish we hold hands, but this was in the cathedral at the Our Lady of Guadalupe Mass.

As I stood in the aisle, a tiny hand extended near mine. (The other was holding his mother's hand.)

I took it as the young lad gave me a quick smile.

The chap continued—as he prayed and I read the *"Padre Nuestro,"*—past the time when an ordinary child so small would have relaxed his grip and pulled his hand away.

But this was no ordinary child. At prayer's end, I looked down at the lad in the tiny wheelchair.

I received the most radiant of smiles—the sort of smile that could only shine through a very special child of God!

by Margaret Nelson

(Margaret Nelson is a member of St. Andrew Parish in Indianapolis.)



Daily Readings

Monday, Feb. 14 Cyril, monk, and Methodius, bishop James 1:1-11 Psalms 119:67-68, 71-72, 75-76 Mark 8:11-13	Thursday, Feb. 17 Seven Founders of the Order of Servites Thursday after Ash Wednesday Deuteronomy 30:15-20 Psalms 1:1-4, 6 Luke 9:22-25
Tuesday, Feb. 15 Seasonal weekday James 1:12-18 Psalms 94:12-15, 18-19 Mark 8:14-21	Friday, Feb. 18 Friday after Ash Wednesday Isaiah 58:1-9a Psalms 51:3-6, 18-19 Matthew 9:14-15
Wednesday, Feb. 16 Ash Wednesday Joel 2:12-18 Psalms 51:3-6, 12-14, 17 2 Corinthians 5:20-6:2 Matthew 6:1-6, 16-18	Saturday, Feb. 19 Saturday after Ash Wednesday Isaiah 58:9-14 Psalms 86:1-4 Luke 5:27-32

Pope praises priests and religious

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II said the suffering of priests, nuns and brothers in the territories of former Yugoslavia is within the long tradition of sacrifice made by religious orders around the world.

The pope made the remarks during a special Mass for religious orders on Feb. 2, the feast of the Presentation of the Lord. Several thousand religious attended the Mass in St. Peter's Basilica, and 28 heads of religious orders concelebrated with the pontiff.

The pope called religious a "treasure of the church" and said they offer a particular witness in the world, often paying for their efforts with enormous sacrifice and even martyrdom.

"With special affection I am thinking of the men and women religious present in the regions of ex-Yugoslavia, victims of absurd fratricidal violence," he said.

He cited the long missionary tradition of religious orders and said it was important to preserve this evangelizing role.

This fall's Synod of Bishops on religious life should help make sure that such an important vocation will not be "suffocated in any way by our age" or in coming decades, he said. He prayed that more and more young people hear the call to a religious vocation.

The pope, recalling the particulars of the feast day, also spoke about the significance of the city of Jerusalem as a place of encounter and reference for all descendants of the faith of Abraham—Christians, Muslims and Jews.

"Everyone wants it to become a meaningful center of peace so that—according to the prophetic words of the Book of Revelation—God will wipe every tear from their eyes," he said. "The bishop of Rome looks toward Jerusalem with love."

SAINTS OF THE WEEK

Seven noblemen of Florence
founded the Servants of Mary

by John F. Fink

The 13th century was one of great contrasts. On one hand, the morals of most of the people were extremely low. On the other hand, the century produced some of our greatest saints and theologians. Among 13th-century saints are Francis of Assisi and Dominic and Albert the Great and Thomas Aquinas.

The century also produced seven men whose feast will be observed next Thursday, Feb. 17. Like Francis and Dominic, they founded a religious order—the Servants of Mary, or the Servites.

The seven were noblemen of Florence, Italy, members of the most prominent families of that city. Between the years 1225 and 1227 these men joined the Confraternity of the Blessed Virgin. During their meetings together, they became more and more dissatisfied with the low state of morals in their society. On the feast of the Assumption in 1240, as they were praying together, they had a vision of the Blessed Virgin and were inspired by her to withdraw from the world into a solitary place and live as hermits.

It happened, though, that two of the men were married and two others were widowers with children. So first they had to provide for their dependents. After doing so, they moved to a house called La Carmarina, outside the gates of Florence. This proved to be too close to the city, turbed by visitors, so they moved to the wild slopes of Monte Senario, where they lived in incredible austerity.

They apparently overdid the austerity. When they were visited by a cardinal, they were told: "You treat yourselves in a manner bordering on barbarity. Take heed: the enemy of souls often hides himself under the appearance of an angel of light."

Then the hermits had another vision of the Blessed Virgin, who bore in her hand a black habit while an angel held a scroll

inscribed with the title of Servants of Mary. Mary told them that she had chosen them to be her servants and to follow the Rule of St. Augustine. From April 13, 1240, they were known as the Servants of Mary.

Today none of these saints is well known. Their religious names were Bonifilus, Alexis, Amadeus, Hugh, Sostenes, Manettus and Buonavignata. All were ordained priests except Alexis, who in his humility begged to be excused and remained a brother.

Once the order was founded, it grew quickly and new houses were formed. The first superior was Bonifilus, whose original name was Buonfiglio Monaldo. He remained superior until 1256, when he asked to be relieved because of old age.

He was succeeded by Buonavignata, the youngest of the seven, but he died soon thereafter, to be succeeded by Amadeus. Manettus became the fourth prior general and sent missionaries to Asia. Hugh and Sostenes both went abroad—Hugh to Germany and Sostenes to France. They returned to the motherhouse in 1276 and died there, side by side, on the same night. Alexis, the humble lay brother, outlived them all, reportedly dying at the age of 110.

The community spread to the United States from Austria in 1852 and originally settled in New York. Then two American provinces developed from the work of Father Austin Morini in 1870 in Wisconsin. Today an Eastern Province has its headquarters in Chicago and a Western Province is in Buena Park, Calif.

The worldwide membership of the Servants of Mary is 1,099, including 795 priests. Members combine monastic life with active ministry. While in the monastery they lead lives of prayer, work and silence, and while in the active ministry they are engaged in parochial work, teaching, preaching and other ministerial activities.

Entertainment

VIEWING WITH ARNOLD

'Philadelphia' explores AIDS and discrimination

by James W. Arnold

In "Philadelphia," major movieland talents finally come warily to grips with AIDS, and the result is better than almost anyone could have expected.

You'd have thought it would come sooner, but the truth about Hollywood is different from the stereotypes. It's not over-populated by devout activists, anxious to foist their agendas on a naive public. Mostly it's a timid place, populated by business types anxious (1) not to lose money, and (2) not to offend their audience.

This explains why, after a decade in which AIDS has cruelly decimated every aspect of the business, from costume design to moving pianos, there has been little about it in movies, except for small independent films ("Longtime Companion") or documentaries ("Silverlake Life"). Inspiring and heart-breaking real-life stories involving the eternal issues usually associated with fear, love, anguish, devotion and death, are playing out everywhere but on the screen.

Ironically, even with this brave \$25-million production steered by producer-director Jonathan Demme and many of his team from "Silence of the Lambs," the hype has been fanatically away from AIDS and homosexuality. But you can't exactly keep it a secret.

Nobody needs to panic. Demme's movie works hard and succeeds as an entertainment, a gripping courtroom underdog



drama. For many, it also will be a first glimpse into the whole AIDS drama playing off screen, affecting thousands of Americans of all sizes, shapes and faiths, their loved ones and families.

In Ron Nyswaner's tight, finely-tuned script, the hero (Denzel Washington's Joe Miller) is an everyday kind of guy, a likeable, hard-working lawyer who takes on and upsets an arrogant, big-bucks law firm. Married and a new father, Joe is streetwise and brightly normal. Along with the normalcy goes a set of stereotypes about gays and ignorance about AIDS.

His client, Andy Beckett (Tom Hanks), is a young hotshot attorney on the rise in his firm. He's gay, but has kept it secret. When he manifests early signs of AIDS, the partners are shocked. They sabotage one of his cases to gain a pretext for firing him. Out on the street, Andy sues to get his job back.

The surface issue is not the morality of homosexuality, or even discrimination against gays. Carefully honed, the issue is one of discrimination against people with AIDS. Even so, legal victory is hardly cut and dried. The opponents are formidable (Jason Robards as the smarmy chief partner, Mary Steenburgen as the canny, soft-spoken chief defense counsel).

Most of all, as Joe recognizes—he himself at first refused to take the case, although he's hungry enough to take "any" case—the courtroom, like life, is full of preconceptions and prejudices.

Andy is enormously sympathetic and courageous, though not somebody you want to cast in bronze. He's as lively and vibrant as Hanks always is, then he's a sick man struggling to keep his dignity, with harrow-



'IRON WILL'—Mackenzie Astin stars as a heroic South Dakota youth who competes in a grueling 522-mile dog sled race to save the family farm and earn college tuition in "Iron Will." The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from The Walt Disney Company)

ing realism. His sexual preference—and his relationship with his kind and concerned friend, Miguel (Antonio Banderas)—is presented honestly and with restraint.

Does all this add up to sympathy for the gay lifestyle? Does watching "Schindler's List" make you want to be Jewish? If you like to think of homosexuals as funny, twisted and weird, better not see "Philadelphia." The film does what every good film does: it expands your understanding and compassion.

Washington provides a center of sanity: Joe is a good man who becomes maybe 10 percent better. His scenes are often amusing but telling, e.g., when both gays and anti-gays begin to assume he's gay because he's taken the case.

As an actor, Washington has reached the Peck-Bedford stage: he makes it all look like sliding on ice.

In the most stunning scene—a marvelous, unpredictable mix of sight, sound and performance—Andy senses his own oncoming death. He expresses his feelings, in flickering freight, as Joe listens in the dark. He circles the room attached to an IV stand, interpreting the words as Maria Callas sings the lovely lugely "Ma Mamma Mortà" from Giordano's "Madama Chenier." ("I am the God that makes

the earth like heaven! . . . Live still, I am Life! . . . I am Love!")

Equally affecting is Andy's mutual love and closeness to his large family, a "normal" gang of brothers, sister, nephews and nieces, parents, all of whom express their love and affection for him undiminished. The final shot, of Andy as a child, romping in home movies, is a memory of a cherished member of this loving family.

There is as much Christianity in these moments as in any screen images that linger in the long history of the movies.

(Tense court drama, somewhat upstaged by characters, feelings and human finalities; recommended for mature audiences.)

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

Recent USCC

Film classifications

Ace Ventura, Pet Detective	O
Car 54, Where Are You?	A-III
I'll Do Anything	O
Romeo is Bleeding	O

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

PBS profiles George Washington's achievements

by Henry Herx and Gerri Pare

Catholic News Service

An interesting profile of the lesser-known early adulthood of our first president is presented in "George Washington: The Man Who Wouldn't Be King," which is being rebroadcast on Wednesday, Feb. 16, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify the program date and time.)

From "The American Experience" series, the program's thrust is to chronicle how young Washington developed from a land-hungry surveyor and failed soldier for the British to the mature colonial commander-in-chief who could have seized power at the end of the Revolutionary War—but didn't.

Producer-director David Sutherland orchestrates an array of prints and paintings from the era, lively commentary from numerous historians, and partial dramatizations of actual battles to convey the human dimension of the man as he matured into a patriot.

By putting Washington's shortcomings in perspective, it is encouraging to realize someone who cheated "his own soldiers out of land they earned and blamed others for his own military blunders could eventually demonstrate great courage and selflessness as a leader both on and off the battlefield.

Viewers will be privy to his war strategies, especially the plan for crossing of the Delaware, just when all seemed lost to the king's forces.

Pleasantly sprinkled with stories about his personal life, such as his enjoyment of dancing, the program still makes the point that Washington's greatness was hard-won and achieved because he overcame personal ambition in the service of a greater good—the world's first modern democracy.

It makes for an uplifting family program.

TV Programs of Note

Sunday, Feb. 13, 8-9 p.m. (ABC) "Will You Marry Me?" "Step by Step" co-stars Suzanne Somers and Patrick Duffy host a holiday special in which six young men pay the big question to their prospective brides in highly unusual ways.

Sunday, Feb. 13, 9-10:30 p.m. (PBS) "Body and Soul"

In this four-part "Masterpiece Theatre" series, a nun faces the contemporary world and family problems after 16 years in a strict religious order. Sister Gabriel, a 34-year-old nun (played by Kristin Scott Thomas) reluctantly goes home for her brother's funeral and finds the family's affairs in a state of crisis. After learning that her brother took his own life because his mismanagement of the family textile mill has brought it to the brink of bankruptcy, Sister Gabriel feels a sense of responsibility for the mill workers as well as that of her embittered, pregnant sister-in-law and her two small children. Directed by Moira Armstrong and adapted by Paul Hines from Marcelle Bernstein's 1991 novel, the dramatization sets up the story of a capable woman put in a position whose possibilities force her to rethink decisions made many years before.

Monday, Feb. 14, 10-11 p.m. (PBS) "Nelson & Jeannette: America's Singing Sweethearts." This repeat of a special tracing the careers of Hollywood's Depression-era music stars Nelson Eddy and Jeannette MacDonald. Jane Powell hosts the special.

Monday, Feb. 14, 10-11 p.m. (NBC) "Rowan & Martin's Laugh-In: A Valentine Day's Special." This nostalgic special features love-themed clips and outtakes from the vintage comedy series with skits from Lily Tomlin, Arte Johnson, Jo Anne Worley and Ruth Buzzi.

Tuesday, Feb. 15, 8-9 p.m. (PBS) "Can Chimps Talk?" A "Nova" program covers controversial research with chimps who have been trained to express themselves through the use of computers and other human symbols.

Tuesday, Feb. 15, 10-11 p.m. (PBS) "A Question of Color." This special confronts "color consciousness" in the black community and its effects on comparing skin color, hair texture, and facial features unfavorably to a European ideal.

Wednesday, Feb. 16, 10-11 p.m. (ABC) "Birdland." In this series episode, Dr. McKenzie (Brian Dennehy) must confront hereditary mental illness when his nephew (Jason Gedrick), who is a priest, is diagnosed as schizophrenic.

Friday, Feb. 18, 9-10 p.m. (PBS) "Presenting Mr. Frederick Douglass." A "Bill Moyers Journal" program, which is part of Black History Month, features actor Fred Morsell in his acclaimed recreation of the great abolitionist's famous speech on slavery and human rights.

Friday, Feb. 18, 9-11 p.m. (NBC) "Hart to Hart: Home Is

Where the Hart Is." The Harts (Robert Wagner and Stefanie Powers) investigate the mysterious death of a small-town teacher (Maureen O'Sullivan) and uncover dangerous secrets about her town and its tight-lipped residents.

Saturday, Feb. 19, 8-9 p.m. (ABC) "The Prince and the Pauper." The first new Mickey Mouse cartoon in seven years features Mickey in the dual role of the prince and the pauper from Mark Twain's classical tale of switched identities.

Saturday, Feb. 19, 9-11 p.m. (NBC) "Hot Country Jam '94." This special celebrates country music and features 20-plus top musicians including Reba McEntire, Vince Gill, Tracy Lawrence, George Jones and Confederate Railroad.

TV Film Fare

Sunday, Feb. 13, 9-11 p.m. (ABC) "Three Men and a Little Lady." In this 1990 comedy, three bachelors (Tom Selleck, Ted Danson and Steve Guttenberg) take drastic action when Sylvia (Nancy Travis) announces she and little Mary (Robin Weisman) will no longer be living with them because she is marrying and returning to England. Director Emile Ardolino's sprightly sequel tries hard to be a screwball comedy with an old-fashioned romance thrown in, but the likeable performers never quite capture the fun of the baby situation in the original. The film includes very mild sexual innuendo. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents. The Motion Picture Association of America rating was PG, with parental guidance suggested.

Monday, Feb. 14, 9-11 p.m. (ABC) "What About Bob?" This 1991 film stars Bill Murray as a multiphobic kook who drives his shrink (played by Richard Dreyfuss) bonkers by tagging along at the doctor's family vacation at a New Hampshire resort. Frank Oz's relaxed direction picks up speed halfway through, providing ample lightweight laughs in predictable predicaments. The film includes some mildly vulgar expressions and cartoonish violence. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents. The Motion Picture Association of America rating was PG, with parental guidance suggested.

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

QUESTION CORNER

Lector proclaims the word of the Lord

by Fr. John Dietzen

Q Lectors in our parish were told some time ago that we should end the readings with the statement "The word of the Lord" rather than with the sentence "This is the word of the Lord."

The priest or deacon also says simply, "The Gospel of the Lord."

What is the reason for this slight change? Some parishioners have asked me and I couldn't tell them. Our pastor isn't too sure either.

In other churches we visit, some lectors say it the new way and some use the old way. (Florida)

A Three reasons have been offered for this change, with which I imagine most English-speaking Catholics are now familiar.

►One is to be more faithful to the Latin text.

The missal gives "Verbum Domini," the word of the Lord, as the conclusion of all three readings, including the Gospel.

►Another is to honor the (often forgotten) parallel between our "reception" of the word of God and our reception of the eucharistic body of the Lord.

Obviously there are enormous differences between these two presences of Jesus Christ in our prayer and



worship. A profound similarity between them, however, is a long and sacred part of the church's tradition.

"The church has always venerated the divine Scriptures just as she venerates the body of the Lord," said the bishops at Vatican Council II, "since from the table of both the word of God and the body of Christ she unceasingly receives and offers to the faithful the Bread of Life, especially in the sacred liturgy" ("Constitution on Divine Revelation," No. 21).

At Communion, when the minister proclaims, "The body of Christ," we respond in an acclamation of faith: "Amen," which means it is so, I believe it.

It is appropriate that a similar proclamation and acclamation take place during the Mass when we are fed with the word of God.

"This is the word of the Lord" is more a description than an acclamation inviting the congregation's response: "Thanks be to God," or "Praise to you, Lord Jesus Christ."

The newer recommendation seems to fit the situation better than the former way.

►The third reason is perhaps the most important. It emphasizes that the word of God is not a book or a printed page.

This impression could be given when the reader holds the book up, or gestures toward it, and says, "This is the word (or Gospel) of the Lord."

The "word" that is acclaimed and released at these times is not circumscribed by, or identified with, the printed words in the "Lectiary," or even by that particular proclamation of the Gospel passage.

Maybe we can grasp the idea a little more clearly if we focus on the Gospel.

We are accustomed to thinking of "Gospel" as one of the four books at the beginning of the New Testament in the Bible.

The word itself, however, in Greek and Latin, and in the origins of our English word, literally means "good news," the good news of the Father's love for us, revealed and carried out in the person of our Lord, and in his death and resurrection.

You notice, for example, that the heading for the first book of the New Testament—in most if not all Bibles—is The Gospel of Our Lord Jesus Christ "according to Matthew."

Each of the four evangelists, of course, has his own interpretation and theology, and way of presenting that "good news."

Obviously, we may miss much of this reality when, by word or gesture, we locate the primary "place" of that word in the book itself, rather than in God speaking and empowering his word in our hearts.

Common sense tells us that in certain ways the book, and the proclamation of the readings, even our response to them, can be called the word of God.

The first and essential meaning, however, goes beyond all those. The change you ask about in the Liturgy of the Word, however small it may seem, is intended to help us realize that.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped and self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

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

© 1994 by Catholic News Service

FAMILY TALK

Baby needs mother's presence in the home

by Dr. James and Mary Kenny

Dear Dr. Kenny: How soon after childbirth should a mother go back to work? We need two salaries. I'd like to resume employment as soon as I can. Please advise. (Illinois)

Answer: You say you "need" two salaries but you don't specify the nature of your need. Is the money necessary for survival? To finance a comfortable lifestyle? Or for certain extras that you enjoy?

Quite obviously we are talking about competing needs, yours and your baby's. The more essential the need, the more that need should take priority. Consider how essential your needs are.

If you need the money to survive, to provide basic room and board, then providing that need is the foundation of good parenting. Parents provide the necessities for their children.

If you find you are uncomfortable and unhappy around your baby, perhaps someone else would be better at mothering. At least you can be honest with yourself and say in an emotional sense, "I need to get back to work."

What are an infant's needs? Dr. Burton White, noted researcher on early childhood development, says that in the second year of life, babies need one-on-one care. In the first year, he says they need one caretaker per two babies.

Many cultures, including other industrialized nations, provide a one-year leave of absence for mothers after childbirth. They recognize the need of infants for one-on-one, flesh-to-flesh contact.

Erik Erikson, a child psychologist, theorized that the task of the first year of life is to establish a basic level of trust, to learn that the world is an OK place. This trust is facilitated by having a single person regularly available to listen to and respond to and love the infant.

Day care and baby-sitting are not able to meet this essential need of the infant under one year. Day care does not have the one-on-one ratio important to infants. Baby-sitters invite too much shifting, with too many different parent-people.

Infants do not have a lobby or a voice. Who speaks for these pre-verbal ones? I will. Babies need their mothers for the first year of their lives.

Without the constancy of a single caring person and the quality of an emotionally involved parent, babies are more apt to suffer illness or even die. Physical contact and love are critical to early development. How an infant experiences the first year will shape his or her whole life.

Can another caregiver, a grandparent for example, meet the infant's needs? Certainly a single caring parent figure is the best alternative should mother be unavailable. But then one must ask, aside from dire necessity, why turn this vital intimate role over to someone else?

Mothers need to compare their need for income to the needs of their infant. Possibly, mother's needs will outweigh those of her baby. But they would have to be equally compelling. Otherwise, I would urge mothers to take a long time off after childbirth and enjoy and love their babies.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

© 1994 by Catholic News Service

CATHOLIC FIRESIDE EDITION

The New American Bible

TRADITIONAL
for peace of mind

INSPIRATIONAL
for spiritual guidance

INSTRUCTIONAL
for education of the entire family

FOR

CRITERION

SUBSCRIBERS

— NOW ONLY —

\$34.95

POSTPAID

**Catholic FIRESIDE Edition of
THE NEW AMERICAN BIBLE**



IMPRIMATUR
PATRICK CARDINAL O'BOYLE, D.D.
Archbishop of Washington

FAMILY RECORD SIZE
9 1/2" X 11 1/2" X 2 1/4"

THE MOST OUTSTANDING AND PRACTICAL BIBLE OF THE 20th CENTURY. Newly translated, newly designed and added features make this the most beautiful Bible available — and desired by everyone.

A major publishing achievement: The first completely American Bible translation specifically for American audiences. Produced under Catholic auspices with active participation by fifty Biblical scholars and editors over the past twenty five years.

OUTSTANDING INSTRUCTIONAL FEATURES INCLUDE:

- Preface to the NEW AMERICAN BIBLE
- Origin, Inspiration and History of the Bible
- A Harmony of the Gospels
- Synchronic History of the Nations
- A treasury of cross reference explanatory notes and footnotes throughout both the Old and New Testaments
- Words of Christ in red to facilitate reading and understanding
- Encyclopedic Dictionary and Biblical Reference Guide
- Gold page edges

In the NEW AMERICAN BIBLE, you get these special full color features:

- His Holiness, The Pope and the Vatican
- Life of the Blessed Virgin and the Rosary
- Family Register and Presentation Pages
- Sacrifice of the Mass
- Reproductions of World-Famous Paintings by the Old Masters
- Plus many other Special Features

TO ORDER COPIES FOR YOUR FAMILY OR AS GIFTS SEND YOUR CHECK OR MONEY ORDER FOR \$34.95 POSTPAID TO THE ADDRESS SHOWN BELOW.

ALLOW 2 WEEKS FOR DELIVERY.

FireSide Family Bible — c/o THE CRITERION
P.O. BOX 1717
INDIANAPOLIS, IN 46206

Enclosed please find check/money order for \$ to cover the cost of FIRESIDE FAMILY BIBLES to be shipped postpaid to:


NAME _____

ADDRESS _____

CITY _____ ST _____ ZIP _____

"The Perfect Gift, They Will Remember"

YOUR OWN RELIGIOUS LIBRARY



The Equivalent of a complete religious encyclopedia in one master reference edition. With the most beautiful padded binding ever placed on the Holy Scriptures.

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.

February 11

Today is the application deadline to become a benevolent volunteer with the Hospice of Indianapolis. For further information, call Doty Metcalf at 317-484-9400.

☆☆

St. Lawrence, 46th and Shadeland Ave. will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆

Holy Family, St. Andrew and St. Mary Parishes in Richmond, will hold a liturgy for couples at Holy Family at 7 p.m. For more information, call Father Mazzola at the parish office.

☆☆

St. Luke Boosters will present "Cabaret '94—an evening with Father Dave" at 8 p.m. at St. Luke School, 7575 N. Holladay Drive, E. For more information, call Doris Pytina at 317-943-9647.

February 11 and 12

Father John Buckel will present

a workshop, "Free to Love," analyzing Paul's letter to the Galatians, held at St. Charles Borromeo Church, Bloomington. On Friday, sessions will be from 7:30-9 p.m. Saturday sessions will be from 9 a.m. to 12 p.m. For more information, call Janis Dopp at 812-334-1664.

February 11-13

Mt. St. Francis Retreat Center will hold a retreat for married couples, "Sharing Our Stories—Sharing Ourselves." Call 812-923-8817 for more information.

☆☆

Fatima Retreat House will present a Fatima Retreat. This is a marriage preparation weekend for engaged couples. For more information or to check availability, call Fatima at 317-565-7581.

February 12

The Catholic Athletic Club of Indianapolis will play volleyball at 7:30 p.m. at St. Lawrence gym, 46th and Shadeland Ave. For more information, call Jan at 317-786-4509.

☆☆

A pro-life rosary will be played at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave. Everyone is welcome.

☆☆

Young women who are interested in discovering the benefits of a girls' school education are welcome to attend the Marian Heights Adolescent Open House in Ferdinand. For more information, call Kathy Kostelic at 1-800-467-4MHA or 1-812-367-1431.

☆☆

Bishop Chatham High School will present the Main Street Opry, a professional musical group of family entertainers, at 7:30 p.m. Tickets are \$10. Call Chatham at 317-251-1451 from 7:30 a.m. to 4:30 p.m.

☆☆

St. Mary, Richmond, will hold a eucharistic day and exposition of the Blessed Sacrament following the 5:15 p.m. Mass until 9 p.m. night prayer.

☆☆

The Brebeuf Mothers' Association will present their annual family dialogue from 8:30 a.m. to 12 p.m. The workshop will be held at Brebeuf High School. Admission is free and open to the public. For more information, call 317-844-1209 or 317-672-7050.

February 13

The Catholic Alumni Club of Indianapolis will enjoy an afternoon at Expo Bowl, near I-465 and S. Emerson Ave. Meet by the West entrance at 2 p.m. For more information, call Mary at 317-255-3841.

☆☆

Mary Queen of Peace Parish, Danville will sponsor an All-You-Can-Eat-Breakfast Buffet in the lower level of the Church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5 eat free. For more information, call 317-539-6367.

☆☆

St. Michael, Indianapolis, will host a Valentine's Breakfast in St. Michael School cafeteria from 8:30-11:30 a.m. Adults, \$3.75; children 6-12, \$2.75; kids under 5, \$1. Pancakes, sausage links, fruit salad, sausage gravy and biscuits are among menu items offered.

The event is sponsored by the St. Michael Youth Committee.

☆☆

Holy Family, Richmond, will hold a eucharistic day and exposition of the Blessed Sacrament following the 8 a.m. Mass until 1 p.m. mid-day prayer.

☆☆

St. Andrew, Richmond, will hold eucharistic day and exposition of the Blessed Sacrament following the 9:30 a.m. eucharist until 4 p.m. evening prayer.

☆☆

St. Nicholas Parish in Sunman will hold a Sweetheart Breakfast from 7:30-11:30 a.m. Free will donation. Sponsored by the St. Nicholas Ladies Sodality.

☆☆

St. Jude Parish will hold a liturgy for married and engaged couples at 5 p.m. Cost is \$10 per couple for dinner following Mass. For more information, call the parish center at 317-786-4371.

☆☆

St. Andrew, Richmond, will hold a Mardi Gras/Fitch-in dinner and talent program following the 5 p.m. eucharist.

February 13-15

St. Anthony, Clarksville will hold a parish mission at 7 p.m. each evening. On Sunday, topic will be holiness and wholeness. Monday's topic is healing and forgiveness; Tuesday's topic is commitment. For more information, call Bernadine Purcell at 812-282-9143.

February 13-17

St. John, Ogond, will present a parish mission from 7-9 p.m. each evening. For more information call the parish office.

February 14

St. Joseph University Parish, Terre Haute, annual Valentine Luncheon will take place from 11 a.m. to 2 p.m. in the Gregorian Room, Terre Haute. Cost is \$4.50. For reservations, call 812-232-7011.

☆☆

Father Jeff Godecker, archdiocesan director of religious education and coordinator of adult catechesis will speak at St. Joseph Parish, Terre Haute from 7:30-9 p.m. in the Gregorian Room. Topic will be adult faith formation: a continuing journey. This workshop is mainly for parish adult catechetical teams, board or council members and pastoral personnel. No fee, but registration is requested. Call 812-232-8400.

© 1994 Catholic News Service



February 15

St. Philip Neri, 550 N. Rural St., will host Family Night in the community rooms of the school. A pitch-in dinner at 6 p.m. will start the evening. Lent will be the topic of guest speaker, Father Albert Aumie, pastor of St. Thomas, Fortville. Everyone is welcome.

☆☆

The Beech Grove Benedictine Center will hold a centering prayer support group from 6:30-8 p.m. Call 317-788-7581 for more information.

☆☆

St. Andrew, Richmond, will hold a pre-lenten penance service at 7 p.m. Burning of old palm for Ash Wednesday will follow.

☆☆

St. Anthony, Clarksville will hold scripture study classes from 1-3 p.m. in the parish office building. For more information, call Loy Purcell at 812-282-9143.

February 16

The Beech Grove Benedictine Center will present a centering prayer introductory workshop and retreat day from 1-8 p.m. including dinner. Call the center for more information at 317-788-7581.

☆☆

Parenting using S.T.E.P. for all ages from 9-11 a.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave., Suite 5. For more information, call Judy Fuhr at 317-783-8554.

☆☆

The Catholic Widowed Organ-

Awe-inspiring Padre Pio Book and Videos

The inspiring life of the great mystic of our time
PADRE PIO
Stigmatized Franciscan Priest
"FIFTY YEARS
of Thorns and Roses"
Narrated by
Edmund Purdom



This video is of great spiritual impact in our time. It was produced to show the great devotions Fr. Pio had for the Holy Eucharist, the Blessed Mother and St. Michael. Fr. Pio asked all of his spiritual children to go to St. Michael's Grotto and consecrate themselves to him. This videofilm received the 1966 Golden Halo Award for excellence of production. It is in full color sound on videocassette for home or classroom.

(English or Spanish)

PADRE PIO'S MASS IN AUGUST 1988

AND
HIS LAST MASS CELEBRATED SEPT. 23, 1990

AS:

POPE JOHN PAUL II'S VISIT TO THE TOMB OF PADRE PIO

THIS VIDEO WAS PRODUCED BY
REV. FATHER HANS RUSCHOW, SWITZERLAND
The Bishop of Chur, Switzerland, praised the video to be a most valuable documentary. All in color.

(English only)

P. PADRE PIO OF PIETRELICINA

NEW BOOK! PADRE PIO OF PIETRELICINA
Walking in the footsteps of Jesus Christ

See you at the
Festivals of Basil Cister



A just published compendium of powerful studies of individuals and their dramatic experiences with Padre Pio. Some stories never told before.

Soft Cover, 150 pgs. \$9.95

Each tape \$35.00 • Book \$9.95 • postage & handling included
T) ORDER ANY OF THESE UNFORGETTABLE VIDEOS OR THE BOOK
(PLEASE PRINT CLEARLY)

Name _____
Address _____
City _____ State _____ Zip _____

Please send me ☐ Fifty Years of Thorns & Roses Video
☐ Padre Pio's Mass & Last Mass
☐ Celebrated September & Pope's Visit Video
☐ Maraculous Cure Interview Video
☐ Padre Pio of Pietrelcina Book

Send Money Order or Check to:

PIO WENZONSKY PRODUCTIONS
8200 SPRING GARDEN RD., PARMA, OH 44129



BEECH GROVE BENEDECTINE CENTER
1422 SOUTHERN AVENUE • BEECH GROVE, IN 46107

"DIGGING" INTO THE BIBLE

Adventures in Understanding
Our Sacred Book

Saturday, March 12, 1994

9:30 a.m. - 4:00 p.m.

Join us for a hands-on day exploring the Bible using the discoveries of archaeology, language translation, history and scripture study.

"GOD CREATED HER WOMAN"

Celebrating the Sacred Experience
of Woman as Image of God

with Jennifer A. Kelly

March 18-19, 1994

HOLY WEEK DIRECTED RETREAT & EASTER TRIDUUM

Number of days can be arranged

to fit your schedule

Coordinated by Patricia Benson, OP

March 27 through April 3, 1994

FOR MORE INFORMATION OR REGISTRATION
CALL THE BEECH GROVE BENEDECTINE CENTER AT:
317-788-7581

Catholic Charismatic Renewal of Central Indiana MASS AND HEALING PRAYERS (change of date)

Date: February 25, 1994

Catholic Center
1400 N. Meridian St.
Indianapolis, IN 46202
7:30 PM

Celebrant: Fr. Noel Mueller

Day of Renewal - Intercessory Prayer
February 28, 1994 (change of date)



WESTLANE BINGO

2720 Westlane Road
(71st & Michigan Road)
317-290-9971

Sponsored by: Council of Citizens
with Low Vision International
License #74442202

PLAYING EVERY SATURDAY & SUNDAY

	Saturday	Sunday
Doors Open	5 p.m.	1 p.m.
Warm-ups	6 p.m.	2 p.m.
Regular games	7 p.m.	3 p.m.

ADMISSION PACKAGES \$10, \$15, & \$20
All include 10 regular games plus
Early Jackpot, Bonanza and Super Jackpot
Additional 18 cards for regular
games only \$3

REGULAR GAMES PAY \$100-\$300
Depending on Admission Package

\$1000 SUPER JACKPOT COVERALL
\$500 EARLY JACKPOT COVERALL
\$250 BONANZA COVERALL

GUARANTEED \$6000 PAYOUT
FOR EVERY SESSION

ization will hold a meeting at 7:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.

☆☆

The Catholic Alumni Club of Indianapolis will hold a newsletter meeting at 7 p.m. in the staff lounge of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.

☆☆

The Our Lady of Lourdes Adult Catechetical Team invite all to attend a Lenten educational series presented by Father Robert Green. Tonight's topic will be "Church and Scripture." The seminar will be held after the 7 p.m. Ash Wednesday Mass in the school cafeteria located at 30 S. Downey Ave.

☆☆

The Catholic Widowed Organization will hold a regular meeting at

the Archbishop O'Meara Catholic Center at 7:30 p.m. Speaker will be Dottie Baugh presenting, "A Gratitude of Attitude."

☆☆

February 17

Parenting using S.T.E.P. all ages from 7-9:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St., in the Lilly room of the church. Contact Donna Olsen at 317-253-1277.

☆☆

St. Francis Mental Health Services will offer a series on stress management entitled "Dealing with Stress in the 90s" at St. Francis Hospital and Health Centers. The six-week program will be held Thursday evenings at 7 p.m. Cost is \$25. For further information, call 317-782-6718.

☆☆

The Beech Grove Benedictine Center will hold a personal

enrichment workshop entitled, Stewardship of the Earth, from 7-10 p.m. Call 317-788-7581 for more information.

☆☆

February 18-20

St. Jude Guest House at St. Meinrad will hold a weekend retreat: "Journeying the Sacred Journey: Prayer Response to God's Action Along the Way," with Benedictine Father Noel Mueller. For more information, call 812-357-6885.

☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆

Positively Singles will take their Friday Rendezvous to Whirligigs in Raddison at the Crossing. For more information, call Carson Ray at 317-576-4749 or 317-994-0415.

☆☆

50 and over eucharist and pitch-in dinner at 11:30 a.m.

☆☆

Our Lady of Providence Junior High School is taking applications for students who would be entering either the 7th and 8th grade in the fall of 1994. Those interested in applying must call the assistant principal's office at 812-945-2538 no later than today.

☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆

Positively Singles will take their Friday Rendezvous to Whirligigs in Raddison at the Crossing. For more information, call Carson Ray at 317-576-4749 or 317-994-0415.

sponsored by the Women's Club of St. Patrick's Church, will be held at 2 p.m. in the parish hall, 936 Prospect St. Euchre and Bunco will be played. Admission is \$1.25.

☆☆

Young Parkinson's Support Group will hold its first meeting at 4 p.m. in the School of Nursing Building at the Indiana University Medical Center in Indianapolis. Additional information can be obtained by calling the association at 317-255-1903.

☆☆

The Catholic Alumni Club of Indianapolis will attend the Beef & Boards performance of "Nunsense II—The Second Coming. Tickets are \$26. Call Jan at 317-786-4509 for more information.



IMPORTANT NOTICE

Spring Clean Up

March 1st through Good Friday

All decorations are to be removed by March 1st. Decorations will not be permitted until Holy Saturday, April 2nd.

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

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

Catholic Cemeteries

of the Archdiocese of Indianapolis

435 W. Troy Ave., Indpls. • 784-4439

S.A.C.R.E.D. CONFERENCE

MARY AND THE HOLY SPIRIT IV

FRIDAY, MARCH 11TH 6:30PM-10:00PM
SATURDAY, MARCH 12TH 8:45AM-8:00PM
BATESVILLE HIGH SCHOOL
BATESVILLE, INDIANA

PRAISE AND WORSHIP MUSIC BY: Angie Myers, Henry Eckstein, Alan Stenger and Tom Konnersman

YOUTH GROUPS

WE ARE OFFERING A REGISTRATION OF ONLY \$10 TO MEMBERS OF PARISH YOUTH GROUPS (GRADES 6-12) WHO QUALIFY UNDER THE FOLLOWING CONDITIONS. THERE MUST BE A MINIMUM OF TEN YOUTH REGISTERING AND THEY MUST ALL BELONG TO THE SAME PARISH. ALL REGISTRATIONS MUST BE SENT IN TOGETHER AND THE GROUP MUST BE ACCOMPANIED BY AT LEAST ONE ADULT SUPERVISOR. THE YOUTH GROUP MUST BRING A BANNER TO BE CARRIED IN THE PROCESSION PRIOR TO THE SATURDAY MASS.

FOR INFORMATION OR A FLYER CALL: 812-933-0482

DIRECTIONS

1-74 to the Batesville exit (#149), turn south on 229 to first traffic light. Turn right at light on Highway 46. Go one mile west to Batesville High School on right.

PLEASE INCLUDE THE NAMES AND ADDRESSES OF ALL IN YOUR PARTY FOR PREPRINTED NAME BADGES AND FOR ALL FUTURE INVITATIONS

WE ARE ACCEPTING REGISTRATIONS ON A FIRST COME, FIRST SERVE BASIS. SINCE OUR LAST THREE CONFERENCES WERE COMPLETELY FILLED EARLY, WE STRONGLY SUGGEST EARLY REGISTRATION. -SEATING IS STRICTLY LIMITED-

NAME _____

STREET _____

CITY _____ STATE _____ ZIP _____

PHONE _____ FR, SR, DEA OR BR _____

Please duplicate this coupon for each person registering

SUGGESTED REGISTRATION DONATION

(PER PERSON): \$ 18.00

AMOUNT ENCLOSED: \$ _____

MAIL CHECKS PAYABLE TO:

S.A.C.R.E.D.

P.O. BOX 300

SUNMAN, IN 47041-0300

Youth News/Views

Chatard's Lady Trojans set a freshman record

by Mary Ann Wyand

It's been a very good year for Bishop Chatard High School's Lady Trojans freshman basketball team. These talented athletes from the Indianapolis North Deaconry inter-parochial high school just completed an undefeated season and set a school record in the process.

"It was fun and exciting because we worked together as a team," Chatard freshman Kristin Mazanowski of St. Luke Parish explained. "The reason we were so good was because we worked together as a team. Off the court we were close too."

As the starting point guard, Kristin said, she faced a lot of pressure with her young teammates during the season.

"In the final game, against Cathedral, we were up by two. I made a free throw and we were up by three. Then they scored, so we only won by one point."

Lady Trojans forward Alana Guynn said their undefeated season was exciting.

"We were a close-knit team," Alana said, "and we got together 100 percent."

Starting guard Megan Luedeman, who played basketball for St. Pius X Parish in the Catholic Youth Organization's grade school competition, led the team in steals and said she had "a lot of fun" helping her teammates set a school record.

"I learned a lot and met some new people," Megan recalled. "It was great setting a school record."

Point guard and forward Bridget O'Brien, who played CYO basketball for St. Luke Parish, said winning the Carmel-Clay Junior High School girls' basketball tournament in January was a special part of the season for the team. The Lady Trojans played teams

from Cardinal Ritter High School, Carmel-Clay Junior High School, and Carmel Junior High School.

"We were the first freshman team from Chatard to ever win it and then to be undefeated too," Bridget said. "I hope we get to be on Chatard's Wall of Fame."

St. Thomas Aquinas parishioner Karen Jones, a back-up guard for the Lady Trojans, said their victory in the Carmel-Clay Invitational Tournament on Jan. 22 was a great team effort.

"We all won it," Karen said. "We got to cut down the net and that was fun."

As their undefeated season continued into the home stretch, Karen said, "There was a lot of pressure because our last games were our hardest games. There was a lot of pressure for us to keep winning. People just expected us to win."

The Lady Trojans did continue to win, and brought home trophies from the parochial school and Carmel-Clay tournaments.

Center and forward Maryjane Murphy had to sit out part of the season after dislocating her shoulder, so she cheered her team on from the bench for two months.

"Our starters were Cindy Traub, Karyn Koers, Kristin Mazanowski, Megan Luedeman and Sarah Sahm," Maryjane recalled. "Kacy Conner was a starter but she got moved up to the varsity team."

With Kacy gone after nine games, Karyn Koers said, "There was a lot more pressure and we all had to come through. We're good friends off the court too, and it helps a lot when we're playing. The Brebeuf game was real close, then we pulled up and won that one. In the Carmel-Clay tournament we were down for a while, then we got back up and won



UNDEFEATED—Bishop Chatard High School's Lady Trojan freshman basketball team celebrates with a team picture after finishing the season undefeated and setting a school record in the process. Team members are (front row, from the left) Meghan Brothers, Kacy Conner and Alana Guynn, (second row, left to right) Maryjane Murphy, Rochelle Leavell, Kristin Mazanowski, Bridget O'Brien and Sarah Sahm, and (third row, from the left) Karen Jones, Megan Luedeman, Coach Dave Schnieders, Maureen McGuinness, Karyn Koers and Cindy Traub. (Photo by Mary Ann Wyand)

the whole tournament. Most people didn't realize how much pressure we had to face for our last game of the season against Cathedral. We had to beat them to become undefeated and set a school record."

Starting forward Cindy Traub said four of the five starters came from the undefeated St. Pius X Parish CYO eighth-grade team. "It was real fun this year because everyone on the team got along really well," Cindy said. "It was always a really good team effort."

Dave Schnieders, the Lady Trojans freshman basketball coach for three years, praised the girls and assistant coaches Bruce Moss, John Stumph and Joe Clark.

"We played 18 games, many of them close," Schnieders said. "The last game

against Cathedral was a one-point game. Cathedral had beaten them in volleyball, and that was the only volleyball game these kids lost out of 21 matches. The girls really wanted to beat Cathedral, but they were so tense. We scored fewer points in that game than in any game we played all season, but we still beat them."

During that contest, he said, "Everybody knew this was the game that would make the school record. It was loud and pretty wild. There were lots of people in Cathedral's gym. Chatard's varsity and junior varsity girls' teams came to support the freshman team. Chatard's girls' basketball program really does have outstanding kids. They're honor roll students—a phenomenal group of kids."

If You Sold A Property & Took Back A Mortgage & Would Like Instant Cash . . .



We buy mortgages for instant cash. We do all the work and you get all the cash. To find out just how easy it is to convert your mortgage to instant cash - Call us today!

(317) 259-7749
FREE INFORMATION

BACK IN THE HABIT AGAIN

Nonsense

II



Beef & Boards
DINNER THEATRE

CALL
872-9664

Mention This Ad And
RECEIVE \$10.00 OFF PER COUPLE

For Evening Shows on February 17, 23 & 24

Mid-Winter Youth Rally draws 400

by Greg Welch

"Reaching Out . . . Hand in Hand" was the theme of the New Albany Deaconry Mid-Winter Youth Rally '94, which attracted 400 participants from throughout the archdiocese to the Lakeview Hotel at Clarksville last weekend.

New Albany Deaconry youth ministry staff members said the Feb. 5-6 rally was the largest gathering since the event was moved to the hotel in 1990.

Over 330 youth and about 70 adults were challenged by Louisville native Mark Bouchard to "look at ourselves" and "look outward" to effect change in the world.

Bouchard, who works for Catholic Charities in the Archdiocese of Louisville, told the participants that "when you can be of service to other people, you don't ask why and you don't judge."

His keynote address was followed by workshops on a number of interesting topics. One of the more popular workshops featured a former gang member who shared his experience of violence and gang membership.

Two workshops were centered around interactive activities designed to help participants understand how they can make a difference in the world.

One activity addressed how people from different cultures must work to understand others. Another activity dealt with the issue of power versus poverty.

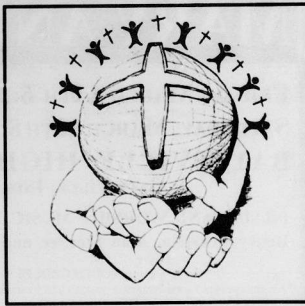
Participants learned that change can best be effected by working together to make a difference.

Two other workshops focused on homelessness and environmental concerns.

Youth also learned to work together to achieve a number of goals during a workshop entitled "Reaching Out." Groups were given tasks to complete and had to work together to overcome obstacles and limitations assigned to some of the group members.

Victoria Morford, a junior from Greensville, said the rally was "a wonderful opportunity to meet others who were as inspired as I am to serve God."

Following dinner, rally-goers were invited to participate in a number of creative contests for the coveted prize of a pizza delivered to their rooms. One contest was a shoot-out with spray bottles and birthday candles. Another contest proved who had the most hot-air balloons. Participants had to blow an egg through a rubber hose while a competitor tried to accomplish the same objective from the other end of the hose.



After the contests, a light show helped create a party atmosphere during the dance. Some reluctant adults were coaxed into joining the teen-agers on the dance floor.

On Sunday, keynote speaker Mark Bouchard offered a few final remarks about the importance of service before the closing Mass which included the World Youth Day '93 theme song "We Are One Body."

"I loved the closing hymn at the Mass," Amanda Schreweiss, a junior from New Albany, explained. "Everyone felt so close to one another, and it really felt like God was there with us. I don't think I'll ever forget that feeling."

The weekend ended with a happy but tired group of youth and adults, who were sent forth to make a difference in the world by working toward justice and serving God and others.

The annual event has become a tradition among the youth of the New Albany Deaconry and their many guests from throughout the archdiocese. In fact, many of the participants already have made their return for the first weekend of February in 1995 so they won't miss the next Mid-Winter Youth Rally.

(Greg Welch is the youth ministry coordinator at St. Mary of the Knobs Parish in Floyd Knobs.)

Campus Corner

Ruling may prevent appeal of abortion protesters' sentences

By Elizabeth Johnson
Catholic News Service

GARY—A judge has ruled that 36 members of Collegians Activated to Liberate Life (CALL) must file appeals separately rather than as a group after being convicted of trespassing and blocking pedestrian traffic at Indiana abortion clinics.

The ruling could halt the judicial process for the pro-life group, according to their lawyer.

"Unless we get a couple of miracles, these people are in effect denied their right to appeal," said Robert Henke, attorney for the CALL members, in an interview with the

Northwest Indiana Catholic, newspaper of the Gary Diocese.

Henke said his clients are appealing both the sentences, which would require several of the CALL members to listen to an eight-hour lecture by Planned Parenthood representatives, and certain "irregularities" at the trial, including the lack of pro-life jurors and the prohibition from using the "necessity" or "justification" defense.

"By necessity, these people are trying to stop deaths by abortion; they were there (in front of the clinic) by necessity," said Henke. "But the judge would not permit that defense."

Henke said that when CALL's case originally came to trial, he moved for separate trials for each defendant, but that motion was overruled. The collegians were treated as a single unit for most of the proceedings, or were divided into two groups—those who participated in the March 17 protest in Gary and those who joined in the March 20 protest in Merrillville.

Twenty-seven of the 36 defendants have been sentenced. Fourteen were sentenced to listen to the Planned Parenthood lecture; another 13 received a sentence of a year in jail for the trespass charge, six months for blocking pedestrian traffic and 100 hours of community service.

In addition, all of the defendants were sentenced to pay restitution of approximately \$7,000 to Planned Parenthood in Merrillville and to the Gary Family Planning Clinic for damages that Henke said were never proven to have been caused by the CALL members.

In November, Henke filed for a stay of sentence during the appeal process. At that point, he was given a single cause number for the appeal. On Jan. 28, he received notification from a state appeals court in Indianapolis that each defendant would have to have his or her own appellate cause number.

"This means that we have to pay a \$250 filing fee for each person and process multiple paperwork for each appeal," Henke said. This adds \$6,150 to the defendants' already mounting bills, which include \$6,000 for trial transcripts and \$3,200 in bond costs.

Henke said he is in the process of filing a motion for extension of time to file the record, which he needs to file for

each of the 27 people involved in the appeal. After those motions have been filed, he will move for consolidation of the appeals.

"You always hear about how congested the court dockets are; it seems to me that to have one cause number would be a way of rendering judicial economy effective," he said. "This has gone beyond the issue of abortion to an issue of due process. This strikes at the fundamental right of appeal."

Joshua Miller, director of CALL, called the situation "very disheartening."

"The appellate court is bound and determined to stop the course of justice," he said in a telephone interview from Bloomington. "Clearly they are trying to stop us from pursuing the case."

Miller said the prospect of having to put all that money into the court system makes him uncomfortable, but he is more uncomfortable with the idea of having to pay restitution money to Planned Parenthood.

"We are praying very seriously about this," Miller said. "We are hoping they will accept our motions to consolidate the case. These types of obstacles have been thrown at us since the beginning of the case, and we have been able to step around them or over them. We are sure that God will take care of us."



MOVE OR BE MOVED—Kelly Dwight, a Notre Dame student, preferred to be moved from the rescue sight at the Merrillville Planned Parenthood. Dwight is a single example of the commitment CALL members have made for the pro-life cause. (Photo courtesy of CALL)



FIGHTING FOR LIFE—An unidentified pro-life rescuer is dragged from the doors of Planned Parenthood in Merrillville. CALL members are appealing sentences of their arrest at the Merrillville rescue. (Photo courtesy of CALL)

HULBERT PEDIATRICS, P.C.

Debbie M. Hulbert, M.D., F.A.A.P.

• Infants • Children • Teenagers

Hours By Appointment

24 hour Answering Service

876-3944

4010 W. 86th, Suite A

ST. BENEDICT PARISH PASTORAL ASSOCIATE

Opening July 1, 1994

Duties proportionally for religious education and liturgical education.

Send resume and three letters of recommendation by April 1, 1994 to:

SEARCH TEAM
St. Benedict Parish
118 South 9th St.
Terre Haute, IN 47807

We also clean
Carpets • Upholstery
• Windows

Touch of Love
Cleaning Service

\$29.95
for four rooms

\$4.75
each extra room
(average size-condition)

Call Today!
Appointment
Required!
(317) 466-0000

Licensed • Bonded • Insured

Includes: Two floors washed/waxed OR rugs vacuumed, bed linen changed, furniture dusted/polished, bathrooms and kitchen cleaned, all rooms tidied.

PARISH LIFE COORDINATOR

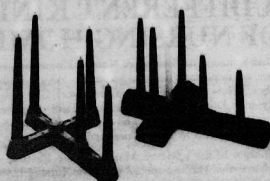
The Archdiocese of Indianapolis is recruiting qualified candidates for the position of PARISH LIFE COORDINATOR for St. Andrew Parish, Indianapolis, a center-city parish of 900 persons with collaborative ministry and well-developed lay parish leadership.

Responsibilities include: Management and Pastoral care of a parish including: Education, Pastoral Services, Administration, Management of sacramental celebrations, Management and leadership in prayer. Candidates will hold a Master's degree in Theology or Pastoral Studies, and have parish pastoral ministry experience.

To request information, a Parish Profile, and application materials, contact: Director of Lay Ministry Personnel, Archdiocese of Indianapolis, 1400 N. Meridian, P.O. Box 1410, Indianapolis, IN 46206, (317) 236-1449. The Archdiocese of Indianapolis is an Equal Opportunity Employer.

Business Goes Where It's Invited
— ADVERTISE —

THE LENTEN CROSS



The Lenten Cross is a simple yet deeply enriching custom to include in your family's observance of Lent. Each week a candle is lit and the family offers a prayer, scripture reading, or meditation from the booklet that comes with The Lenten Cross. After six weeks of Lent, all the candles are burning as the family joyfully celebrates Easter.

If you follow the tradition of the Advent Wreath to prepare for Christmas, then the custom of The Lenten Cross is for you. Candles included \$24.95

Large Selection of Books

Hours: Mon.-Fri. — 9:30 to 5:30; Sat. — 9:30 to 5:00
Parking South of Store

Krieg Bros. Established 1892

Catholic Supply House, Inc.

119 S. Meridian St., Indpls., IN 46225

(2 blocks South of Monument Circle)

317-638-3417 or 1-800-428-3767

†May they rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, 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 to it.

†**ANDERSON, Earl R. Jr.**, 61, St. Philip Neri, Indianapolis, Jan. 26. Husband of Donna M. Amos Anderson; father of Paul A., Earl R., III, Michael R. and Michelle L.; brother of Paul M. and William T.; grandfather of three.

†**BELDEN, Virgil R.**, 81, St. Bridget, Liberty, Jan. 28. Father of Marilyn Cox, Kay Dixon, JoAnn Belden and Ronnie Belden; grandfather of four; great-grandfather of four.

†**BENO, Mary**, 83, Sacred Heart, Clinton, Feb. 2. Mother of Marie Yates, Uelma, Rosella Ramsey, Betty Apple, Frank James, sister of Minnie Hughes, Annie Bazzant, Lena Cavalletto and John Bugni.

†**BIR, Larry J.**, 46, Our Lady of

Perpetual Help, New Albany, Jan. 22. Husband of Mary Catherine Stein Bir; father of Matthew and Kyle; son of Dennis and Camilla Bir.

†**BLACKMAN, Adrian J.**, 91, St. Joseph Hill, Sellersburg, Jan. 14. Father of Judy Renn, Joyce Bagshaw, Norma Anderson, Alvin and Steven; grandfather of 17; great-grandfather of 30; great-grandfather of two.

†**BOOK, Mary A.**, 81, St. John, Starlight, Jan. 27. Sister of Hilda Book.

†**CARMAN, Harry Lee**, 78, Holy Family, New Albany, Jan. 22. Husband of Mildred; father of Patrick Carney, Eugene Carney, Susan Bourne, Mary Ann Staser; brother of Harold; grandfather of 12; great-grandfather of 14.

†**DORGAY, Paul F.**, 73, Our Lady of Perpetual Help, New Albany, Jan. 25. Husband of Peggy A.; father of Dan, Joseph, Paula, Robert, Deborah, Powell, Susan, Mullins; brother of Mary Camella; grandfather of nine.

†**DWINGER, Alice P.**, 98, St. Anne, Hamburg, Jan. 28. Mother of Theresa Esslinger, Albert

Dwinger, Irene Tepe, Mary Flick, Rosina Lodge and Bertha Patterson; grandmother of 41; great-grandmother of 67; great-grandmother of three.

†**ENDRIS, Lois J.**, 58, Holy Family, New Albany, Jan. 9. Wife of Joseph M. Kathleen Harris, Sarah Kellams, Rebecca Endris-Grant; sister of Vincent Heldman, Jack Heldman and Sandy Sims; grandmother of four.

†**ENGLERT, Cecilia M.**, 97, Holy Family, New Albany, Jan. 21. Mother of George, Kenneth and Dorothy Zeller; sister of Bruno Kippenbrock; grandmother of seven; great-grandmother of 11.

†**FLAUGH, Mary M.**, 79, St. Anthony of Padua, Clarksville, Jan. 29. Mother of Edward J. and Carol F. Jones; sister of Ann Melnick and Frank Melnick, Ann Mino, Josephine Wancowicz; grandmother of two.

†**GETTELFINGER, Felix G.**, 83, Prince of Peace, Madison, Jan. 18. Husband of Viola; father of Shirley Jones, Robert K., Mel, Ernie and Glenn; brother of H. Carl, Howard, Kenneth, Her-

bert, Irvin and Lucille Kochert; grandfather of 21; great-grandfather of 33.

†**GROHRELL, James B.**, 78, St. Joseph Hill, Sellersburg, Jan. 11. Brother of Martha Stege and Joanne Michaels.

†**KORNBOKE, Doris Ann**, 66, St. Anne, Nashville, Jan. 30. Wife of Jack, mother of David and Kathy; grandmother of three.

†**LENFERT, Paul J., Sr.**, 58, Holy Family, New Albany, Jan. 17. Husband of Betty Anne Liefert; father of Charles, Paul, Stacy Tunnell, Lily Young and Stephanie Liefert; brother of Bob, Rosalie Swadish, Jane Holz and Alina Henry; grandfather of four.

†**LESSHAFF, Anne L.**, 87, St. Anthony of Padua, Clarksville, Jan. 24. Wife of Ott. S.; mother of Ott. Jr., Anne Louise Powell and Jean Baker; grandmother of eight; great-grandmother of four.

†**LICKTEIG, Wilbert C.**, 72, St. Anthony of Padua, Clarksville, Jan. 31. Husband of Alberta L.; father of Carl W., Lynn Prinz, Pat Mann and Diana Krueger; brother of Ann Curtisinger, Marie Kremer and Rose

Curtisinger; grandfather of seven; great-grandfather of one.

†**LUZAR, Rose**, 101, Holy Trinity, Indianapolis, Feb. 1. Mother of Alvin, Joseph, Rose DuH and Mary Oslos; sister of Louise Toporoff; grandmother of 21; great-grandmother of 38; great-grandmother of five.

†**MAYER, Theresa**, 85, Sacred Heart, Clinton, Jan. 29. Sister of Julia Mayer.

†**MAYNARD, John R. Sr.**, 69, St. Columba, Columbus, Jan. 31. Husband of Betty R.; father of Sharon Binger, Deborah Ogle, Mickey Greene, Teresa Putnam; brother of Bobby Newhouse; grandfather of 14.

†**MCCONNELL, Pauline M.**, 96, Sacred Heart, Clinton, Feb. 1. Mother of Charles, Ronald and Patricia Bushar.

†**MEISBERGER, Marie**, 84, St. Magdalen, Marion, Jan. 26. Mother of John, Robert, Janet Cooper, Marilyn Owens, Sharon Eckstein and Nancy Walton; sister of Carl Ebel and Dorothy Huntington; grandmother of 17; great-grandmother of 14.

†**MENKHAUS, Ralph H.**, 88, St. Maurice, Feb. 1. Husband of Alma M.; father of Daniel, Dale, Mary Ann Fry, brother of Mary Wolter.

†**PEARSE, Catherine L.**, 91, St. Mary, Rushville, Jan. 30. Mother of Mac, George W. and Jeanine Hill; sister of Margaret Huffard; grandmother of seven; great-grandmother of four.

†**PLUNKETT, Edward J.**, 76, St. Joseph, Sellersburg, Jan. 29. Father of Michael E., Gary A., Stephen J. and Sandra L. Cain; grandfather of eight; grandfather of two.

†**POPE, Russell Ryan**, 63, St. Bridget, Indianapolis, Feb. 1. Father of Michael Ryan Poole and Starla Cherie Gales; brother of Lillian Berry; grandfather of four; great-grandfather of one.

†**POWERS, Helen E. Hartman**, 87, St. Luke, Indianapolis, Feb. 3. Mother of John F., William J., James M., Thomas M., Fink, Helen Ann Eckert and Carol S. Schmidt; step-mother of Jane Powers Cooper; sister of Florence M. Luley; grandmother of 27; great-grandmother of 18.

†**RAMSEY, Harold Swight**, 66, St. Mary, Derby, Feb. 3. Husband of June; father of Starr Windell, Charlene Edwards, Billy Mogan, Charles Mogan, John M. Mogan, Darrell Ramsey and Travis Ramsey; brother of Ernest, Lindzey, William and Mary Edith Evans.

†**SCHALK, Barbara Heinz**, 70, St. Matthew, Indianapolis, Jan. 27. Mother of Margaretha Henry and Jeffrey; Schalk; sister of Harold Heinz; grandmother of four.

†**SCHMIDT, Fred B.**, 66, St. Anthony of Padua, Clarksville, Jan. 30. Father of Michael S., Donald R., Sherry Nalley and Carol A. O'Hara; brother of K. LaVerne Shields; grandfather of six; great-grandfather of two.

†**SCHWANTES, Ralph H.**, 82, St. Augustine, Jeffersonville, Jan. 29. Father of David C., Susan Dixon and Nancy Schulteis; brother of Jeanette Keefe; grandfather of nine; great-grandfather of three.

†**SHAFFER, Verna Evelyn**, Howe,

Providence Sister M. R. McCarthy dies on Feb. 1

Providence Sister Marie McCarthy died at St. Mary of the Woods on Feb. 1 at the age of 90. The Mass of Christian Burial was celebrated for her on Feb. 3 in the Church of the Immaculate Conception.

The former Agnes Ellen McCarthy was born in Chicago, Ill. She entered the Congregation of the Sisters of Providence in 1922 and professed her final vows in 1944.

Sister Marie McCarthy taught in schools staffed by the Sisters of Providence in Indiana and Illinois.

In the Archdiocese of Indianapolis, her assignments were in Indianapolis at St. Agnes and in Clarksville at Our Lady of Providence.

79. St. Isidore, Bristow, Jan. 17. Mother of Norman Shater, Donna Galt, Mary Ann Carr and Norma Arthur; sister of Woodrow Howe, Cordelia Hoefling and Sister Mary Judith Howe.

†**SHELBY, Helen**, 88, St. Margaret Mary, Terre Haute, Jan. 26. Mother of Vernon De and Sherry Harrison; sister of Betty Garvin; grandmother of four.

†**SHIRLEY, Charles W.**, 86, Our Lady of Perpetual Help, New Albany, Jan. 22. Husband of Gwendolyn Shirley; father of Mark; brother of Geraldine Shirley; grandfather of six; great-grandfather of two.

†**TANSY, Loral R.**, 89, St. Matthew, Indianapolis, Jan. 22. Husband of Loral M.; father of Bruce, Scott, Loral Jr., Donald, Robert, Wallace, Lana Keesling and Kamona May; brother of Grace Wilson.

†**TATLOCK, Carol R. "Tat"**, 86, St. Columba, Columbus, Jan. 20. Husband of Mabel; father of Joseph, Christopher, Catherine O'Brien and Amy Neumayer; brother of Marion L.; grandfather of one.

†**TRUDEAU, Joseph F.**, 87, St. Mary, New Albany, Feb. 2. Husband of Catherine; brother of Paul.

†**TURNER, Elizabeth A. "Tootsie"**, 66, Holy Family, New Albany, Jan. 22. Sister of Lillian Krosky, Stella Reed and Pauline Wenczek.

†**VOGEL, Bernadine L.**, 88, St. Mary, Greensburg, Feb. 1. Mother of Joseph M., Roselyn Westling, Kenneth F. and Rose Marie Wells.

†**WAGNER, Mary Elizabeth**, 87, St. Anthony of Padua, Clarksville, Jan. 28. Wife of Raymond, Sr.; mother of Raymond, Jr., Mary Catherine Lynch and Nancy Banta; grandmother of eight; great-grandmother of one.

†**WILLIAMS, Ryan Christopher**, 19, St. Gabriel, Indianapolis, Jan. 19. Son of Michael H. and Barbara J. Linder Williams; brother of Tyler J., Patrick M. and Matthew K.; grandson of Curtis and Elizabeth Williams, Francis and Joan Linder; great-grandson of Harold and Luetia Szalwied.

†**ZINSER, Ruby E.**, 85, St. Mary, Greensburg, Jan. 21. Mother of William; grandmother of three; great-grandmother of five; great-grandmother of one.

Providence Sister Catherine Hartman dies at age 73

Providence Sister Catherine Hartman died at St. Mary of the Woods on Feb. 2 at the age of 73. The Mass of Christian Burial was celebrated for her on Feb. 5 in the Church of the Immaculate Conception.

Sister Catherine was formerly Sister Ann Thomas, in Evansville, Ind. She entered the Congregation of the Sisters of Providence in 1945 and professed final vows in 1951.

Sister Catherine taught in schools staffed by the Sisters of Providence in Indiana, Massachusetts, Texas, Illinois, California, Washington, D.C. and Taiwan. In the Archdiocese of Indianapolis, her assignments were in Indianapolis at Martin University, in Terre Haute at Sacred Heart, and in Clarksville at Our Lady of Providence.

Sister Catherine is survived by four sisters and three brothers: Martha Kramer, Frances Alvey, Barbara Forshew, Mary Gabel, Thomas Hartman, John T. Hartman and William Hartman.

CORRECTION

In the Feb. 4 issue of *The Criterion*, the photos of Franciscan Sister Rita C. Brockner and Benedictine Sister Mary Beverly Liverson were interchanged. We regret the error.

St. Vincent de Paul Society Memorial Program



The symbol shows the giving and receiving hands. The hand of Christ gives to the world. The hand of the Vincentian receives the gift and in turn gives to the waiting hand of the poor. Memorial donations enable us to fulfill the meaning of the symbol.

Ask Your Funeral Director or Write:
SVDP Society • Box 19133 • Indianapolis, IN 46219

A DIFFERENT KIND OF NURSING HOME

When someone you love needs Nursing Home care, you have an important decision to make. Which facility is best? How do you find the right place? Our advice to you is: Don't rush your decision! Take your time. Be selective. Ask questions and carefully compare what each facility has to offer. Then decide.

Consider Miller's Merry Manor on the Eastside of Indianapolis. We're a special place!—a Nursing Home you can feel good about! From the moment you enter, you will understand why. We specialize in restorative and rehabilitative nursing. Our accommodations are clean, comfortable and well-appointed. The staff is attentive, professional and competent. We're a special place for convalescence and recuperation. Best of all, our prices are affordable. We have adopted a flexible pricing program that allows families to select the rate they pay. You know you can afford the care because you select the rate! Think about that before you place your loved one elsewhere!

Miller's Merry Manor on the Eastside of Indianapolis—a different kind of Nursing Home.

For further information and details, call or write:
Director of Admissions

Miller's
Merry Manor
"It's the way we care"

PROVIDERS OF 24-HOUR NURSING CARE

1651 N. Campbell Avenue, Indianapolis, IN 46218

317-357-8040

SHERMAN

Accountable Director

ARMSTRUSTER

P.C. Certified Public Accountants

Call Now for Timely Tax Return Preparation

- Individuals and Businesses
- Convenient Appointments
- Including Evenings and Weekends
- Knowledgeable and Experienced

881-6670

Patrick A. Sherman, CPA

Martin J. Armbruster, CPA CFP

John D. Grant, CPA

300 S. Madison

(National City Bank Building

3rd Floor Greenwood

HACKLEMAN INSURANCE AGENCY

1980 E. 116th Street, Suite 120B

Carmel, Indiana 46032

(317) 571-1661

ARE YOU PAYING TOO MUCH FOR INSURANCE?

We have competitive rates on auto and homeowners policies.

Discounts Available:

Auto Policies

Homeowners

Auto/Home

Auto/Home

Multi-Car

Security Devices

Good Driver

Senior Discounts

Anti-Lock Brake

Non-Smoker

Non-Smoker

Good Student

***We have life and disability insurance.**

Keep Your Insurance Company
Honest --- Get A Free Quote Today!

The pope's message for Lent

(Continued from page 1)

selfishness. In learning to share and to give, we discover the immense joy which comes from the communion of goods. With great care, parents should strive by word and example to awaken a sense of solidarity in their children.

From childhood, everyone is called to mortification and fasting in order to grow in character and self-discipline, overcoming the desire to possess everything for oneself alone. What we learn in the family stays with us throughout life.

In today's particularly troubled times, may families follow the example of Mary, who hastened to visit her cousin Elizabeth, and draw near to their brothers and sisters in need, lifting them up in prayer! Imitating God's own concern for all, we must be able to say, "I have seen the affliction of my people because their cry has come to me" (1 Sam 9:16); in this way we will not remain deaf to their appeals.

The poverty of an ever-increasing number of our brothers and sisters destroys their human dignity and disfigures humanity as a whole: it is a scandal which cries out for the response of solidarity and justice.

Today, we must be especially attentive to the sufferings and poverty of families. Many families have in fact crossed the threshold of poverty, and no longer have the bare essentials to feed themselves and their children, to provide their children with a normal physical and psychological growth and the chance to attend school on a regular basis.

Some families do not have the means to find decent housing. Unemployment is becoming more widespread and increasing the poverty of entire sectors of the population. Women are left to provide for the needs of their children and for their education, which often leads young people to roam in the streets, to seek refuge in drugs, alcohol abuse or violence.

More and more couples and families are experiencing psychological and relational troubles. Social problems contribute at times to the breakup of the family. All too often, unborn children are not accepted. In certain countries very young children are forced to live in inhuman conditions or are shamefully exploited. The aged and handicapped, because they are not financially productive, are left completely on their own and made to feel useless. Some families, because they are from other races, other cultures or other religions, encounter rejection in countries where they have settled.

Faced with these grave problems, which have reached global proportions, we may not keep silent or do nothing, because they are destroying the family, which is the basic unit of society and of the church. We are called to take the situation in hand. Christians and all people of good will have the duty to help families in difficulty, providing them with the spiritual and material help needed to overcome the often tragic situations of which we have spoken.

In this Lenten season, then, I especially encourage sharing with the poorest families, so that they can fulfill their responsibilities, especially with regard to children. No one ought to be rejected simply because he is different, weak or poor. On the contrary, such differences are a source of enrichment for building together. When we give to the poor, we give to Christ, for the poor "have put on the face of our Savior" and are "God's favored ones" (St. Gregory of Nyssa, "On Love for the Poor"). Faith calls for sharing with one's brothers and sisters. Solidarity in material things is an essential and primary expression of fraternal charity: it provides each one with the means for surviving and for leading a decent life.

The earth and its riches are the property of everyone. "The abundance of the whole earth must bear fruit for all" (St. Ambrose of Milan, "On Naboth," VII, 33). In the difficult times in which we are living, it is certainly not enough to give from one's surplus; what is needed is to transform ways of acting and patterns of consumption, giving from what one needs and keeping only what is essential, so that all people can live in dignity.

This Lent, let us abstain from our desire for material goods, so as to offer our neighbor what he desperately needs. The

fasting of the rich must become the feast of the poor (cf. St. Leo the Great, "Homily 20 on Fasting").


I encourage diocesan and parish communities to recognize the necessity to find practical means of assisting needy families. I know that numerous diocesan synods have already made progress in this regard. Agencies for the pastoral care of families should also be able to make an important contribution. By their participation in civic organizations, Christians should also make every effort to call attention to the pressing duty to help families in need.

Once more I appeal to the leaders of nations to

discover, on both the national and the international level, the means for putting an end to the spiral of poverty, especially the poverty of families. The church is confident that government leaders and heads of business, in developing economic policies, will come to appreciate the changes which need to be made, as well as their own obligations in this regard. In this way families will not depend solely on financial assistance, but will be able to meet their basic needs by the labor of their own members.

Today let us not harden our hearts! Let us heed the Lord's voice and the voice of our brothers and sisters!

May the acts of charity done throughout this Lent, by families and for families, bring profound joy to all and open our hearts to the risen Christ, "the first-born among many brethren" (Rom 8:29). To all who respond to the Lord's call, I willingly impart my apostolic blessing.



1 Across

1 Devil's

2 Profound

3 Vestments

4 "I shall be health to thy name, and - to thy bones" (Ps 3:8)

5 Papal decrees

6 Period

7 They are passed away as the swift spurs as the - hasten to the prey (Job 9:26)

8 Highest degree

9 National Guard

10 Harps

11 French article

12 Christmas star

13 location

14 Bring forth

15 Butter tree

16 Contributed a tenth

17 Take -

18 Before (arch)

19 The sun

20 And the heaven

21 cleared as a - when it is rolled together" (Is 6:14)

22 Belongs to a

23 brother of Moses

24 Nautical term

40 Priest's robe

41 He was a cunning hunter (Is 28:27)

42 Louisiana

43 Venezuela's island neighbor

44 Troop (Abbr.)

45 Big grained bird

46 "the horse and he - hath thrown into the sea."

47 Disquiet expression

48 Patron Saint of mothers

49 Alarm

50 "Thy hand, O Lord, is become glorious in power" (Ex 15:6)

51 Devil

52 DOWN

1 Old Testament book

2 Rock treasure

3 Right Reverend

4 Christmas

5 Influenced

6 Soften

7 Classical songs

8 Two indicator

9 Bumper's scarfs

10 French partner



FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1584

Full Service

SUNNY SOUTH FLORIDA!
2 bedroom/2 bath condo.
For. Pierce inlet. Free boat dock. Minutes to beach.
\$80's Call 407/465-9418 after 6.

Income Tax

INCOME TAX preparation by a former IRS agent. Prepares all returns - very reasonable. Call 291-6919.

Electrical

HAMMANS ELECTRIC, INC. - Complete Electrical - Installations, Service & Repairs. Licensed-Bonded-Insured. Emergency Service. Senior Citizens Discount. **317-634-8888**

Roofing/Sheet

LOGAN CONTRACTING, INC. - General Contractor - Roofing • Dry Wall Repair • Carpentry • Roof Repair • Painting • Flashing Installed. **February Special - 10% OFF** FREE ESTIMATES 899-5464

Wanted

WANTED
Sitter in my home for 2 children 6 & 2 yrs old. M-F 9:30am-3pm. \$100/wk. to start plus incl. holidays & vac. Must have reliable trans. & be in good health. Located on the southeast of Indy between Beech Grove & Greenwood off of Arlington and Shaw. All. Only serious applicants need to call. 4pm. 317/865-1712

Services

BROAD RIPPLE
Body, Mind and Spirit Connection
Certified Massage, Reflexology, Reiki, and more. Licensed. Call 251-1464

Amazing Blue
Typing, Resumes, Letterhead, Business Cards, Newsletters, etc. Scanning available. (317) 823-5007 (A home based business)

Tree Surgery
Clip This Ad For Emergency Storm Damage
Tree Removal • Topping
Power Line & Lot Clearing
Licensed & Insured
CALL BUD RUSSELL 255-7103

Stewart Tours
Cherry Blossom Time in Washington, D.C.
5 Days - Incl. Departures
Mar. 26 - Mar. 29 Apr. 2 & Apr. 4
1-800-426-2316

Plumbing
NEED A PLUMBER? CALL **WEILHAMMER PLUMBING**
NEW, REMODELING, REPAIR WORK
NEW & OLD HOMES
WATER LINES & KITCHENS & BATH FIXTURES
HOT WATER HEATERS, WATERLESS REFRIGERATORS
LICENSED CONTRACTOR
BONDED & INSURED
FREE ESTIMATES
SAME DAY SERVICE - 24 HRS.
784-1870

Household Handyman
Painting, Kitchen & Bath
Remodeling Residential Roofing
All Types General Home Repair
Dependable, Insured Family Man
FREE ESTIMATES **357-8955**

Shelbyville

POOSIER
PLUMBING, HEATING AND COOLING CO.
1127 Miller Ave. 392-3269

Katesville

L.J. Nobbe Agency, Inc.
1190 S.R. 46 East
Batesville, IN 47006

Terre Haute

For Complete Building Material Needs See
Powell-Stephenson Lumber
2723 S. 7th St. 235-6263

Jeffersonian Apartments
Quiet eastside community adjacent to Holy Spirit Catholic Church. Lovely 1 & 2 bedroom apartments overlooking courtyard. Fully carpeted, kitchen appliances, gas heat & water included. On bus line, cable TV. Within walking distance of shopping & recreational facilities. Eastgate area. Shown by appointment only. **Call 317-356-9696**

CRITERION BUY SELL TRADE CLASSIFIED AD!
1 TIME FOR ONLY \$10.00
Please insert in your CLASSIFIED the following ad (20 words) to run 1 time for \$10.00. (Must be received by Friday noon one week in advance of Friday publication date.)
MESSAGE:
Name _____
Address _____
City _____ State _____
Phone _____
PLEASE MAKE CHECK PAYABLE TO: The Criterion, P.O. Box 1717, Indianapolis, Indiana 46206-1717
OR CHARGE MY: ☐ VISA ☐ MasterCard ☐ Discover ☐ AmEx
Card # _____ Exp. Date _____
Signature _____

Christian, Jewish leaders urge mutual respect

by Cindy Wooden

JERUSALEM (CNS)—Christian and Jewish leaders must promote respect for each other's religious traditions before they can speak with authority on ethical and social issues, rabbis and ministers said at a conference in Jerusalem.

United in forgiveness, Christians and Jews "should become a force for peace in and for the world," said Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith.

The cardinal spoke on the second day of the Feb. 1-4 international Jewish-Christian conference on "Religious Leadership in Secular Society."

A new relationship of understanding and acceptance between Christians and Jews is a matter of faith in the one God who promises salvation to humanity, the cardinal told some 1,000 conference participants.

More than 30 Latin- and Eastern-rite Catholic bishops, dozens of Anglican prelates, some 60 rabbis and hundreds of ministers from a wide variety of Protestant and orthodox churches gathered for the meeting in Jerusalem.

Conference organizer Rabbi David Rosen, director of interfaith relations for the Anti-Defamation League, said the gathering was not intended to solve theological differences between the religious groups nor to come up with a common response to specific ethical questions.

He said it was an opportunity for Jews and Christians to educate themselves about a variety of modern challenges—including genetic engineering, abortion, euthanasia, family concerns, authority and ethnic tensions—in the light of their common faith in God.

Participants discussed the specific issues in workshops, each led by a scientific or academic expert and a Jewish or Christian leader.

The general assembly speeches, like Cardinal Ratzinger's focused more on relations between Christians and Jews and their common obligation to bring moral principles to the attention of society.

"The history of the relationship between Israel and Christendom is drenched with blood and tears," the German cardinal said.

"It is a history of mistrust and hostility, but also—thank God—a history marked again and again by attempts at forgiveness, understanding and mutual acceptance," he said.

The cardinal, focusing his talk on the presentation of Jews and Judaism in the new "Catechism of the Catholic Church," said reconciliation between Christians and Jews has become "an object of faith" for the Catholic Church.

The catechism clearly affirms the Second Vatican Council's teaching that the Jews are not collectively responsible for Jesus' death, he said.

"In the New Testament there are not two effects of the cross—a damning one and a saving one—but a single effect, which is saving and reconciling," he said.

"Jesus' blood raises no calls for retaliation, but calls all to reconciliation," Cardinal Ratzinger said.

Reconciliation between Christians and Jews and especially reconciliation between Palestinians and Israelis is essential to Middle East peace, said Latin-rite Patriarch Michel Sabbah of Jerusalem.

"God does not permit his love for one people to become an injustice to another people," the patriarch said.

Patriarch Sabbah, who is Palestinian, said extremism

within Christianity, Judaism and Islam is the greatest threat to the Middle East peace process.

Fundamentalist movements within the three faiths each claim to have exclusive possession of the means to salvation, a view in which members of other faiths discriminated against on earth and damned for eternity, he said.

Religious leaders must take a strong stand against extremism, which will "harm the process of peace, the land itself and its vocation as teacher and bearer of salvation for humankind," the patriarch said.

Archbishop George Carey of Canterbury, the head of the Anglican Communion, told the conference that the main commitment of true religious leadership must be "to recognize that we are neighbors, to act in a neighborly way toward each other and, as neighbors, to speak of the transcendent to those outside our number who are bound by a materialist viewpoint on life."

Being neighbors does not mean ignoring differences or refraining from evangelization, he said. It involves sharing differing viewpoints, being open to each other, yet holding on to the essential elements of one's convictions.

Rabbi Cyril K. Harris, the chief rabbi of South Africa, said the religious leaders "are here because of our collective conviction that we do not live in a spiritual vacuum, hermetically sealed off from the rest of the world, the real world."

In response to war, the AIDS epidemic, persistent racism and ecological disaster, the rabbi said, religious leaders must present the eternal values of the dignity of the human being created in God's image and respect for the world God created.

For religious leaders to have a real impact on their own communities and on the world, they must have a strong personal faith life, said Cardinal Carlo Martini of Milan.

Religious leadership cannot be exercised "in a way that is akin to political or economic programs of development, ignoring the specific values of a community of faith," he said.

While most of their time may be spent dealing with administrative and other internal problems, the heads of religious communities must remain open to the wider questions of society, he said.

A religious leader must put "a human face on contemporary issues" that too often are treated as technical problems for scientists and politicians, the cardinal said.



MASS IN JERUSALEM—Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, celebrates a Mass at the Church of the Holy Sepulcher in Jerusalem Feb. 4. The Mass was held on the final day of the Jewish-Christian conference on Religious Leadership in Secular Society, attended by the nearly 500 delegates from 97 countries. During the conference Cardinal Ratzinger said that the English-language catechism was approved in late January. (CNS photo from Reuters)

American RED BALL
World Wide Movers

THE FIRST NAME IN RELOCATION AND SERVICE

Red Ball Van & Storage, Inc.
1327 Sadler Circle East Dr., Indpls., IN 46239 • 353-9101

Offering an extra measure of consideration in every family's time of need.

LEPPERT & HURK
Horticulture & Landscaping
740 East 86th Street
Indianapolis, Indiana
844-3966

Waste Collection You Can Depend On!
Professional waste collection services for industrial, commercial and residential customers.

Waste Systems
BROWNING-FERRIS INDUSTRIES
823-6881
10000 E. 56th Street

A Proud Vendor of the Archbishop
Edward T. O'Meara
Catholic Center

Catholic Cemeteries

Archdiocese of Indianapolis
435 W. Troy Ave. • Indpls., IN 46225
784-4439

The logical choice for their seeking Catholic arrangements.
Gene Harris, Director

YES, I would like additional information on:
☐ Mausoleum entombment ☐ Ground burial
☐ Memorials ☐ Family Lot Areas
☐ Personal Reference File

Name _____
Address _____
City _____
State _____ Zip _____
Telephone _____

Support Your Parish

Serenity

Phone for your free information kit today.

Information is key to making decisions. We at Flanner and Buchanan Mortuaries will provide you with all the facts and costs. Your free, no-obligation Serenity planning kit can help you make decisions today.

FLANNER AND BUCHANAN
MORTUARIES & CREMATORY

Broad Ripple • Carmel • Fall Creek • High School Road • Main Road
Merris Street • Shadeland • Zionsville • Washington Park East Cemetery

Caring for Catholic families since 1881
925-9671

LENT BEGINS
FEBRUARY 16TH

Come to the Village Dove for books and study aids for this special season.

THE VILLAGE DOVE
722 E. 65th St. (one blk E. of College)
253-9552

7007 U.S. 31 South (corner of 31 & Southport)
881-6296

YOU Pre-set your own funeral price.

You'll learn ALL the facts from us—about price ranges, procedures, death benefits, and all services available to you. You have a complete freedom of choice.

Call on us. We can help you pre-plan.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101
Keystone — 71st at Keystone; 257-4271
INDIANAPOLIS

Mike Feeney George Usher Mike Hornak